SHRIMAD BHAGAWATAM

Abridged by
RAMANLAL K. SHASTRI

vol. I

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IN SACRED MEMORY

of

The late philanthropist, SHETH SHREE MAFATLAL GAGALBHAI, this treasure of knowledge, the crown of Hindu mythology, epitomising systems of Indian philosophy, this abridged edition of Shrimad Bhagawat in English is respectfully dedicated to him in all humbleness by the Trust for his manifold qualities of head and heart

RAMANLAL K SHASTRI
'Bhagawat Bhushan'
for and on behalf of
Shri Janata Janardan Bhagawat Trust
Ahmedabad-7

तदेव रम्यं रुचिरं नवं नवं

तदेव शश्वन्मनसो महोत्सवम् ।

तदेव शोकार्णवशोषणं नृणां

यदुत्तमश्लोकयशोऽनुगीयते ॥

I have great pleasure in putting before the general public the English version of the Gujarati–Sanskrit abridged edition of Shrimad Bhagawat by Shri Ramanlal K. Shastri, the Managing Trustee of this Trust. The English translation has been properly done and hope it will be received by the public with the same warmth with which the Gujarati version was received. The translators are the trustees of this Janata Janardan Bhagawat Trust and they have out of sheer regard and respect for Shrimad Bhagawat translated it for the Trust without any consideration or reward. The Trust appreciates their efforts and thanks them for all they have done for the publication to help the Trust.

I am very thankful to all those who have helped the Trust by their kind donations.

I congratulate Shri R. K. Shastri, our Managing Trustee for successfully piloting this publication which will soon be inaugurated by Sheth Shri Arvind Mafatlal, who has rendered considerable help for this publication.

I wish the Janata Janardan Bhagawat Trust godspeed and hope it will flourish from publication to publication and present material to the people for their good and well being.

MATHURDAS MANGALDAS
President,
Janata Janardan Bhagawat Trust

FOREWORD

In India, religious literature has grown side by side with the growth of religion and worship, and with the social changes that inspired them. The earliest religion of the Aryans in India was that of offering sacrifices to various heavenly and terrestrial gods with a view to gaining material prosperity in the form of happy families, valiant sons, fertile lands and conquest over enemies. The literature required to implement such a religion was provided by the hymns of the Vedas and the prose treastises called the Brahmanas. On the social side, we find that the developement of social classes such as the Priests, the Rulers etc., was reflected in religious practices and liturgical works. As the institution of sacrifice became complicated and lengthy, the special class called the Brahmins mastered the ceremonies, the Vedic texts and the art of producing fire by friction. The wealthy, landed class, called the Rajanyas or the Kshatriyas, came into existence to look after the safety of the people and property. Two more classes, the cultivators and the workers also came into existence as the provision of food and tending of cattle assumed importance in course of time. Thus the four Varnas (castes) mentioned in the Vedas became a distinguishing work of the Aryan society. Also the four stages in life of individuals consisting of (a) the student's life, (b) the householder's life, (c) the life of retirement and meditation, and (d) the life of final renunciation of worldly interests—the ashramas, as they are called—came to be distinguished. In response to the needs of the ashramas, various courses of learning the Vedas and worldly sciences, such as archery, agriculture, poetry, medicine, etc., also developed. This development came, where the Aryans had taken to comparatively stable and quiet life. The blessings of quiet life began

to show themselves. The Aryans developed sciences and arts such as astronomy, mathematics, grammer, etymology, philosophy, logic and what not. These came to be regarded as the Vedangas (Limbs of the Vedas) as they helped to understand the Vedas and their importance. The final culminating period of Vedic literature produced the famous philosophical works called the Upanishads (or the Vedants, i. e. the end or culmination of the Vedas). Later writers like Jaimini, Badarayana, Kanada, Gotam codified them into Sutras or aphoristic statements on which later teachers wrote explanatory and exegetic works called Bhashyas, which gave rise to six systems of Indian philosophy. In the cities, teachers were busy codifying social, religious, spiritual practices, and the great literature of Smritis by Manu, Yajnavalkya, Parashara, and so on come into existence. They also regulated seculor transactions, called Vyavahara, and established the procedures to be followed in law courts. The modern legal system of India is mainly based on these law-givers like Manu, Yajnavalkya and others.

On the religious side the taste and practices changed. Though the old religion of sacrifice was never abolished, new forms of worship developed in which the ancient Vedic gods like Vishnu, Rudra, etc. assumed more human forms and their worship as human beings, called puja, developed. This lead to the various branches of Hinduim. The Shaivism or the worship of Shiva (Rudra); the Vishnuism or the worship of Vishnu; the Saktism, the worship of the female aspect of god, responsible for creation, sustenence and destruction of the universe; the worship of the Sun, the worship of Ganapati or the elephant-god; and so on.

The worship of personal god created a need for the corresponding literature which was an answer in the production of the famous epic literature consisting of Ramayana and Mahabharata. They propounded the theory of incarnation of God, how God, in order to help his devotees and the world often takes birth or the human form and guides people to the path of religion by his own actions. Rama and Krishna were the two most famous and prominent incarnations praised in Ramayana and Mahabharat respectively. These epics cast such a spell on Hindu community, that the works have been translated, abridged, paraphrased in all

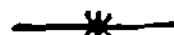
languages of India and the religious forms of worshipping Rama and Krishna developed and are developing even in our own time. As time passed, various anecdotes, stories, exploits, mythical descriptions developed round these gods. They became so enormous that a need for codifying them arose. Thus arose the literature called Puranas, the encyclopedic work in which not only the stories connected with gods and godesses, their various incarnations and exploits were included, but every kind of old stuff not covered by earlier literature was collected, and eighteen colossal works were composed after the names of various gods and dieties as Agnipurana, Vayupurana, Sivapurana, Devipurana, Vishnuhurana, Bhagawatapurana, each containing thousands of verses and innumerable anecdotes, stories, prayers, philosophical exegeties. The Purana literature represents the largest religious literature in the world in point of size and bulk. There are some minor Puranas also called the upapurana. Shrimad Bhagawata is one of these Puranas and being composed almost at the end of the Purana period represents all the good points and developments in different Puranas. It is attributed to Vyas and is in the form of a dialogue between Vyasa's son Shukadeva and the King Pareekshita, a decendent of Pandvas. It aims at teaching the worship of Vishnu and his incarnations, ten in number in a general way, but is specially meant to teach devotion (Bhakti) of Shri Krishna, *the most prominent incarnation of* Vishnu. *It says that* knowledge (jnana), distaste for worldly affairs (vairagya) and devotion (Bhakti) to Lord Krishna leads to final emancipation or freedom from the worldly bondage and grants the happiness of perpetual company and worship of Vishnu

This is the most popular Purana in India at present and its recitations, lasting for a week (called Saptaha) are held over India in hundreds of places every year. But for an ordinary person it is very big and takes long time to read it for himself. Shri Ramanlal K Shastri a well known scholar of the Purana has abridged it with Gujarati translation and the Bhagawata Trust of Ahmedabad has published it. This abridgement became so popular that it was thought desirable to publish an English translation of it so that people of other parts of India and outside it can be benefitted by it.

Shri Bhimbhai D. Mehta and Shri Krishnashanker Vyas have translated it into elegent English and the same is published for non-Gujarati readers. It is hoped that the work will receive hearty welcome it deserves from readers for whom it is meant.

Shivaratri, Samvat 2030
20 Fedruaey, 1974.

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PREFACE

It is a convention mostly observed by the writers that a book should have a preface introducing the subject matter to the readers. Preface is a bird's eyeview of the realm of letters factually, intelligently and artistically set to shape to a pattern visualised by the writer, be it a story, a fiction, history, religion, poetry etc. Here we have in this volume stories and accounts dexterously woven in the warp and woof of religion and philosophy that has devotion, knowledge, restrain and the sport of immaculate love of the divine, as the design and colours that beautify this woven fabric. Maharshi Vyas has coalesced the culture of the Vedas and the Upanishads with the tradition of the Puranas that has flowed down these millenneums and sustained the Sanatan Dharma of Bharatvarsha, and will sustain it even in this age of science and technology because this ancient culture has the elasticity to embrace all these new dimensions in which our society grew.

In our cultural heritage, we have the legendary literature of four hundred thousand verses in which Shrimad Bhagavat stands at the summit. The cause of this exalted status is the marshalling of diverse systems of philosophy so skillfully done by Maharshi Vyas. This presentation of the apparent perfection by the Maharshi raises questions which are highly thought provoking and calls for investigation and research by the vigilant and the wise. Some of them are—

1. Who is the creator of this cosmos, this universe, that upholds this ancient order of the day to day conduct, in mathematical precision and perfection.

2. The trees, the leaves, the animals, the birds, the sun, the moon, the

high soaring mountains, the vast oceans, the composition of foetus in the mother's womb, the ether, wherein rotate and revolve without any stay or support countless orbs of universe, the earth that supports all beings, matter, and objects, water the life giving essence, heat that shines, digests and delights; the Atman, that becomes manifest from the unmanifest, creates, sustains and desolves the universe and disappears.

3. Which is the true form of death ? Who am I ? Who art thou ? Who is that ? Time gait of action, disparity in nature between the children of the same parents, the seven variegated colours in a peacock's plumage, sweet melody of the singing birds and the majesty of a lion. Who *created all this for what purpose and with what end.*

This and many other questions of a like nature confront the human mind a challenge to his acumen. To solve some out of these even a life time's labour has been rendered futile. Many such questions were raised by the seers of Upanishads. Bhagawat has also raised such questions in substance with brevity. The philosophers of yore have endeavoured to reply to these questions as plausibly and as explicably as they possibly could, nevertheless the questions have remained inscrutable. Modern science also endeavours and attempts to render scrutable the inscrutable. How far they will succeed is a matter for posterity to decide.

One of the eminent philosophers of the West has said that these questions are the source of human miseries. They may, therefore, be left alone and not bothered with. The experience of the wise and the great tells us that this mundane happiness with all its glamour will not liberate us from miseries nor will it ever endow that peace eternal so earnestly craved by mankind. So, this mundane happiness which is illusory like a mirage should be shunned by the prudent and the discreet.

The world is a direct perception and as such it gives us direct knowledge of its constituents. The scriptures are the supporting receptacles of this knowledge. Amongst these Shrimad Bhagawat enjoys a status unequalled in the realm of religion because the relation of Shrimad Bhagawat and the Vedic expositions is that of the container and the

contained. That is why Bhagawat is called the manual of (the perfect, the accomplished recluse) Paramahansas. In that appellation lies the true glory of Shrimad Bhagawat. In a way Bhagawat is the test of the eru- dites because it has the six systems of Indian philosophy such as Sankhya, Vaisheshika, Vedants, Nyaya, Mimansa and Yoga adumbrated in it, in one form or the other, which calls for a searching mind, mature thin- king and a robust sense of understanding.

Maharshi Vyas has done yeoman service to humanity in as much as he has portrayed consummation of true love that is sanctifying and elevat- ing. Along with the remarkable blending of jnan, yoga, and bhakti he has defined the preporderence of essentials of devotion no were else to be found. There is no other literature as authentic as Shrimad Bha- gawat on Vaishnava thought says Vallabha and Shri Chaitanya of Bengal. Shrimad Vallabhacharya calls it a treatise on Bhagawad Gita. He does not stop at that but he extols it, gives it a grandeur and equates it with Prasthan Trayi (प्रस्थानत्रयी) the quintessance trio of metaphysics, and the terminology of Shrimad Bhagawat, he calls Samadhi Bhasha (समाधिभाषा), a language *which ostensibly looks simple but its meaning is* hidden and needs to be revealed by the Guru. For instance, Dharma had thirteen wives, faith, friendship, mercy, peace, contentment, in telligence, talent, modesty, forbearance etc. Through them Dharma had many sons namely benevolence, happiness, fearlessness, pleasure, yoga, arrogance, wealth, memory, prosperity, courtsey etc. Putana the amazon with demoniacal design is ignorance, nescience. Bakasura is deciept and so on. Bhagawat is replete withsuch illustration of Samadhi Bhasha in the life of Puranajana and scores of other accounts of a like nature. The readers are requested to look for its elucidation in my book Samadhi Bhasha of Maharshi Vyas, to be published by the trust hereafter.

All the Vaishnawacharya besides Vallabh such as Ramanuja, Nimbark, Madhva Bopdev down to Eknath and Purshottama have contributed comprehensive exposition of Shrimad Bhagawat.

In the evolution of Vaishnavism we find Geeta is the first repository of teachings of Krishna Vasudev. Krishna is referred to as Bhagawan in Geeta. So, Geeta becomes the first authentic pronouncement of Bhaga- wat Dharma. This Dharma evolves in its full bloom in Shrimad Bhaga- wat, which is considered the mature fruit of the Vedas. A large number

of saints were attracted to this religion, the stalwarts among them were Narad and Shandilya. According to Bhagawat, Bhagawan Shri Krishna in his blissful nature revaled powers and activities in which the Ras (the dance transcendental) stands highest in the ecstatic exhuberance wherein the Gopis were previledged to participate. I will deal at length with Ras in the foreword of my second volume of this book.

Bhagawat is like a museum of wonderfull materials culled and chosen that will inspire the students and awaken the ignorant. It has materials for women, children, valiants, historians, artists, geographers, geologists, politicians, literateures, gods, demons and greatman. It has also material for humanity suffering form ignorance, pride, likes, dislikes, anger and fears, the constituents of bondage. In a sense Maharshi Vyas has furnished umpteen materials for research students and also for the righteous, the unrighteous, the anchorites, the hermits, the mercyful and the cruel, for their uplift and deliverance. It embodies the determined substance of all Puranas.

The life accounts of Dhuva, Prahlada, Prithu, Ambarish, Narad and many others who attained the divine grace described in different skandhas are highly eloquent in the praise of devotion and surrender to the Lord. There are others also like Hirnyakashyapu, Shishupal and Rawana, that have attained the divine grace through animosity. The Gopies attained ecstatic bliss of the divine through their immaculate love, free from any taint. The tenth and eleventh skandhas of Shrimad Bhagawat symbolised as the head and heart of the body celestian of the Lord describes devotion, knowledge, restraint and the sport of liberation Attachment it says to Lord Krishna, forgetful of plurality is restrain. To banish ignorance and illusion from life and be merged in the divine is devotion of pure selfless love. To bloom and be transformed into the eternal from the individual is deliverance, liberation. Bhagawat is unique in its investigation of these aspects of approach to the divine. Thus Bhagawat has shown the different ways to attain the divine be it through devotion and surrender, through animosity or through pure selfless love.

Though much emphasis has been laid on devotion and selfless love by the author and it is this emphasis that lends popularity to this Maha-

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purana both in the original and its renderings in the regional languages, so well recieved with reverence by the faithful and the devouts, nevertheless, if one dives deep into the language of this monumental composition, he will find a steady under current of knowledge and renunciation flowing sedately that leads him to liberation and attunes him to the Absolute. The very foundation of Shrimad Bhagawat if we observe is laid on the bed rock of truth ahd knowledge. The very first verse of the book (जन्माद्यस्य यतः ... . सत्य परं धीमहि) is transparent and sets at rest all controversy of sectarian partisanship. The author is as much sincere in his advocacy of knowledge and detechment (ज्ञान-वैराग्य) of Vedas and Upanishads as he is of devotion and surrender of Bhagavad-geeta. That is why it has earned the glorious appellation of (परमहंस संहिता) in the colophone of every chapter. From evolution to dissolution there is hardly any phase in the creation which has not been embellished by the touch of Maharshi in S. Bhagawat. Briefly speaking devotion to the divine tempered with love and knowledge is the sumum bonum of Maharshi Vyasa's endevours to exhort mankind to the ultimate efflorescence

About eighty ears ago, I published the Gujarati edition of the Sankhshipt Bhagawat, which was admired and well received by the Vaishnvite public. I, then suggested to the Board of Trustees, that if an English edition of this Gujarati version of Shrimad Bhagawat is published, I am very hopeful that it will be welcomed both in the country and outside by those acquainted with this international language. The Board acquiesced and I proceeded with the work of translation. As is usual (श्रेयांसि बहु विघ्नानि) after hurdles and hindrances when faced with despondence, I approached my friends Shri Bhimbhai Mehta and Shri Krishnashanker Vyas who readily responded to my request to translate the Gujarati version of Shrimad Bhagawat into English out of regard and good feeling for me, and I am sanguine that the English reading public will appreciate the translation so well done. Thus a translation which would have cost the trust a fairly big amount running into thousands has been done by my friends without any cost or consiedration. I am indeed grateful to them.

Then came the next stage of printing. To get a proofreader for both Sanskrit and English became a headache with us. We tried over half a

dozen, one after the other, and had to wait for months before we could locate one who under our guidance and direction did the job. I am thankful to my friend Shri Bhimbhai Mehta but for whose interest and valuable help in printing, proofreading, and other details the publication of this volume would have been considerably delayed.

Here I take this opportunity of expressing my heartfelt gratitude to our worthy philanthropist magnate Sheth Shree Arvindbhai Mafatlal for his munificence and generocity for donating a very substansial sum for the publication of this English version of Shrimad Bhagawat. I am also thankful to those who have contributed towards the funds of the trust both in big and small measure for other publications to follow as scheduled. My special thanks are due to Shri Ochhavlal Gordhandas Shah, who has donated a sum of Rs. 1.000/- towards the cost of publication of this volume, and also to the trastees of the Lallubhai Karshandas trust for so kindly donating a sum of Rs. 1,000/- towards the cost of publication. Both these donations have encouraged me in reducing the price of this volume. I am very thankfal to both of them.

I cannot forget my indebtedness to my learned friend Dr. T N. Dave, the philologist of repute and an erudite of eminence for going through the typed manuscript of this volume despite his being otherwise preoccupied. His suggestions and directions have beenquite helpful to me.

I am also thankful to Shri Manilal Chhaganlal Shah, the proprietor of Shri Nav prarbhat Printing Press for the care and precision which he showed in the publication of this volume.

Lastly in all humbleness I pay my respectful obeisance to Bhagawan Shri Krishna without whose kindness, compassion, and benediction I would not have been able to do a fraction of what little I have done. May the almighty the Supreme Godhead Bhagwan Shri Krishna in his boundless mercy bless the faithful, and the devout readers of this book.

Ramanlal Krishnaram Shasti



SHRI RADHA KRISHNA

॥ ॐ नमः श्रीकृष्णाय ॥

तदेव रम्यं रुचिरं नवं नवं
तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोषणं नृणां
यदुत्तमश्लोकयशोऽनुगीयते ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

श्रीमद्भागवतमाहात्म्यम्

—※—

अथ प्रथमोऽध्यायः

सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे ।
तापत्रयविनाशाय श्रीकृष्णाय वयं नुमः ॥१॥

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥२॥

नैमिषे सूतमासीनमभिवाद्य महामतिम् ।
कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् ॥३॥

शौनक उवाच

भक्तिज्ञानविरागाप्तो विवेको वर्धते महान् ।
मायामोहनिरासश्च वैष्णवैः क्रियते कथम् ॥४॥

इह घोरे कलौ प्रायो जीवश्चासुरतां गतः ।
क्लेशाक्रान्तस्य तस्यैव शोधने किं परायणम् ॥५॥

श्रेयसां यद्भवेच्छ्रेयः पावनानां च पावनम् ।
कृष्णप्राप्तिकरं शश्वत्साधनं तद्वदाधुना ॥६॥

सूत उवाच

सर्वसिद्धान्तनिष्पन्नं संसारभयनाशनम् ।
तदहं तेऽभिधास्यामि सावधानतया शृणु ॥७॥

कालव्यालमुखग्रासत्रासनिर्णाशहेतवे ।
श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम् ॥८॥

एतस्मादपरं किंचिन्मनःशुद्ध्यै न विद्यते ।
जन्मान्तरे भवेत्पुण्यं तदा भागवतं लभेत् ॥९॥

GRANDEUR OF THE SHREEMAD BHAGAVATAM

CHAPTER I

We pray to Shree Krishna, the embodiment of the ultimate Reality, perception and delight, who is the cause of creation, maintenance and destruction of the universe, and who is capable of destroying the three kinds of miseries caused by mental attitudes, destiny and worldly objects 1.

I bow down to that sage Shukadeva, whom Vyasa, distressed by parting with him, who though was not yet invested with the sacred thread; who had no interest in wordly activities and was, therefore, going away with the object of renouncing wordly attachments, called out, "Oh son!" The trees responded to the call, since the sage constituted the heart of all creatures. 2.

Shaunaka, who was capable of relishing the savour of nectar of the accounts (relating to incarnations of Vishnu), bowed down to the highly talented Soota, who was then seated in a religious session in the forest of Nimisha. 3.

Shaunaka said : How can the power of discrimination between the visible world and the invisible spirit, obtained by devotional fervour, spiritual knowledge and freedom from passion, be increased? And how can the devotees of Vishnu destroy the infatuation caused by illusion? 4.

The soul has mostly become demonical in this world in the terrific age of Kali. Which is the bēst remedy for purifying the soul, which has been overcome with the distress caused by worldly activities? 5.

Please tell us now about the means which would be instrumental in permanently getting into the presence of Krishna, which has religious merit and is the most sanctifying of all sanctifying objects. 6.

Soota said : I will tell thee what has sprung from the logical conclusion of all views, and which destroys the apprehension of metempsychosis. Please hear it attentively. 7.

Shukadeva has composed the sacred treatise entitled "The Shreemad Bhagavata" for the purpose of total destruction of the danger of being swallowed into the mouth of the cobra in the guise of the age of Kali. 8.

There is nothing else than this for purifying one's mind. One could have access to the Bhagavata if one has religious merits of previous births. 9.

परीक्षिते कथां वक्तुं सभायां संस्थिते शुके ।
सुधाकुम्भं गृहीत्वैव देवास्तत्र समागमन् ॥१०॥

शुकं नत्वावदन्सर्वे स्वकार्यकुशलाः सुराः ।
कथासुधां प्रयच्छस्व गृहीत्वैव सुधामिमाम् ॥
अभक्तांस्तांश्च विज्ञाय न ददौ स कथामृतम् ॥११॥

राज्ञो मोक्षं तथा वीक्ष्य पुरा धातापि विस्मितः ।
सत्यलोके तुलां बद्ध्वातोलयत्साधनान्यजः ॥१२॥

लघून्यन्यानि जातानि गौरवेण इदं महत् ।
तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः ॥१३॥

सनकाद्यैः पुरा प्रोक्तं नारदाय दयापरैः ।
सप्ताहश्रवणविधिः कुमारैस्तस्य भाषितः ॥१४॥

एकदा हि विशालायां चत्वार ऋषयोऽमलाः ।
सत्सङ्गार्थं समायाता ददृशुस्तत्र नारदम् ॥१५॥

कुमारा ऊचुः

कथं ब्रह्मन्दीनमुखः कुतश्चिन्तातुरो भवान् ।
तवेदं मुक्तसङ्गस्य नोचितं वद कारणम् ॥१६॥

नारद उवाच

अहं तु पृथिवीं यातो ज्ञात्वा सर्वोत्तमामिति ।
कलिनाधर्ममित्रेण धरेयं बाधिताधुना ॥१७॥

सत्यं नास्ति तपः शौचं दया दानं न विद्यते ।
उदरम्भरिणो जीवा वराकाः कूटभाषिणः ॥१८॥

पाखण्डनिरताः सन्तो विरक्ताः सपरिग्रहाः ।
तरुणीप्रभुता गेहे श्यालको बुद्धिदायकः ॥१९॥

आश्रमा यवनै रुद्धास्तीर्थानि सरितस्तथा ।
देवतायतनान्यत्र दुष्टैर्नष्टानि भूरिशः ॥२०॥

When Shuka was seated in the assembly for reciting the treatise to Pareekshit, gods, with a pot of nectar, came there in a body. 10.

Skilful as they were in securing their interests, all the gods bowed to Shukadeva and told him : "Please accept this nectar and give us the nectar-like treatise. But knowing that they were not true devotees of Vishnu he did not give them the nectar in the form of The Bhagavata-katha. 11.

Similarly, when Brahma, formerly, came to know about the salvation of the king, he was filled with wonder. Thereupon, he fixed scales in his domain of Satya and weighed the means of attaining beatitude therewith. 12.

All other means were found to be lighter and this epic was found to be weightier in estimation. All the groups of sages thereupon were struck with wonder. 13.

The compassionate Sanatkumar and others had formerly recited this epic to Narada and had also told him about the rules of hearing it, in a weekly session. 14.

The four sinless sages, once came down to Vishala (Badarikashram in the Himalayas) with a view to seeking company of saintly persons and beheld Narada there. 15.

The Kumaras said : "O Spiritual Sage! How is it that Your Reverence has a downcast face? Why are you depressed with anxiety? This is not proper for you, since you have renounced wordly attachments. Please tell us the reason. 16.

Narada said : Since I knew that the Earth was the best of all the worlds, I went there. This Earth is, however, being troubled by the age of Kali, which is an ally of unrighteousness. 17.

There is no truth, no practice of penance, no piety, no compassion and no charity there. The creatures there care only to nourish their bellies. They are pitiable and liars. 18.

(So-called) saints are engrossed in heresy. Recluses are amassing wealth. Wives are all powerful in homes. The house-holder's adviser is his wife's brother. 19.

Hermitages, centres of pilgrimage and rivers have been infested by the non-aryans and temples have been despoiled by wicked persons in large numbers. 20.

अट्टशूला जनपदाः शिवशूला द्विजातयः ।
कामिन्यः केशशूलिन्यः सम्भवन्ति कलाविह ॥२१॥

एवं पश्यन् कलेर्दोषान् पर्यटन्नवनीमहम् ।
यामुनं तटमापन्नो यत्र लीला हरेरभूत् ॥२२॥

तत्राश्चर्यं मया दृष्टं श्रूयतां तन्मुनीश्वराः ।
एका तु तरुणी तत्र निषण्णा खिन्नमानसा ॥२३॥

वृद्धौ द्वौ पतितौ पार्श्वे निःश्वसन्तावचेतनौ ।
शुश्रूषन्ती प्रबोधन्ती रुदती च तयोः पुरः ॥२४॥

दृष्ट्वा दूराद्गतः सोऽहं कौतुकेन तदन्तिकम् ।
मां दृष्ट्वा चोत्थिता बाला विह्वला चाब्रवीद्वचः ॥२५॥

बालोवाच

अहं भक्तिरिति ख्याता इमौ मे तनयौ मतौ ।
ज्ञानवैराग्यनामानौ कालयोगेन जर्जरौ ॥२६॥

उत्पन्ना द्रविडे साहं वृद्धिं कर्णाटके गता ।
क्वचित्क्वचिन्महाराष्ट्रे गुर्जरे जीर्णतां गता ॥२७॥

तत्र घोरकलेर्योगात्पाखण्डैः खण्डिताङ्गका ।
दुर्बलाहं चिरं याता पुत्राभ्यां सह मन्दताम् ॥
वृन्दावनं पुनः प्राप्य नवीनेव सुरूपिणी ।
जाताहं युवती सम्यक्प्रेष्ठरूपा तु साम्प्रतम् ॥२८॥

इमौ तु शयितावत्र सुतौ मे क्लिश्यतः श्रमात् ।
जरठत्वं समायातौ तेन दुःखेन दुःखिता ॥२९॥

घटते जरठा माता तरुणौ तनयाविति ।
वद योगनिधे धीमन् कारणं चात्र किं भवेत् ॥३०॥

नारद उवाच

शृणुष्वावहिता बाले युगोऽयं दारुणः कलिः ।
तेन लुप्तः सदाचारो योगमार्गस्तपांसि च ॥३१॥

Here, in the age of Kali, community waxes on the sale of cooked food, the twice-borns have become the vendors of the Vedas and the beautiful women market themselves as harlots. 21.

Thus observing the blemishes of the Kali-age and moving about on the Earth, I reached the banks of the Yamuna, where Krishna had sported. 22.

I saw there a wonderful sight. O Great sages! Please give me audience. A youthful lady was sitting there in a dejected mood. 23.

Two old men who had lost consciousness and were heaving were lying beside her. The lady was weeping in front of them, while nursing them and trying to awaken them. 24.

Observing this from a distance, I, as such, approached her out of curiosity. On seeing me, the young lady, though confused, stood up and uttered the following words. 25.

"I am known as 'Bhakti' (Devotion to God) and these two men named Jnyana (spiritual knowledge) and Vairagya (detachment from wordly desires) are hailed as my sons. They have been worn out by the power of destiny. 26.

I, as you behold, was born in Dravida, and prospered in Karnataka and at some places in Maharashtra, but became worn out in Gujarat. 27.

My limbs have been shattered by heretics there, due to the advent of the terrific age of Kali. Having, however, arrived in Vrindavana I have again now turned into a fresh youthful and beautiful lady with lovely features. 28.

These my two sons, who are lying here, are being afflicted with distress. They have become decrepit. I am unhappy because of that distress. 29.

It seems proper that the mother should be decrepit and the two sons be lively. O Wise One! Abode of abstract meditation, please tell me what could be the cause in this matter. 30.

Narada said: Young Lady! Hear me attentively. This is the terrific Age of Kali. It has destroyed moral conduct, the cult of abstract meditation and also the practice of performing penance. 31.

जना अघासुरायन्ते शाठ्यदुष्कर्मकारिणः ।
इह सन्तो विषीदन्ति प्रहृष्यन्ति ह्यसाधवः ॥३२॥

न त्वामपि सुतैः साकं कोऽपि पश्यति साम्प्रतम् ।
उपेक्षितानुरागान्धैर्जर्जरत्वेन संस्थिता ॥३३॥

वृन्दावनस्य संयोगात्पुनस्त्वं तरुणी नवा ।
धन्यं वृन्दावनं तेन भक्तिर्नृत्यति यत्र च ॥३४॥

अत्रेमौ ग्राहकाभावान्न जरामपि मुञ्चतः ।
किञ्चिदात्मसुखेनेह प्रसुप्तिर्मन्यतेऽनयोः ॥३५॥

यदा मुकुन्दो भगवान् क्ष्मां त्यक्त्वा स्वपदं गतः ।
तद्दिनात्कलिरायातः सर्वसाधनबाधकः ॥३६॥

यत्फलं नास्ति तपसा न योगेन समाधिना ।
तत्फलं लभते सम्यक्कलौ केशवकीर्तनात् ॥३७॥

विप्रैर्भागवती वार्ता गेहे गेहे जने जने ।
कारिता कणलोभेन कथासारस्ततो गतः ॥३८॥

अत्युग्रभूरिकर्माणो नास्तिका रौरवा जनाः ।
तेऽपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः ॥३९॥

कामक्रोधमहालोभतृष्णाव्याकुलचेतसः ।
तेऽपि तिष्ठन्ति तपसि तपःसारस्ततो गतः ॥४०॥

मनसश्चाजयाल्लोभाद्दम्भात्पाखण्डसंश्रयात् ।
शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम् ।
अयं तु युगधर्मो हि वर्तते कस्य दूषणम् ॥४१॥

भक्तिरुवाच

जयति जगति मायां यस्य कायाधवस्ते
वचनरचनमेकं केवलं चाकलय्य ।
ध्रुवपदमपि यातो यत्कृपातो ध्रुवोऽयं
सकलकुशलपात्रं ब्रह्मपुत्रं नतास्मि ॥४२॥

॥ इति श्रीमद्भागवतमाहात्म्ये भक्तिनारदसमागमो नाम प्रथमोऽध्यायः ॥१॥

People are becoming demonish like the demon Agha and engage in roguery and other wicked activities. Saintly persons come to grief in this land and wicked persons exult in wordly happiness. 32.

Even now no one cares for thee and thy sons. Since thou hast been neglected by people, who have been blinded with infatuation, thou hast been worn out. 33.

Thou hast, however, again become a fresh young lady on account of thy contact with the land of Vrindavana. Vrindavana is blessed since devotion to Krishna has full play here. 34.

These two, however, cannot get rid of their decrepitude, because none wants them. They have, as if fallen into a sort of slumber on account of spiritual bliss (which they have received here). 35.

The day on which His Divinity Krishna left the Earth and went to His own abode, the age of Kali, which thwarts means of attaining bliss, has arrived. 36.

All the same, what religious merit cannot be achieved with even penance, concentration of mind on God and abstract meditation on the supreme spirit could be achieved completely by reciting the name of Krishna in the age of Kali. 37.

Since Brahmins have been reciting stories pertaining to His Divinity Krishna in all homes without discrimination because of their greed, the main point in reciting the stories has escaped attention. 38.

Even those men, who are engaged in several frightful activities and are atheistic and fraudulent are also residing in the centres of pilgrimage, the real purpose of visiting such centres is, thence, frustrated. 39.

Even men, whose minds are corrupted by lust, anger, excessive greed, and desires are engaged in performing penance. The merit of penance has, therefore, vanished. 40.

The fruit of abstract meditation has also vanished due to failure to control the mind, resort to cupidity religious hypocrisy, and also failure to study scriptures. This is, indeed, the characteristic property of the Age. With whom shall we find fault? 41.

Bhakti said : Victory to your Holiness! Prahlad mastered the "Illusion" about the reality of the world on hearing only one sentence from you. Dhruva also attained the position of the Polar Star through your favour. I bow down to your Reverence, the son of Brahma and the receptacle of entire welfare. 42.

Thus in the **Shreemad Bhagawata Mahatmya** ends the First Chapter entitled "The **Meeting** between **Bhakti** and **Narada.**"

अथ द्वितीयोऽध्यायः

नारद उवाच

वृथा खेदायसे बाले अहो चिन्तातुरा कथम् ।
श्रीकृष्णचरणाम्भोजं स्मर दुःखं गमिष्यति ॥१॥

द्रौपदी च परित्राता येन कौरवकश्मलात् ।
पालिता गोपसुन्दर्यः स कृष्णः क्वापि नो गतः ॥२॥

त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका ।
त्वयाऽऽहूतस्तु भगवान् याति नीचगृहेष्वपि ॥३॥

सत्यादित्रियुगे बोधवैराग्यौ मुक्तिसाधकौ ।
कलौ तु केवला भक्तिर्ब्रह्मसायुज्यकारिणी ॥४॥

इति निश्चित्य चिद्रूपः सद्रूपां त्वां ससर्ज ह ।
त्वां तदाऽऽज्ञापयत्कृष्णो मद्भक्तान् पोषयेति च ॥५॥

मुक्तिं दासीं ददौ तुभ्यं ज्ञानवैराग्यकाविमौ ।
कृतादिद्वापरस्यान्तं महानन्देन संस्थिता ॥६॥

कलौ मुक्तिः क्षयं प्राप्ता पाखण्डामयपीडिता ।
पुत्रीकृत्य त्वयेमौ च पार्श्वे स्वस्यैव रक्षितौ ॥७॥

उपेक्षातः कलौ मन्दौ वृद्धौ जातौ सुतौ तव ।
तथापि चिन्तां मुञ्च त्वमुपायं चिन्तयाम्यहम् ॥८॥

कलिना सदृशः कोऽपि युगो नास्ति वरानने ।
तस्मिंस्त्वां स्थापयिष्यामि गेहे गेहे जने जने ॥९॥

न तपोभिर्न वेदैश्च न ज्ञानेनापि कर्मणा ।
हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः ॥१०॥

अलं व्रतैरलं तीर्थैरलं योगैरलं मखैः ।
अलं ज्ञानकथालापैर्भक्तिरेकैव मुक्तिदा ॥११॥

CHAPTER II

Narada said : Young lady ! Ah ! Thou art unnecessarily being distressed. Why art thou overcome with anxiety? Recall to thy mind the lotuslike feet of Shree Krishna and thy misery would disappear. 1.

That Krishna, who had succoured Draupadi from the disgraces meted out to her by the Kauravas and who had cherished the milkmaids, has not gone any where. 2.

Thou, Bhakti, art ever dearer to Him than His own life. His Divinity would visit houses of even low persons, when invoked by thee. 3.

Spiritual knowledge and detachment from wordly desires afford salvation in the three ages of Satya, Treta and Dwapara. In the age of Kali, however, only devotion to His Divinity affords unification with the Supreme Spirit. 4.

Having thus resolved, the supreme spirit created thee in thy true form and then Krishna bade thee foster His devotees. 5.

He assigned to thee Mukti (salvation) as thy maid and both the Jnana (spiritual knowledge) and Vairagya (detachment from worldly desires) as thy sons. Thou wast revelling in great delight from the beginning of the age of Satya to the end of the age of Dwapara. 6.

In the age of Kali, however, thou hast decayed, since thou art afflicted with the disease of heresy. Thou hast adopted these Jnana and Vairagya as thy sons and art keeping them by thy side and affordest protection to them. 7.

These thy sons have grown dull and decrepit due to neglect in the age of Kali. All the same, do away with anxiety. I am thinking of a remedy. 8.

Fair Lady ! There is no age, which can match the age of Kali. I will establish thee in each home–nay, in each person in this age. 9.

Lord Vishnu cannot be won over by performing penance, by recital of the Vedas, by acquisition of spiritual knowledge or by performing religious rites, but he can be won over by devotional fervour, as evidenced by the example of the milk–maids. 10.

Away with religious observances, visits to pilgrim–centres, abstract meditation and ritual sacrifices. Away with other knowledge and religious seminars. Only devotion to Vishnu affords salvation. 11.

भक्तिरुवाच

कृपालुना त्वया साधो मद्बाधा ध्वंसिता क्षणात् ।
पुत्रयोश्चेतना नास्ति ततो बोधय बोधय ॥१२॥

सूत उवाच

तस्याः वचः समाकर्ण्य कारुण्यं नारदो गतः ।
तयोर्बोधनमारेभे कराग्रेण विमर्दयन् ॥१३॥
वेदवेदान्तघोषैश्च गीतापाठैर्मुहुर्मुहुः ।
बोध्यमानौ तदा तेन कथंचिच्चोत्थितौ बलात् ॥१४॥
क्षुत्क्षामौ तौ निरीक्ष्यैव पुनः स्वापपरायणौ ।
ऋषिश्चिन्तापरो जातः किं विधेयं मयेति च ॥१५॥
अहो निद्रा कथं याति वृद्धत्वं च महत्तरम् ।
चिन्तयन्निति गोविन्दं स्मारयामास भार्गव ॥१६॥
व्योमवाणी तदैवाभून्मा ऋषे खिद्यतामिति ।
उद्यमः सफलस्तेऽयं भविष्यति न संशयः ॥१७॥
एतदर्थं तु सत्कर्म सुरर्षे त्वं समाचर ।
तत्ते कर्माभिधास्यन्ति साधवः साधुभूषणाः ॥१८॥
इत्याकाशवचः स्पष्टं तत्सर्वैरपि विश्रुतम् ।
नारदो विस्मयं लेभे नेदं ज्ञातमिति ब्रुवन् ॥१९॥

नारद उवाच

अनयाऽऽकाशवाण्यापि गोप्यत्वेन निरूपितम् ।
किं वा तत्साधनं कार्यं येन कार्यं भवेत्तयोः ॥२०॥
क्व भविष्यन्ति सन्तस्ते कथं दास्यन्ति साधनम् ।
मयात्र किं प्रकर्तव्यं यदुक्तं व्योमभाषया ॥२१॥

सूत उवाच

तत्र द्वावपि संस्थाप्य निर्गतो नारदो मुनिः ।
तीर्थं तीर्थं विनिष्क्रम्य पृच्छन्मार्गे मुनीश्वरान् ॥२२॥
वेदवेदान्तघोषैश्च गीतापाठैर्विबोधितम् ।
भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा ॥२३॥
उपायो नापरोऽस्तीति कर्णे कर्णेऽजपञ्जनाः ।
ततश्चिन्तातुरः सोऽथ बदरीवनमागतः ॥२४॥

Bhakti said : Saint! Thou hast destroyed my affliction in a moment, benign as thou art. My sons are, however, unconscious. Kindly restore them to consciousness Please do. 12.

Soota said : On hearing her request Narada felt compassion for her and began to restore to consciousness her sons by patting them with his finger-tips. 13.

When he tried to awaken them with repeated recitation of the Vedic hymns, treatises on metaphysics and verses from Bhagavadgeeta (The Lord's Song), they somehow became barely awake. 14.

When, however, the sage observed that they were emaciated because of the want of proper nutrition and were sleepy, he was overcome with anxiety as to what he should do. 15.

"Oh! how could the sleepiness and much more the premature oldness of these two be removed?" Thus reflecting, O Shaunaka, he remembered God. 16.

Thereupon, there was a voice from the heaven saying: "Sage! Do not be dejected. There is no doubt that your effort would be successful. 17.

Divine sage! You should perform a meritorious act. Sages, who are ornaments to even saints, shall tell you what this act is." 18.

This voice from the heaven was distinctly heard by all. Narada, however, was confounded and said : "I do not know what the meritorious act is" 19.

Narada said : What this voice from the heaven has said is enveloped in secrecy. Which means shall I adopt so that these two sons of Bhakti could be benefitted ? 20.

Where could these sages be? How would they impart to me the means which I shall have to adopt as instructed by the voice from heaven? 21.

Soota said : After leaving those two sons of Bhakti, to stay behind, Narada set out therefrom. He went from one pilgrim-centre to another, making inquiries from eminent sages on his way. 22.

"When I tried to awaken the trio of Bhakti, Jnana and Vairagya by the recital of the Vedas, metaphysical treatises and the Bhagavadgeeta, they did not rise. (So what is the way out?)" 23

People whispered from ear to ear, "There is no other remedy." Thereupon overcome with anxiety he repaired to the forest of Badari. 14.

तपश्चरामि चात्रेति तदर्थं कृतनिश्चयः ।
तावद्ददर्श पुरतः सनकादीन्मुनीश्वरान् ॥२५॥

नारद उवाच

इदानीं भूरिभाग्येन भवद्भिः सङ्गमोऽभवत् ।
कुमारा ब्रुवता शीघ्रं कृपां कृत्वा ममोपरि ॥२६॥
भवन्तो योगिनः सर्वे बुद्धिमन्तो बहुश्रुताः ।
पञ्चहायनसंयुक्ताः पूर्वेषामपि पूर्वजाः ॥२७॥
सदा वैकुण्ठनिलया हरिकीर्तनतत्पराः ।
लीलामृतरसोन्मत्ताः कथामात्रैकजीविनः ॥२८॥
हरिः शरणमेवं हि नित्यं येषां मुखे वचः ।
अतः कालसमादिष्टा जरा युष्मान्न बाधते ॥२९॥
अशरीरगिरोक्तं यत्तत्किं साधनमुच्यताम् ।
अनुष्ठेयं कथं तावत्प्रब्रुवन्तु सविस्तरम् ॥३०॥
भक्तिज्ञानविरागाणां सुखमुत्पद्यते कथम् ।
स्थापनं सर्ववर्णेषु प्रेमपूर्वं प्रयत्नतः ॥३१॥

कुमारा ऊचु

मा चिन्तां कुरु देवर्षे हर्षं चित्ते समावह ।
उपायः सुखसाध्योऽत्र वर्तते पूर्व एव हि ॥३२॥
अहो नारद धन्योऽसि विरक्तानां शिरोमणिः ।
सदा श्रीकृष्णदासानामग्रणीर्योगभास्करः ॥३३॥
सत्कर्म तव निर्दिष्टं व्योमवाचा तु यत्पुरा ।
तदुच्यते शृणुष्वाद्य स्थिरचित्तः प्रसन्नधीः ॥३४॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च ते तु कर्मविसूचकाः ॥३५॥
सत्कर्मसूचको नूनं ज्ञानयज्ञः स्मृतो बुधैः ।
श्रीमद्भागवतालापः स तु गीतः शुकादिभिः ॥३६॥

"Here shall I perform penance for their benefit," so did he decide. At that time, he saw before him the great sages Sanaka and others. 25.

Narada said : It is my great luck that I have met your Reverences. Kumaras! Please tell me what are the means which the incorporeal speech proclaimed. Please do me the favour of telling me about it soon. 26.

All your Reverences are intellectual and well-informed contemplative sages. Though you are ancestors of even ancestors, you appear to be only five years old. 27.

You reside permanently in Vaikuntha and are exclusively devoted to singing eulogies of Vishnu. You are intoxicated with the liquor of the amours of Vishnu and sustain yourselves only on meditating on the accounts pertaining to Him. 28.

The words "Vishnu is our only resort" are always in your mouths. It is, therefore, that old age, which is ordained by time, does not assail you. 29.

Please tell me in detail how the means, proclaimed by the incorporeal speech, are to be employed. 30.

And tell me how happiness could be brought to Bhakti, Jnana and Vairagya and how could the means be implanted in all communities with loving endeavour. 31.

The Kumaras said : Divine sage! Do not entertain any anxiety about this. Be of joyous mind. Means, which could be employed with ease already exist from yore in this world. 32.

Oh Narada! you are blessed. You are the crest-jewel of men, who are free from wordly attachments! You are foremost among devotees of Shree Krishna and are like the sun among contemplative ascetics. 33.

We are now telling you about that meritorious act which was enjoined by the speech from Heaven. Listen to us with a steady mind and clear intellect. 34.

Ritual sacrifices which are performed with materials, devotional acts of performing penance, abstract meditation, study of sacred literature, metaphysics etc. suggest action. 35.

Learned men have, however, prescribed the devotional act of acquiring spiritual knowledge, which verily suggests only a meritorious act consisting of recital of Shreemad Bhagavatam, which had been (previously) recited by Shukadeva and others. 36.

भक्तिज्ञानविरागाणां तद्घोषेण बलं महत् ।
व्रजिष्यति द्वयोः कष्टं सुखं भक्तेर्भविष्यति ॥३७॥

ज्ञानवैराग्यसंयुक्ता भक्तिः प्रेमरसावहा ।
प्रतिगेहं प्रतिजनं ततः क्रीडां करिष्यति ॥३८॥

नारद उवाच

वेदवेदान्तघोषैश्च गीतापाठैः प्रबोधितम् ।
भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा ।
श्रीमद्भागवतालापात्तत्कथं बोधमेष्यति ॥३९॥

कुमारा ऊचुः

वेदोपनिषदां साराज्जाता भागवती कथा ।
अत्युत्तमा ततो भाति पृथग्भूता फलाकृतिः ॥४०॥

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
भक्तिज्ञानविरागाणां स्थापनाय प्रकाशितम् ॥४१॥

वेदान्तवेदसुस्नाते गीताया अपि कर्तरि ।
परितापवति व्यासे मुह्यत्यज्ञानसागरे ॥४२॥

तदा त्वया पुरा प्रोक्तं चतुःश्लोकसमन्वितम् ।
तदीयश्रवणात्सद्यो निर्बाधो बादरायणः ॥४३॥

तत्र ते विस्मयः केन यतः प्रश्नपरो भवान् ।
श्रीमद्भागवतं श्राव्यं शोकदुःखविनाशनम् ॥४४॥

नारद उवाच

भाग्योदयेन बहुजन्मसमार्जितेन सत्सङ्गमं च लभते पुरुषो यदा वै ।
अज्ञानहेतुकृतमोहमदान्धकारनाशं विधाय हि तदोदयते विवेकः ॥४५॥

इति श्रीभागवतमाहात्म्ये कुमारनारदसंवादो नाम द्वितीयोऽध्यायः ॥२॥

A loud recital of this epic would impart a good deal of vigour to Bhakti, Jnana and Vairagya Distress will only result from the first two, while happiness will accrue from devotion. 37.

When Bhakti will be joined by Jnana and Vairagya, she would produce the sentiment of divine love and would then revel in the heart of every person and in every home. 38.

Narada said : When the trio of Bhakti, Jnana and Vairagya did not return to consciousness by the recitals of the Vedas, treatises on metaphsics and the Bhagavadgeeta, how would they regain consciousness by the recital of the Shreemad Bhagavata ? 39.

The Kumaras said : The Bhagavata is born of the gist of the Vedas and the Upanishads. The sum of its effect is, therefore, most excellent and of a spiritual character. 40.

This epic named the Bhagavata is equal to the Vedas in estimation and has been manifested in order to bring about concentration of the mind on devotion to God, spiritual knowledge and detachment from worldly affairs. 41.

When Vyasa, who was proficient in the Vedas and metaphysics and who was the author of even the Bhagavadgeeta, was fainting in the ocean of spiritual ignorance full of anguish, you had formerly recited the Bhagavata, which then consisted of four verses. On hearing it, Vyasa had become free from anguish. 42–43.

Why are you then, astonished in that matter so that you are questioning its efficacy ? Hearing of the Shreemad Bhagavata does destroy sorrow and anguish. 44.

Narada said : When a man comes to be associated with saints due to the dawn of his good luck, as the result of his meritorious acts of several births; he brings about destruction of the spiritual ignorance involving lust which is the result of infatuation and then the power of discrimination between reality and illusion dawns. 45.

Thus in the **Shreemad Bhagavata Mahatmya** ends the Second Chapter entitled "**The Dialogue** between the **Kumaras** and **Narada.**"

अथ तृतीयोऽध्यायः

नारद उवाच

ज्ञानयज्ञं करिष्यामि शुकशास्त्रकथोज्ज्वलम् ।
भक्तिज्ञानविरागाणां स्थापनार्थं प्रयत्नतः ॥१॥

कुत्र कार्यो मया यज्ञः स्थलं तद्वाच्यतामिह ।
को विधिस्तत्र कर्तव्यो ममेदं श्रुयतामितः ॥२॥

कुमारा ऊचुः

शृणु नारद वक्ष्यामो विनम्राय विवेकिने ।
गङ्गाद्वारसमीपे तु तटमानन्दनामकम् ॥३॥

यत्समीपस्थजीवानां वैरं चेतसि न स्थितम् ।
ज्ञानयज्ञस्त्वया तत्र कर्तव्यो ह्यप्रयत्नतः ।
अपूर्वरसरूपा च कथा तत्र भविष्यति ॥४॥

पत्र भागवती वार्ता तत्र भक्त्यादिकं व्रजेत् ।
कथाशब्दं समाकर्ण्य तत्त्रिकं तरुणायते ॥५॥

सूत उवाच

एवमुक्त्वा कुमारास्ते नारदेन समं ततः ।
गङ्गातटं समाजग्मुः कथापानाय सत्वराः ॥६॥

श्रीभागवतपीयूषपानाय रसलम्पटाः ।
धावन्तोऽप्याययुः सर्वे प्रथमं ये च वैष्णवाः ॥७॥

योगेश्वरौ व्यासपराशरौ च छायाशुकौ जाजलिजह्नुमुख्याः ।
सर्वेऽप्यमी मुनिगणाः सहपुत्रशिष्या स्वस्त्रीभिरायुयुरतिप्रणयेन युक्ताः ॥८॥

वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः ।
दशसप्तपुराणानि षट्शास्त्राणि तथाऽऽययुः ॥९॥

गङ्गाद्याः सरितस्तत्र पुष्करादिसरांसि च ।
नगादयो ययुस्तत्र देवगन्धर्वदानवाः ॥१०॥

CHAPTER III

Narada said : I will perform the sacred act of imparting spiritual knowledge to which splendour is lent by the recital of the epic composed by Shukadeva in my effort to establish Bhakti (devotion to God), Jnana (spiritual knowledge) and Vairagya (detachment from worldly attachments). 1.

Please tell me the particular place on this Earth where I should perform the sacred act. Please tell me now also the procedure to be adopted by me. 2.

The Kumaras said : Narada ! we will tell you this; since you are humble and courteous. There is a slope named Ananda near the place where the Ganges enters the plains. 3.

The creatures residing in the vicinity of this slope do not harbour hostility for any one in their minds. You should perform the sacred act of imparting spiritual knowledge there, since you will be able to perform it effortlessly. There the recital of the Bhagavata would be unprecedentally interesting. 4.

Bhakti and her two sons would go to any place where the Bhagavata is recited. On hearing the recital of the epic, the trio would be rejuvenated. 5.

Soota said : Having said this, the Kumaras accompanied by Narada, hurriedly went together to the bank of the Ganges, for enjoying the recital of the epic. 6.

All those who were the devotees of Vishnu went there running in order to be first in drinking the nectar in the form of the recital of the Bhagavata, since they coveted the sentiment of devotional fervour. 7.

Vyasa and Parashara, the two great devout master saints, groups of sages accompanied by their sons, disciples and wives, principal among whom where Chhayashuka, Jajali and Jahnu came there, with great joy. 8.

The systems of philosophy, the Vedas, sacred formulas, mystical formularities for worship of certain deities, seventeen epics and six sciences similarly arrived there in corporeal forms. 9.

The Ganges and other rivers, Pushkara and other lakes, mountains, deities, divine minstrels and demons also came there. 10.

दीक्षिता नारदेनाथ दत्तमासनमुत्तमम् ।
कुमारा वन्दिताः सर्वैर्निषेदुः कृष्णतत्पराः ॥११॥
वैष्णवाश्च विरक्ताश्च न्यासिनो ब्रह्मचारिणः ।
मुखभागे स्थितास्ते च तदग्रे नारदः स्थितः ॥१२॥
एकभागे ऋषिगणास्तदन्यत्र दिवौकसः ।
वेदोपनिषदोऽन्यत्र तीर्थान्यत्र स्त्रियोऽन्यतः ॥१३॥
एवं तेष्वेकचित्तेषु श्रीमद्भागवतस्य च ।
माहात्म्यमूचिरे स्पष्टं नारदाय महात्मने ॥१४॥

कुमारा ऊचुः

अथ ते वर्ण्यतेऽस्माभिर्महिमा शुकशास्त्रजः ।
यस्य श्रवणमात्रेण मुक्तिः करतले स्थिता ॥१५॥
सदा सेव्या सदा सेव्या श्रीमद्भागवती कथा ।
यस्याः श्रवणमात्रेण हरिश्चित्तं समाश्रयेत् ॥१६॥
ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्मितः ।
परीक्षिच्छुकसंवादः शृणु भागवतं च तत् ॥१७॥
तावत्संसारचक्रेऽस्मिन् भ्रमतेऽज्ञानतः पुमान ।
यावत्कर्णगता नास्ति शुकशास्त्रकथा क्षणम् ॥१८॥
तावत्पापानि देहेऽस्मिन्निवसन्ति तपोधनाः ।
यावन्न श्रूयते सम्यक्छ्रीमद्भागवतं नरैः ॥१९॥
वेदादिर्वेदमाता च पौरुषं सूक्तमेव च ।
त्रयी भागवतं चैव द्वादशाक्षर एव च ।२०॥
द्वादशात्मा प्रयागश्च कालः संवत्सरात्मकः ।
ब्राह्मणाश्चाग्निहोत्रं च सुरभिर्द्वादशी तथा ॥२१॥
तुलसी च वसन्तश्च पुरुषोत्तम एव च ।
एतेषां तत्त्वतः प्राज्ञैर्न पृथग्भाव इष्यते ॥२२॥
यश्च भागवतं शास्त्रं वाचयेदर्थतोऽनिशम् ।
जन्मकोटिकृतं पापं नश्यते नात्र संशयः ॥२३॥

Then having been consecrated and assigned seats by Narada, all of them bowed to the Kumaras and took their seats, since they were devotees of Krishna. 11.

Devotees of Vishnu, saints who were free from worldly attachments, recluses and celibates sat in front. At their head sat Narada. 12.

Groups of sages sat in one part of the assembly, gods sat in another part, the Vedas and the philosophical treatises, centres of pilgrimage and women sat in the other parts of the assembly. 13.

When their minds became concentrated, they (Kumaras) described specific grandeur of the Shreemad Bhagavata to high-souled Narada. 14.

The Kumaras said : We are now describing to you the greatness of the sacred treatise composed by Shukadeva, since hearing thereof makes salvation handy. 15.

One should always verily resort to the treatise of the Shreemad Bhagavata, since by only hearing it, God Vishnu becomes fixed in the mind. 16.

Listen to the Bhagavata, which consists of eighteen thousand verses which constitute its twelve cantoes and which consists of the discourse between king Pareekshit and Shukadeva. 17.

A man wanders in this whirl-pool of worldly existence through spiritual ignorance so long as the treatise of the epic composed by Shukadeva has not come to his ears even for a moment. 18.

Oh ye rich in penance ! sins have hold of this body so long only as the Shreemad Bhagavata is not well heard by men. 19.

Wise men do not feel basically any distinctness between the Vedas, the mother of the vedas, i. e. Gayatri, the sacred hymn called Purushasookta, dealing with the Supreme Spirit, the triad of the important philosophical treatises, the aphorisms of philosophy composed by Vyasa, the Bhagavata, the twelve-lettered prayer addressed to Krishna, the Sun, the pilgrim centre of Prayaga (modern Allahabad), time composed of the years, the Brahmins, maintenance of sacred fire and offering oblations to it in accordance with prescribed rites, the cow, observing of fasts on the eleventh day of each half of lunar months, the holy basil, the spring and Vishnu. 20-21-22.

If a man reads the epic of the Bhagavata ceaselessly and understands its depth of meaning, the sins of his millions of births would perish. There is no doubt in this respect. 23.

उक्तं भागवतं नित्यं कृतं च हरिचिन्तनम् ।
तुलसीपोषणं चैव धेनूनां सेवनं समम् ॥२४॥

दुर्लभैव कथा लोके श्रीमद्भागवतोद्भवा ।
कोटिजन्मसमुत्थेन पुण्येनैव तु लभ्यते ॥२५॥

तेन योगनिधे धीमन् श्रोतव्या सा प्रयत्नतः ।
दिनानां नियमो नास्ति सर्वदा श्रवणं मतम् ॥२६॥

मनोवृत्तिजयश्चैव नियमाचरणं तथा ।
दीक्षां कर्तुमशक्यत्वात् सप्ताहश्रवणं मतम् ॥२७॥

मनसश्चाजयाद्रोगात्पुंसां चैवायुषः क्षयात् ।
कलेर्दोषबहुत्वाच्च सप्ताहश्रवणं मतम् ॥२८॥

यत् फलं नास्ति तपसा न योगेन समाधिना ।
अनायासेन तत् सर्वं सप्ताहश्रवणे लभेत् ॥२९॥

सूत उवाच

यदा कृष्णो धरां त्यक्त्वा स्वपदं गन्तुमुद्यतः ।
एकादशं परिश्रुत्याप्युद्धवो वाक्यमब्रवीत् ॥३०॥

उद्धव उवाच

त्वं तु यास्यसि गोविन्द भक्तकार्यं विधाय च ।
मच्चित्ते महती चिन्ता तां श्रुत्वा सुखमावह ॥३१॥

आगतोऽयं कलिर्घोरो भविष्यन्ति पुनः खलाः ।
तत्सङ्गेनैव सन्तोऽपि गमिष्यन्त्युग्रतां यदा ॥३२॥

तदा भारवती भूमिर्गोरूपेयं कमाश्रयेत् ।
अन्यो न दृश्यते त्राता त्वत्तः कमललोचन ॥३३॥

Daily recital of the Bhagavata, meditation on Vishnu. rearing the holy basil aud service of cows are equal in merit. 24.

The recital of the Shreemad Bhagavata is invested with rare merit in this world. It is achieved as the result of meritorious acts of millions of births. 25.

Contemplative intelligent sage ! You should, therefore, listen to the epic with perseverance. Here is no rule governing particular days on which it should be heard, since its continuous hearing is highly esteemed. 26.

Since, however, control of mind and observance of prescribed rules of conduct required for conservation for hearing it are impossible for all the time, hearing of the complete epic in a week has been prescribed. 27.

The hearing of the complete epic in a week has been prescribed also because men are unable to control their mind, are subject to disease, and because of continuous diminution of life-span and abundanee of dangers of the age of Kali. 28.

What merit could not be obtained by penance, abstract meditation and absorption of the mind in the Supreme Spirit, can be obtained effortlessly by hearing the complete epic in a week. 29.

Soota said : When Krishna made ready to abandon the Earth with a view to going to his original abode, Uddhava said as under after hearing the eleventh canto of the epic. 30.

Uddhava said : Govind ! Thou shalt depart from the Earth after accomplishing tasks of thy devotees; here is, however, a great anxiety in my mind. Please listen to it and relieve me of my uneasiness. 31.

This horrible age of Kali has arrived. Wicked persons would, therefore, again flourish. Since saints also would then become violent due to contact with them, to whom would this Earth, which is like a cow, and which would be burdened with these people, resort ? O Lotus-eyed Krishna, none other than Thee is seen capable of succouring it. 32-33,

अतः सत्सु दयां कृत्वा भक्तवत्सल मा व्रज ।
भक्तार्थं सगुणो जातो निराकारोऽपि चिन्मयः ॥३४॥

त्वद्वियोगेन ते भक्ताः कथं स्थास्यन्ति भूतले ।
निर्गुणोपासने कष्टमतः किंचिद् विचारय ॥३५॥

इत्युद्धववचः श्रुत्वा प्रभासेऽचिन्तयद्धरिः ।
भक्तावलम्बनार्थाय किं विधेयं मयेति च ॥३६॥

स्वकीयं यद्भवेत्तेजस्तच्च भागवतेऽदधात् ।
तिरोधाय प्रविष्टोऽयं श्रीमद्भागवतार्णवम् ॥३७॥

तेनेयं वाङ्मयी मूर्तिः प्रत्यक्षा वर्तते हरेः ।
सेवनाच्छ्रवणात्पाठाद्दर्शनात्पापनाशिनी ॥३८॥

सूत उवाच

आश्चर्यमेकं समभूत्तदानीं तदुच्यते संशृणु शौनक त्वम् ।
भक्तिः सुतौ तौ तरुणौ गृहीत्वा प्रेमैकरूपा सहसाऽऽविरासीत् ।
श्रीकृष्ण गोविन्द हरे मुरारे नाथेति नामानि मुहुर्वदन्ती ॥३९॥

भक्तिरुवाच

भवद्भिरद्यैव कृतास्मि पुष्टा कलिप्रणष्टापि कथारसेन ।
क्वाहं तु तिष्ठाम्यधुना ब्रुवन्तु ब्राह्मा इदं तां गिरमूचिरे ते ॥४०॥

भक्तेषु गोविन्दसरूपकर्त्री प्रेमैकधर्त्री भवरोगहन्त्री ।
सा त्वं च तिष्ठस्व सुधैर्यसंश्रया निरन्तरं वैष्णवमानसानि ॥४१॥

सकलभुवनमध्ये निर्धनास्तेऽपि धन्या निवसति हृदि येषां श्रीहरेर्भक्तिरेका ।
हरिरपि निजलोकं सर्वथातो विहाय प्रविशति हृदि तेषां भक्तिसूत्रोपनद्धः ॥४२॥

॥ इति श्रीमद्भागवतमाहात्म्ये भक्तिकष्टनिवर्तनं नाम तृतीयोऽध्यायः ॥३॥

Hence, O Lover of Devotees, please have mercy on saintly persons and do not go. Though thou hast not corporeal body and consistest of only spirit, thou hast incarnated thyself as one possessed of the constituents of nature. 84.

How will thy devotees survive on the face of the Earth, when they are separated from thee? Since worship of the Supreme spirit, which is not affected by the constituents of nature is frought with hardship, please lend some thought to this problem. 35.

On hearing these words of Uddhava, Krishna who was then in Prabhas, pondered on the matter as to what he should do for assisting His devotees. 36.

Then, he transferred what majesty he had to the Bhagavata. He disappeared from His corporeal body and entered the ocean in the form of the Shreemad Bhagavata. 37.

The latter is, therefore, the visible image of Vishnu, consisting of words. It destroys sins by resorting to it, by hearing its recital, by reading it and by its darshan—seeing it. 38.

Soota said : Thereafter, a miracle took place. Shaunaka! listen to it being described by me. Taking her two youthful sons, Bhakti, the very image of love for Vishnu, suddenly appeared there; repeatedly muttering Vishnu's names: O Shree Krishna, Govinda, Hari, O Murari (Destroyer of the demon Mura), O My Lord! 39.

Bhakti said : Though I was ruined by the age of Kali, I have been nourished by Your Worship with the portion of the epic of the Bhagavata. Sons of Brahma! please tell me where I should stay now." 40.

(The Sanatkumars told her these words): "Since thou makest Vishnu's devotees assume forms similar to His, art the abode of only love for Vishnu and destroyest the malady of worldly existence, thou shouldst ceaselessly reside in the minds of devotees of Vishnu with great firmness. 41.

Even those who are moneyless, are blessed in the whole world, if devotion to Vishnu exclusively dwells in favour in their hearts. Vishnu, too, who is tied with the thread of devotional world, completely leaves His own abode and enters their hearts. 42.

Thus in the **Shreemad Bhagvata Mahatmya** ends the Third Chapter entitled **"Relieving the agonies of Devotion."**

अथ चतुर्थोऽध्यायः

सूत उवाच

अथ वैष्णवचित्तेषु दृष्ट्वा भक्तिमलौकिकीम् ।
निजलोकं परित्यज्य भगवान् भक्तवत्सलः ॥१॥

परमानन्दचिन्मूर्तिर्मधुरो मुरलीधरः ।
आविवेश स्वभक्तानां हृदयान्यमलानि च ॥२॥

वैकुण्ठवासिनो ये च वैष्णवा उद्धवादयः ।
तत्कथाश्रवणार्थं ते गूढरूपेण संस्थिताः ॥३॥

तत्सभासंस्थितानां च देहगेहात्मविस्मृतिः ।
दृष्ट्वा च तन्मयावस्थां नारदो वाक्यमब्रवीत् ॥४॥

नारद उवाच

के के विशुद्ध्यन्ति वदन्तु मह्यं सप्ताहयज्ञेन कथामयेन ।
कृपालुभिर्लोकहितं विचार्य प्रकाशितः कोऽपि नवीनमार्गः ॥५॥

कुमारा ऊचुः

सत्येन हीनाः पितृमातृदूषकास्तृष्णाकुलाश्चाश्रमधर्मवर्जिताः ।
ये दाम्भिका मत्सरिणोऽपि हिंसकाः सप्ताहयज्ञेन कलौ पुनन्ति ते ॥६॥

कायेन वाचा मनसापि पातकं नित्यं प्रकुर्वन्ति शठा हठेन ये ।
परस्वपुष्टा मलिना दुराशयाः सप्ताहयज्ञेन कलौ पुनन्ति ते ॥७॥

अत्र ते कीर्तयिष्याम इतिहासं पुरातनम् ।
यस्य श्रवणमात्रेण पापहानिः प्रजायते ॥८॥

तुङ्गभद्रातटे पूर्वमभूत् पत्तनमुत्तमम् ।
आत्मदेवः पुरे तस्मिन् सर्ववेदविशारदः ॥९॥

भिक्षुको वित्तवाँल्लोके तत्प्रिया धुन्धुली स्मृता ।
स्ववाक्यस्थापिका नित्यं सुन्दरी सुकुलोद्भवा ॥१०॥

लोकवार्तारता क्रूरा प्रायशो बहुजल्पिका ।
शूरा च गृहकृत्येषु कृपणा कलहप्रिया ॥११॥

CHAPTER IV

Soota said : On observing rare super-mundane-devotional favour n the hearts of His devotees, His divinity who loves his devotes and who is the very image of extreme joy and spirit entered the pious hearts of his devotees, holding His flute. 1-2

Uddhava and other devotees of Vishnu, who were then residing in Vaikuntha attended the session together in disguise in order to hear the recitation of the epic. 3

Those who had attended the session were oblivious of even their bodies, homes and souls. On observing that they were wholly absorbed in devotional fervour, Narada said (to the Sanatkumaras) as under : 4

Narada said : Your graces may please tell me which type of persons are purified by the week-long devotional act of hearing the epic, since you have chalked out some novel way in consideration of the interests of the general public. 5.

The Kumaras said : Even those who are devoid of truthfulness, who have offened against their parents, who are full of avidity, who are not observing the duties prescribed for the respective stages of their lives, who are hypocrites. who are envious, and who are lustful are purified by the devotional act of attending the week-long session in the age of Kali. 6.

Those rogues, who persist in continuously committing sins by mind word or deed, who maintain themselves on the property of others, who are vile and who are evil-minded are purified in the age of Kali (by hearing the week-long recital of the epie). 7.

In this respect, I will narrate to you an old story, only on hearing which sins are destroyed. 8.

There was a prominent city on the bank of the Tungabhadra in former times. One, Atmadeva, who was well-versed in all the Vedas, was residing in that city. 9.

Though he was wealthy, he used to beg alms. His wife Dhundhulee was known to be dear to him. She was beautiful and hailed from a good family, but she used to insist upon getting done what she said. 10.

She took interest in public rumours, was cruel and much garrulous. She concentrated her mind in her house-hold tasks and was miserly and quarrelsome. 11.

एवं निवसतोः प्रेम्णा दम्पत्योः रममाणयोः।
न पुत्रो नापि वा पुत्री ततश्चिन्तातुरो भृशम् ॥१२॥

एकदा स द्विजो दुःखाद् गृहं त्यक्त्वा वनं गतः।
पीत्वा जलं निषण्णस्तु प्रजादुःखेन कर्शितः ॥१३॥

मुहूर्तादपि तत्रैव संन्यासी कश्चिदागतः।
नत्वा च पादयोस्तस्य निःश्वसन् संस्थितः पुरः ॥१४॥

यतिरुवाच

कथं रोदिषि विप्र त्वं का ते चिन्ता बलीयसी।
वद त्वं सत्वरं मह्यं स्वस्य दुःखस्य कारणम् ॥१५॥

ब्राह्मण उवाच

किं ब्रवीमि ऋषे दुःखं पूर्वपापेन संचितम्।
प्रजादुःखेन शून्योऽहं प्राणांस्त्यक्तुमिहागतः ॥१६॥

पाल्यते या मया धेनुः सा वन्ध्या सर्वथा भवेत्।
यो मया रोपितो वृक्षः सोऽपि वन्ध्यत्वमाश्रयेत् ॥१७॥

निर्भाग्यस्यानपत्यस्य किमतो जीवितेन मे।
तदा तस्य यतेश्चित्ते करुणाभूद्गरीयसी ॥१८॥

यतिरुवाच

मुञ्चाज्ञानं प्रजारूपं बलिष्ठा कर्मणो गतिः।
विवेकं तु समासाद्य त्यज संसारवासनाम् ॥१९॥

शृणु विप्र मया तेऽद्य प्रारब्धं तु विलोकितम्।
सप्तजन्मावधि तव पुत्रो नैव च नैव च।
रे मुञ्चाद्य कुटुम्बाशां संन्यासे सर्वथा सुखम् ॥२०॥

ब्राह्मण उवाच

विवेकेन भवेत् किं मे पुत्रं देहि बलादपि।
तस्याग्रहं समालोक्य फलमेकं स दत्तवान्।
इदं भक्षय पत्न्या त्वं ततः पुत्रो भविष्यति ॥२१॥

All the same, the couple was living in love and enjoying itself. Since, it had neither a son nor a daughter consequently, Atmadeva was much overcome with anxiety. 12.

Once that Brahmin left his home through grief and went to a forest. He drank water and sat down as he felt miserable due to want of progeny. 13.

Within a short time, a certain recluse come to the very place. The Brahmin bowed to him and stood before him sighing. 14.

The Recluse said : O Brahmin ! why art thou weeping ? What gteat anxiety hast thou ? Please tell me immediately the cause of thy distress. 15.

The Brshmin said : "O Sage ! which misery may I describe to you, since it is the result of the accumulation of my past sins. I have become disspirited due to the distress of want of progeny and have come here to commit suicide. 16.

The cow which I keep remains absolutely barren. The tree which I plant also becomes barren. 17.

What is, therefore, the use of this life to me, since I am so unlucky and childless ?" Thereupon, the mind of the ascetic was filled with great compassion. 18.

The Recluse said : Cast away this ignorance about progeny. The course of destiny is inexplicable. Have recourse to discretion and abandon the ambition for mundane happiness. 19.

Brahmin ! hear about they fate, as observed by me. Thou shalt have no son-none at all-for seven births. Do not nurse any hope of any progeny. There is, however, complete happiness in the life of a recluse. 20.

The Brahmin said : What use have I of the distinction between the mundane world and supreme bliss ? Please give me a son notwithstanding the writ of destiny. After reflecting on the Brahmin's obstinacy the recluse gave him a fruit (and told him) : "Ask thy wife to eat it. She shall thereupon have a son." 21.

सत्यं शौचं दया दानमेकभक्तं तु भोजनम् ।
वर्षावधि स्त्रिया कार्यं तेन पुत्रोऽतिनिर्मलः ॥२२॥

एवमुक्त्वा ययौ योगी विप्रस्तु गृहमागतः ।
पत्न्याः पाणौ फलं दत्त्वा स्वयं यातस्तु कुत्रचित् ॥२३॥

तरुणी कुटिला तस्य सख्यग्रे च रुरोद ह ।
प्रसूतौ दारुणं दुःखं सुकुमारी कथं सहे ॥२४॥

सत्यशौचादिनियमो दुराराध्यः स दृश्यते ।
वन्ध्या वा विधवा नारी सुखिनी चेति मे मतिः ॥२५॥

एवं कुतर्कयोगेन तत्फलं नैव भक्षितम् ।
पत्या पृष्टं फलं भुक्तं भुक्तं चेति तयेरितम् ॥२६॥

एकदा भगिनी तस्यास्तद्गृहे स्वेच्छयाऽऽगता ।
साब्रवीन्मम गर्भोऽस्ति तं दास्यामि प्रसूतितः ॥२७॥

वित्तं त्वं मत्पतेर्यच्छ स ते दास्यति बालकम् ।
तं बालं पोषयिष्यामि नित्यमागत्य ते गृहे ॥२८॥

फलमर्पय धेन्वै त्वं परीक्षार्थं तु साम्प्रतम् ।
तत्तदाचरितं सर्वं तथैव स्त्रीस्वभावतः ॥२९॥

अथ कालेन सा नारी प्रसूता बालकं तदा ।
आनीय जनको बालं रहस्ये धुन्धुलीं ददौ ।
लोकस्य सुखमुत्पन्नमात्मदेवप्रजोदयात् ॥३०॥

पुत्रस्य धुन्धुकारीति नाम मात्रा प्रतिष्ठितम् ।
त्रिमासे निर्गते चाथ सा धेनुः सुषुवेऽर्भकम् ॥३१॥

दृष्ट्वा प्रसन्नो विप्रस्तु संस्कारान् स्वयमादधे ।
गोकर्णं तं सुतं दृष्ट्वा गोकर्ण नाम चाकरोत् ॥३२॥

कियत्कालेन तौ जातौ तरुणौ तनयावुभौ ।
गोकर्णः पण्डितो ज्ञानी धुन्धुकारी महाखलः ॥३३॥

"She should observe truthfulness, purity and mercy and perform charity. She should eat only once in a day. Thy wife should observe this vow for one year. As a result of it, she shall have an extremely virtuous son." 22.

After telling him this, the recluse went away and the Brahmin returned home. He placed the fruit in the hand of his wife and himself went somewhere. 23.

His insincere wife, however, bewailed before her friend, saying: "There is terrible pain in giving birth to a child. Being very delicate, how can I endure it? 24.

It is said that the vow of observing truthfulness, purity etc. is difficult to observe. My view is that a barren woman or a widow is happy." 25.

As a result of such perverse reasoning, she did not eat the fruit. When her husband asked her whether she had eaten the fruit, she replied that she had it. 26.

Once her sister came to her house of her own accord. She told her: "I am pregant. I will give my child to thee as soon as it is born. 27.

Give money to my husband and he shall give the child to thee. I will come to thy house daily and will suckle the child. 28.

Give the fruit to thy cow now with a view to testing its efficacy." The woman did all this due to her natural feminine tendency. 29.

Now, when, in course of time, that woman give birth to a child its father took it to Dhundhulee and gave it to her secretly. When people learnt that Atmadeva had a child, they felt happy. 30.

The foster-mother ceremoniously gave the name 'Dhundhukari' to her son. After three months had elapsed, that cow also gave birth to a child. 31.

On seeing it, the Brahmin became delighted and personally performed purificatory rites for it. Observing that the child had ears of a cow, he gave it the name of Gokarna. 32.

In a short time, both the sons become youngsters. While Gokarna became learned and obtained spiritual knowledge, Dhundhukari became a great rogue. 33.

स्नानशौचक्रियाहीनो दुर्भक्षी क्रोधवर्धितः।
दुष्परिग्रहकर्ता च शवहस्तेन भोजनम् ॥३४॥

चौरः सर्वजनद्वेषी परवेश्मप्रदीपकः।
हिंसकः शस्त्रधारी च दीनान्धानां प्रपीडकः ॥३५॥

तेन वेश्याकुसङ्गेन पित्र्यं वित्तं तु नाशितम्।
एकदा पितरौ ताड्य पात्राणि स्वयमाहरत् ॥३६॥

तत्पिता कृपणः प्रोच्चैर्धनहीनो रुरोद ह।
वन्ध्यत्वं तु समीचीनं कुपुत्रो दुःखदायकः ॥३७॥

तदानीं तु समागत्य गोकर्णो ज्ञानसंयुतः।
बोधयामास जनकं वैराग्यं परिदर्शयन् ॥३८॥

असारः खलु संसारो दुःखरूपी विमोहकः।
सुतः कस्य धनं कस्य स्नेहवाञ्ज्वलतेऽनिशम् ॥३९॥

न चेन्द्रस्य सुखं किंचिन्न सुखं चक्रवर्तिनः।
सुखमस्ति विरक्तस्य मुनेरेकान्तजीविनः।
मुञ्चाज्ञानं प्रजारूपं सर्वं त्यक्त्वा वनं व्रज ॥४०॥

तद्वाक्यं समाकर्ण्य गन्तुकामः पिताब्रवीत्।
किं कर्तव्यं वने तात तत्त्वं वद सविस्तरम् ॥४१॥

गोकर्ण उवाच

देहेऽस्थिमांसरुधिरेऽभिमतिं त्यज त्वं जायासुतादिषु सदा ममतां विमुञ्च।
पश्यानिशं जगदिदं क्षणभङ्गनिष्ठं वैराग्यरागरसिको भव भक्तिनिष्ठः ॥४२॥
धर्मं भजस्व सततं त्यज लोकधर्मान् सेवस्व साधुपुरुषाञ्जहि कामतृष्णाम्।
अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा सेवाकथारसमहो नितरां पिब त्वम् ॥४३॥
एवं सुतोक्तिवशतोऽपि गृहं विहाय यातो वनं स्थिरमतिर्गतषष्टिवर्षः।
युक्तो हरेरनुदिनं परिचर्ययासौ श्रीकृष्णमाप नियतं दशमस्य पाठात् ॥४४॥

॥ इति श्रीमद्भागवतमाहात्म्ये कुमारनारदसंवादो नाम चतुर्थोऽध्यायः ॥४॥

He neither bathed nor performed purificatory rites He ate prohibited food and became irritable He accepted prohibited charity and ate food placed in the hands of corpses 34

He was a thief, bore malice towards all and burnt houses of others. He caused injuries to others, thrashed arms and tortured the poor and the blind" 35

As a result of his vile association with a prostitute, his paternal wealth perished. Once he beat up his parents and himself carried away vessels 36

His miserable father, who had thus lost his wealth, wept aloud and said, "It is good to be without a child since a vicious son causes misery." 37.

At that time, Gokarna, who was endowed with spiritual knowledge, came there, preached disassociation from worldly life and gave advice to his father 38

He said, "The worldly life is worthless, full of misery and delusive. To whom does a son really belong ? To whom does wealth really belong ? A man who entertains love for others is consumed day and night (with fire of misery) 39

Even Indra (King of gods) has no happiness at all, nor has a sovereign Only an ascetic, who has no worldly attachments and who lives in solitude, is happy Do away with your wrong notion about achieving happiness by having a son Renounce all you have and take to forest" 40

Hearing his words, the father, who desired to go to the forest said, "My child ! please tell me in detail what I should do when I go to the forest" 41

Gokarna said : "Abandon your regard for the body, which but consists of bones, flesh and blood Do away with the feeling of *meum* in respect of your wife, son and others. Day and night think over the fact that this world is transient Take delight in the joy of detachment from worldly life and be firm in devotion to God 42

Devote yourself incessantly to religiosity and abandon worldly activities. Serve saintly men and abandon thinking about the faults and virtues of others and drink deep into the delight of serving and hearing accounts of Vishnu" 43

Depending on the advice of his son, Atmadeva, who was then sixty years old, left home, went to a forest, steadied his mind, took recourse to Vishnu, served Him daily and merged in Krishna by regular recital of the tenth canto of Shreemad Bhagavata. 44

Thus in the **Shreemad Bhagawata Mahatmya** ends the Fourth Chapter entitled **"Salvation of the Brahmin."**

अथ पञ्चमोऽध्यायः

सूत उवाच

पितर्युपरते तेन जननी ताडिता भृशम्।
क्व वित्तं तिष्ठति ब्रूहि हनिष्ये लत्तया न चेत् ॥१॥
इति तद्वाक्यसंत्रासाज्जनन्या पुत्रदुःखतः।
कूपे पातः कृतो रात्रौ तेन सा निधनं गता ॥२॥
गोकर्णस्तीर्थयात्रार्थं निर्गतो योगसंस्थितः।
धुन्धुकारी गृहेऽतिष्ठत् पञ्चपण्यवधूवृतः ॥३॥
एकदा कुलटास्तास्तु भूषणान्यभिलिप्सवः।
पाशं कण्ठे निधायास्य तन्मृत्युमुपचक्रमुः ॥४॥
तप्ताङ्गारसमूहांश्च तन्मुखे हि विचिक्षिपुः।
अग्निज्वालातिदुःखेन व्याकुलो निधनं गतः ॥५॥
स्त्रीणां नैव तु विश्वासं दुष्टानां कारयेद् बुधः।
विश्वासे यः स्थितो मूढः स दुःखैः परिभूयते ॥६॥
संहृत्य वित्तं ता याताः कुलटा बहुभर्तृकाः।
धुन्धुकारी बभूवाथ महान् प्रेतः कुकर्मतः ॥७॥
वात्यारूपधरो नित्यं धावन् दशदिशोऽन्तरम्।
शीतातपपरिक्लिष्टो निराहारः पिपासितः ॥८॥
कियत्कालेन गोकर्णो मृतं लोकादबुध्यत।
अनाथं तं विदित्वैव गयाश्राद्धमचीकरत् ॥९॥
एवं भ्रमन् स गोकर्णः स्वपुरं समुपेयिवान्।
रात्रौ गृहाङ्गणे सुप्तो धुन्धुकारी स्वबान्धवम् ॥१०॥
निशीथे दर्शयामास महारौद्रतरं वपुः।
अशक्तो वचनोच्चारे संज्ञामात्रं चकार ह ॥११॥
ततोऽञ्जलौ जलं कृत्वा गोकर्णस्तमुदैरयत्।
तत्सेकहतपापोऽसौ प्रवक्तुमुपचक्रमे ॥१२॥

प्रेत उवाच

अहं भ्राता त्वदीयोऽस्मि धुन्धुकारीति नामतः।
स्वकीयेनैव दोषेण ब्रह्मत्वं नाशितं मया ॥१३॥

CHAPTER V

Soota said : When his father died, Dhundhukari severely beat his mother and said : "Where is money ? Tell me where it is; otherwise, I will strike thee with my kick " 1

Alarmed at these words and pained at the behaviour of her son, his mother fell into a well during the night and committed suicide. 2.

Gokarna, who was steady in contemplation of the Supreme Spirit, went on a pilgrimage to holy places. Dhundhukari, however, stayed in his house, with five harlots. 3.

Once those unchaste women, who desired to appropriate to themselves his jewellery, endeavoured to murder him by strangling him with a noose. 4.

Then, they threw burning charcoal on to his face. Feeling a good deal of pain and distressed by the flames of the fire, he died. 5.

A wise man should not, therefore, repose confidence in wicked women. A fool, who places confidence in them is overcome with miseries. 6.

These prostitutes who had several paramours, took away the wealth and fled. And Dhundhukari became a powerful ghost due to his evil actions. 7.

Assuming the form of a hurricane and afflicted with rigours of cold, heat, hunger and thirst, he rambled about in all the ten quarters. 8.

After some time, Gokarna learnt from people that Dhundhukari was dead. Realizing that the latter was forlorn, he performed his obsequials at Gaya. 9.

Travelling thus, Gokarna came to his native place. When he was sleeping in the courtyard of his house, the ghost Dhundhukari showed his extremely terrific form to his brother at midnight. Since he was incapable of speaking, he made only gestures. 10-11.

Thereupon, Gokarna took (enchanted) water in the hollow of his hand, sprinkled it on the ghost and made him capable of speaking. Since the sins of the latter (ghost) were destroyed by the sprinkling of the water, he started talking. 12.

The Ghost said : I am thy brother, named Dhundhukari. I had brought about destruction of my Brahminhood by my own sins. 13.

कर्मणो नास्ति संख्या मे महाज्ञाने विवर्तिनः ।
अतः प्रेतत्वमापन्नो भ्रातर्मामाशु मोचय ॥१४॥

गोकर्ण उवाच

त्वदर्थं तु गयापिण्डो मया दत्तो विधानतः ।
गयाश्राद्धान्न मुक्तिश्चेदुपायो नापरस्त्विह ॥१५॥

प्रेत उवाच

गयाश्राद्धशतेनापि मुक्तिर्मे न भविष्यति ।
उपायमपरं कंचित्त्वं विचारय साम्प्रतम् ॥१६॥

सूत उवाच

गोकर्णः स्तम्भनं चक्रे सूर्यवेगस्य वै तदा ।
तुभ्यं नमो जगत्साक्षिन् ब्रूहि मे मुक्तिहेतुकम् ।
तच्छ्रुत्वा दूरतः सूर्यः स्फुटमित्यभ्यभाषत ॥१७॥
श्रीमद्भागवतान्मुक्तिः सप्ताहं वाचनं कुरु ।
गोकर्णो निश्चयं कृत्वा वाचनार्थं प्रवर्तितः ॥१८॥
समाजस्तु महाञ्जातो देवविस्मयकारकः ।
यदैवासनमास्थाय गोकर्णोऽकथयत्कथाम् ॥१९॥
स प्रेतोऽपि तदाऽऽयातः स्थानं पश्यन्नितस्ततः ।
सप्तग्रन्थियुतं तत्रापश्यत्कीचकमुच्छ्रितम् ॥२०॥
तन्मूलच्छिद्रमाविश्य श्रवणार्थं स्थितो ह्यसौ ।
वातरूपी स्थितिं कर्तुमशक्तो वंशमाविशत् ॥२१॥
वैष्णवं ब्राह्मणं मुख्यं श्रोतारं परिकल्प्य सः ।
प्रथमस्कन्धतः स्पष्टमाख्यानं धेनुजोऽकरोत् ॥२२॥
एवं सप्तदिनैश्चैव सप्तग्रन्थिविभेदनम् ।
कृत्वा स द्वादशस्कन्धश्रवणात्प्रेततां जहौ ॥२३॥
दिव्यरूपधरो जातो गोकर्णमिति चाब्रवीत् ।
त्वयाहं मोचितो बन्धो कृपया प्रेतकश्मलात् ॥२४॥
धन्या भागवती वार्ता प्रेतपीडाविनाशिनी ।
सप्ताहोऽपि तथा धन्यः कृष्णलोकफलप्रदः ॥२५॥
जडस्य शुष्कवंशस्य यत्र ग्रन्थिविभेदनम् ।
चित्रं किमु तदा चित्तग्रन्थिभेदः कथाश्रवात् ॥२६॥

Since I was labouring under great spiritual ignorance, I have committed numberless sins. I have been, therefore, reduced to the plight of a ghost. O Brother ! please relieve me of this plight. 14.

Gokarna said : I offered a lump of cooked rice at Gaya as an obsequial ceremony for benefit of thy soul. If, however, thou didst not have salvation by the obsequial ceremony at Gaya, there is no other remedy in this world. 15.

The Ghost said : I shall not have salvation by even a hundred obsequial ceremonies at Gaya. Please, therefore, think of some other remedy now. 16.

Soota said : Gokarna then stopped the revolution of the sun and prayed, saying, " Observer of the world ! I bow to thee. Please tell me the means by which this ghost could attain salvation." On hearing the prayer the Sun said clearly from afar. 17.

"He shall attain salvation by hearing the Shreemad Bhagavata. Recite it, therefore, so as to complete it in a week." Thereupon, Gokarna, came to a decision and resolved to recite it accordingly. 18.

When Gokarna took his seat and recited the epic, a great assembly, which caused astonishment even to gods, collected there. 19.

The ghost also then came there and while it was looking here and there for a suitable room, he saw there a tall bamboo having seven knots. 20.

It entered a hole in its root and sat there for hearing the epic. Since it had the form of a hurricane, it was incapable of sitting elsewhere. 21.

It entered, therefore, the bamboo. Gokarna appointed a devotee of Vishnu as the chief hearer and recited the epic with clarity, starting from its first canto. 22.

The seven knots of the bamboo burst (one by one) in seven days. As the result of hearing all the twelve cantos of the epic, the ghost got rid of its ghosthood. 23.

It immediately assumed the form of a celestial being and told Gokarna, " My brother, I have been liberated by thy favour from the *ignominous ghosthood.* 24.

Blessed is the epic of the Bhagavata, since it is capable of destroying the agony of ghosthood. Blessed is also its week-long recital, since it is capable of conferring the gift of dwelling in the domain of Krishna 25.

When it caused the splitting of the knots of the inanimate bamboo, is there any wonder if the knot of attachment of the mind to worldly life is shattered by hearing the epic ? 26.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि सप्ताहश्रवणे कृते ॥२७॥
एवं ब्रुवति वै तस्मिन् विमानमागमत्तदा ।
सर्वेषां पश्यतां भेजे विमानं धुन्धुलीसुतः ॥२८॥

गोकर्ण उवाच

अत्रैव बहवः सन्ति श्रोतारो मम निर्मलाः ।
फलभेदः कुतो जातः प्रब्रुवन्तु हरिप्रियाः ॥२९॥

हरिदासा ऊचुः

सप्तरात्रमुपोष्यैव प्रेतेन श्रवणं कृतम् ।
मननादि तथा तेन स्थिरचित्ते कृतं भृशम् ॥३०॥
अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम् ।
संदिग्धो हि हतो मन्त्रो व्यग्रचित्तो हतो जपः ॥३१॥
विश्वासो गुरुवाक्येषु स्वस्मिन्दीनत्वभावना ।
मनोदोषजयश्चैव कथायां निश्चला मतिः ॥३२॥
एवमादि कृतं चेत्स्यात्तदा वै श्रवणे फलम् ।
एवमुक्त्वा ययुः सर्वे वैकुण्ठं हरिकीर्तनाः ॥३३॥
श्रावणे मासि गोकर्णः कथामूचे तथा पुनः ।
कथासमाप्तौ यज्जातं श्रूयतां तच्च नारद ॥३४॥
विमानैः सह भक्तैश्च हरिराविर्बभूव ह ।
गोकर्णं तु समालिङ्ग्याकरोत्स्वसदृशं हरिः ॥३५॥
यत्र सूर्यस्य सोमस्य सिद्धानां न गतिः कदा ।
तं लोकं हि गतास्ते तु श्रीमद्भागवतश्रवात् ॥३६॥
इतिहासमिमं पुण्यं शाण्डिल्योऽपि मुनीश्वरः ।
पठते चित्रकूटस्थो ब्रह्मानन्दपरिप्लुतः ॥३७॥

आख्यानमेतत्परमं पवित्रं श्रुतं सकृद्वै विदहेदघौघम् ।
श्राद्धे प्रयुक्तं पितृतृप्तिमावहेन्नित्यं सुपाठादपुनर्भवं च ॥३८॥

॥ इति श्रीमद्भागवतमाहात्म्ये गोकर्णमोक्षवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

By one week-long hearing of the epic, the knot of attachment of the heart to worldly life is shattered, all doubts of a man in spiritual matters are resolved and the effects of his actions are worn out." 27.

When the ghost was thus speaking, an airchariot arrived and the son of Dhundhulee ascended within the sight of all. 28.

Gokarna said (to the Servants of Vishnu who came by the air-chariot) : O Favourites of Vishnu ! there are here many sinless men who have heard me. Why have you not simultaneously brought air-chariots for all of them ? Please tell me why there has been this difference in the result ? 29.

The Servants of Vishnu said: The ghost had observed a fast for seven nights, when it heard the epic. It has similarly reflected much on it with a steady mind. 30.

When knowledge is not firmly fixed in the mind, it perishes. What is heard perishes by negligence. A sacred formula becomes worthless if it is unintelligible. Muttering of a prayer with a distracted mind becomes inefficacious. 31.

One would get the reward of hearing the epic if one has faith in the sermons of one's preceptor, meekness for oneself, triumph over faults of the mind, a steady mind in hearing the epic etc After saying thus, all the messengers of Vishnu went to Vaikuntha. 32-33.

Gokarna again recited the epic in accordance with their instructions in the month of Shravana. Narada ! please hear what happened on the conclusion of the recital. 34.

Vishnu himself appeared there, accompanied by his devotees, with airchariots. Vishnu closely embraced Gokarna and made him resemble Himself. 35.

All those who had heard the recital went to the region, which cannot be penetrated even by the Sun, the Moon and accomplished souls, as the result of hearing the recital of the Shreemad Bhagavata. 36.

Even the great sage Shandilya, who resides in Mount Chitrakoota and who has delved deep into the joy of spiritual experience, recites this meritorious story. 37.

If this account, which is very sacred, were heard even once, it would burn a multitude of sins. If it were recited on the occasion of performing a religious ceremony for beatification of manes, it would give contentment to the latter and if it were recited daily, it prevents repeated births. 38.

Thus in the **Shreemad Bhagavata Mahatmya** ends the Fifth Chapter entitled "**The Description** of the **Salvation** of **Gokarna,**"

अथ षष्ठोऽध्यायः

कुमारा ऊचुः

अथ ते सम्प्रवक्ष्यामः सप्ताहश्रवणे विधिम् ।
सहायैर्वसुभिश्चैव प्रायः साध्यो विधिः स्मृतः ॥ १ ॥

दैवज्ञं तु समाहूय मुहूर्तं पृच्छ्य यत्नतः ।
विवाहे यादृशं वित्तं तादृशं परिकल्पयेत् ॥ २ ॥

नभस्य आश्विनोर्जौ च मार्गशीर्षः शुचिर्नभाः ।
एते मासाः कथारम्भे श्रोतॄणां मोक्षसूचकाः ॥ ३ ॥

देशे देशे तथा सेयं वार्ता प्रेष्या प्रयत्नतः ।
भविष्यति कथा चात्र आगन्तव्यं कुटुम्बिभिः ॥ ४ ॥

सतां समाजो भविता सप्तरात्रं सुदुर्लभः ।
अपूर्वरसरूपैव कथा चात्र भविष्यति ॥ ५ ॥

नावकाशः कदाचिच्चेद्दिनमात्रं तथापि तु ।
सर्वथाऽऽगमनं कार्यं क्षणोऽत्रैव सुदुर्लभः ॥ ६ ॥

तीर्थे वापि वने वापि गृहे वा श्रवणं मतम् ।
विशाला वसुधा यत्र कर्तव्यं तत्कथास्थलम् ॥ ७ ॥

कर्तव्यो मण्डपः प्रोच्चैः कदलीखण्डमण्डितः ।
चतुर्दिक्षु ध्वजारोपो बहुसम्पद्विराजितः ॥ ८ ॥

वक्तुश्चापि तदा दिव्यमासनं परिकल्पयेत् ।
उदङ्मुखो भवेद्वक्ता श्रोता वै प्राङ्मुखस्तदा ॥ ९ ॥

प्राङ्मुखश्चेद्भवेद्वक्ता श्रोता चोदङ्मुखस्तदा ।
अथवा पूर्वदिग्ज्ञेया पूज्यपूजकमध्यतः ॥१०॥

विरक्तो वैष्णवो विप्रो वेदशास्त्रविशुद्धिकृत् ।
दृष्टान्तकुशलो धीरो वक्ता कार्योऽतिनिःस्पृहः ॥११॥

वक्तुः पार्श्वे सहायार्थमन्यः स्थाप्यस्तथाविधः ।
कथाविघ्नविघाताय गणनाथं प्रपूजयेत् ॥१२॥

CHAPTER VI

The Kumaras said We will now tell you the procedure to be followed in hearing the week long recital of the epic It is, as a rule, prescribed that the procedure can be gone through with wealth and with the aid of help mates 1

Inviting an astrologer, and having asked him diligently to ascertain auspicious time for the recital one should get ready as much wealth as would be required for a wedding ceremony 2

Bhadrapada, Ashwina Kartika, Margasheersha, Vaishakha and Shravana–these months are indicative of salvation of the hearers, if they are chosen for undertaking the recital of the epic

Intelligence about the recital of the epic should be sent to each region with perseverance bearing the message 'Recital of the epic shall be held here Householders should, therefore, come to attend it. 4

There shall be a rare assembly of saintly persons for seven nights and there shall be the recital of the Bhagavata, having unprecedented charm 5

In case you have not enough time, you should, by all means, come even for a single day, since even a moment here is extremely rare" 6

Hearing of the recital either in a pilgrim centre or in a cluster of trees or in one's house is prescribed The place of the recital should be fixed where there is a spacious ground 7

A tall pavilion should be erected and it should be decorated with stems of plantain trees Banners should be hoisted in all its directions and a lot of riches should be displayed in it 8

A beautiful seat should be contrived for the exponent of the epic If, he faces the North, the chief hearer snould face the East 9

If however he faces the East, the chief hearer should face the North In the alternative the space between the exponent of the epic, who deserves to be revered and the chief hearer, who reveres the former, should be recognized as the Eastern direction 10

A learned Brahmin who is immune from worldly attachments, who is capable of removing contradictions between the Vedas and other scriptures, is expert in giving illustrations self possessed and completely devoid of avarice, should be chosen to recite the epic 11

Another Brahmin, who has the same qualifications as the reciter of the epic should be posted near the latter for assisting him At the commencement of the session, Ganapati should be worshipped in order to destroy obstacles in the recital of the epic 12

पितॄन् संतर्प्य शुद्ध्यर्थं प्रायश्चित्तं समाचरेत्।
मण्डलं च प्रकर्तव्यं तत्र स्थाप्यो हरिस्तथा ॥१३॥

कृष्णमुद्दिश्य मन्त्रेण चरेत्पूजाविधिं क्रमात्।
प्रदक्षिणनमस्कारान् पूजान्ते स्तुतिमाचरेत् ॥१४॥

संसारसागरे मग्नं दीनं मां करुणानिधे।
कर्ममोहगृहीताङ्गं मामुद्धर भवार्णवात् ॥१५॥

श्रीमद्भागवतस्यापि ततः पूजा प्रयत्नतः।
कर्तव्या विधिना प्रीत्या धूपदीपसमन्विता ॥१६॥

श्रीमद्भागवताख्योऽयं प्रत्यक्षः कृष्ण एव हि।
स्वीकृतोऽसि मया नाथ मुक्त्यर्थं भवसागरे ॥१७॥

मनोरथो मदीयोऽयं सफलः सर्वथा त्वया।
निर्विघ्नेनैव कर्तव्यो दासोऽहं तव केशव ॥१८॥

एवं दीनवचः प्रोच्य वक्तारं चाथ पूजयेत्।
संभूष्य वस्त्रभूषाभिः पूजान्ते तं च संस्तवेत् ॥१९॥

शुकरूप प्रबोधज्ञ सर्वशास्त्रविशारद।
एतत्कथाप्रकाशेन मदज्ञानं विनाशय ॥२०॥

वरणं पञ्चविप्राणां कथाभङ्गनिवृत्तये।
कर्तव्यं तैर्हरेर्जाप्यं द्वादशाक्षरविद्यया ॥२१॥

लोकवित्तधनागारपुत्रचिन्तां व्युदस्य च।
कथाचित्तः शुद्धमतिः स लभेत्फलमुत्तमम् ॥२२॥

आसूर्योदयमारभ्य सार्धत्रिप्रहरान्तकम्।
वाचनीया कथा सम्यग्धीरकण्ठं सुधीमता ॥२३॥

कथाविरामः कर्तव्यो मध्याह्ने घटिकाद्वयम्।
तत्कथामनु कार्यं वै कीर्तनं वैष्णवैस्तदा ॥२४॥

Oblations of water should be offered to manes and the religious rite of atonement for sins should be performed. The prescribed mystical diagram should be drawn with talcum powder for invoking Vishnu. 13.

An idol of Vishnu should be installed in its middle and worship of Krishna should be performed with Vedic hymns. At the conclusion of the ceremony of worship, the worshipper should circumambulate the deity, bow to Him and pray to Him (saying) : 14.

"Reservoir of Mercy! Kindly succour me from the ocean of the worldly existence, since I have become miserable, as my limbs have been paralysed by my infatuation for worldly activities." 15.

Thereafter the Shreemad Bhagavata should be energetically worshipped in accordance with prescribed rites, consisting of incense, a lump of clarified butter etc. and prayer offered to it. 16.

(Saying :) "This epic of the Shreemad Bhagavata is the visible image of Krishna Himself. My Master! I have resorted to Thee for being succoured from the ocean of the worldly existence. 17.

O Keshava, this desire of mine for hearing the recital should please be made successful by Thee, without any obstacle impeding it, thy servant as I am." 18.

After thus praying to Vishnu with words of humility, the reciter of the epic should be worshipped and he should be honoured with clothes and ornaments. After concluding his worship, he should be prayed. 19.

(Saying :) "You represent Shukadeva. You are endowed with spiritual knowledge and are well-versed in all the scriptures. Please destroy my spiritual ignorance with the light of this epic." 20.

In order to avert dislocation in the recital of the epic, five Brahmins should be chosen. They should mutter the sacred formula consisting of twelve letters (viz., Om! Namo Bhagavate Vasudevaya, meaning: I bow to His Divinity Vasudeva). 21.

A man, who casts away anxiety about the world, his property, wealth, house and children, concentrates his mind on the recital of the epic and has a pure mind, obtains the best fruit of hearing the epic. 22.

Commencing at sunrise, the intelligent preceptor should read the epic for three praharas and a half (i e. about ten hours and a half a day) with a grave commanding. 23.

A recess in the recital should be observed for about forty eight minutes at mid-day. After the recital for the day, devotees of Vishnu should sing songs in praise of Krishna. 24.

मलमूत्रजयार्थं हि लघ्वाहारः सुखावहः ।
हविष्यान्नेन कर्तव्यो ह्येकवारं कथार्थिना ॥२५॥

उपोष्य सप्तरात्रं वै शक्तिश्चेच्छृणुयात्तदा ।
फलाहारेण वा भाव्यमेकभक्तेन वा पुनः ।
सुखसाध्यं भवेद्यत्तु कर्तव्यं श्रवणाय तत् ॥२६॥

भोजनं तु वरं मन्ये कथाश्रवणकारकम् ।
नोपवासो वरः प्रोक्तः कथाविघ्नकरो यदि ॥२७॥

सप्ताहव्रतिनां पुंसां नियमाञ्छृणु नारद ।
विष्णुदीक्षाविहीनानां नाधिकारः कथाश्रवे ॥२८॥

ब्रह्मचर्यमधःसुप्तिः पत्रावल्यां च भोजनम् ।
कथासमाप्तौ भुक्तिं च कुर्यान्नित्य कथाव्रती ॥२९॥

द्विदलं मधु तैलं च गरिष्ठान्नं तथैव च ।
भावदुष्टं पर्युषितं जह्यान्नित्यं कथाव्रती ॥३०॥

कामं क्रोधं मदं मानं मत्सरं लोभमेव च ।
दम्भं मोहं तथा द्वेषं दूरयेच्च कथाव्रती ॥३१॥

वेदवैष्णवविप्राणां गुरुगोव्रतिनां तथा ।
स्त्रीराजमहतां निन्दां वर्जयेद्यः कथाव्रती ॥३२॥

सत्यं शौचं दयां मौनमार्जवं विनयं तथा ।
उदारमानसं तद्वदेवं कुर्यात्कथाव्रती ॥३३॥

दरिद्रश्च क्षयी रोगी निर्भाग्यः पापकर्मवान् ।
अनपत्यो मोक्षकामः शृणुयाच्च कथामिमाम् ॥३४॥

एवं कृत्वा व्रतविधिमुद्यापनमथाचरेत् ।
अकिंचनेषु भक्तेषु प्रायो नोद्यापनाग्रहः ॥३५॥

एवं नगाहयज्ञेऽस्मिन् समाप्ते श्रोतृभिस्तदा ।
पुस्तकस्य च वक्तुश्च पूजा कार्यातिभक्तितः ॥३६॥

A man, who desires to hear the recital of the epic, should take frugal food (consisting of fruits, roots and products of milk) as would give ease to the body, once a day, in order to control answering the call of nature and urination 25

In the alternative, he should observe fast for seven nights, if he is able to do so and hear the recital of the epic or should take only fruits or should eat once in a day, whichever food can be taken without causing discomfort should be taken during the days of the recital of the epic 26

If fasting impedes the hearing of the recital, one should not observe it In such a case, I consider taking of usual food preferable, if it enables a man to hear the recital attentively 27

Narada, listen to the rules to be observed by men, who take a vow to hear the week long recital of the Bhagavata Those who have not been consecrated as devotees of Vishnu are not privileged to hear the recital 28

A man who takes the vow of hearing the recital of the epic should observe celibacy, sleep on the ground and take food from a plate made of leaves, after the day's recital is concluded 29

He should avoid pulses, honey, oil, heavy food, food which is repugnant to taste, and stale food 30

He should abandon lust, anger, arrogance, haughtiness, jealousy, avarice, hypocrisy, infatuation and hatred 31

He should cease reviling the Vedas, devotees of Vishnu Brahmins, men who are devoutedly serving preceptors, cows, females, kings and great men 32

He should observe truth purity, restraint of speech, modesty, uprightness and have compassionate feeling and a generous mind 33

The poor, the consumptive, the diseased, the luckless, the sinner, one who has no issue and one who is desirous of attaining salvation should (particularly) hear the epic 34

After having thus gone through the vowed recital of the epic, the chief hearer should perform the ceremony of its conclusion This ceremony is generally not insisted on in the case of the devotees, who have no means 35

When this ritual week long session is concluded, the hearers should perform with great devotional fervour worship of the Book and of the Reciter 36

विरक्तश्चेद्भवेच्छ्रोता गीता वाच्या परेऽहनि ।
गृहस्थश्चेत्तदा होमः कर्तव्यः कर्मशान्तये ॥३७॥
प्रतिश्लोकं तु जुहुयाद्विधिना दशमस्य च ।
पायसं मधु सर्पिश्च तिलान्नादिकसंयुतम् ॥३८॥
अथवा हवनं कुर्याद्गायत्र्या सुसमाहितः ।
तन्मयत्वात्पुराणस्य परमस्य च तत्त्वतः ॥३९॥
द्वादश ब्राह्मणान् पश्चाद्भोजयेन्मधुपायसैः ।
दद्यात्सुवर्णं धेनुं च व्रतपूर्णत्वहेतवे ॥४०॥
शक्तौ पलत्रयमितं स्वर्णसिंहं विधाय च ।
तत्रास्य पुस्तकं स्थाप्यं लिखितं ललिताक्षरम् ॥४१॥
आचार्याय सुधीर्दत्त्वा मुक्तः स्याद्भवबन्धनैः ।
एवं कृते विधाने च सर्वपापनिवारणे ।
फलदं स्यात् पुराणं तु श्रीमद् भागवतं शुभम् ॥४२॥

सूत उवाच

इत्युक्त्वा ते महात्मानः प्रोचुर्भागवतीं कथाम् ।
तदन्ते ज्ञानवैराग्यभक्तीनां पुष्टता परा ॥४३॥

नारद उवाच

धन्योऽस्म्यनुगृहीतोऽस्मि भवद्भिः करुणापरैः ।
अद्य मे भगवाँल्लब्धः सर्वपापहरो हरिः ॥४४॥

सूत उवाच

एवं ब्रुवति वै तत्र नारदे वैष्णवोत्तमे ।
परिभ्रमन् समायातः शुको योगेश्वरस्तदा ॥४५॥
दृष्ट्वा सदस्याः परमोरुतेजसं सद्यः समुत्थाय ददुर्महासनम् ।
प्रीत्या सुरर्षिस्तमपूजयत्सुखं स्थितोऽवदत्संशृणुतामलां गिरम् ॥४६॥

श्रीशुक उवाच

स्वर्गे सत्ये च कैलासे वैकुंठे नास्त्ययं रसः ।
अतः पिबन्तु सद्भाग्या मा मा मुञ्चत कर्हिचित् ॥४७॥

सूत उवाच

एवं ब्रुवाणे सति बादरायणौ मध्ये सभायां हरिराविरासीत् ।
प्रह्लादबल्युद्धवफाल्गुनादिभिर्वृतः सुरर्षिस्तमपूजयच्च तान् ॥४८॥

If the chief hearer were free from worldly attachment, he should read the Bhagavadgeeta (The Sermon of the Lord) on the next day. If he were a householder, he should offer oblations of a mixture of rice, cooked in milk, honey, clarified butter, sesamum, food-grains etc. into sacred fire as a propitiatory rite. offering one oblation for each verse of the tenth canto of the epic. 37-38.

In the alternative, he should offer the oblations into fire, reciting the sacred "Gayatri" verse for each oblation with complete composure, since this verse virtually represents the great epic. 39.

Thereafter, he should feed twelve Brahmins with sweet milk-pudding and donate to each of them a cow and a gold coin for the purpose of fulfilment of the vowed hearing of the recital of the epic. 40.

A generous-minded chief hearer may get manufactured a statue of a lion of twelve tolas (about 5 oz.) of gold, place on it a copy of the epic written in elegant hand, donate it to the preceptor and get liberated from the bond of worldly life. On going through this ceremony which is capable of warding off all sins, the hearing of the eminent epic would be fruitful. 41-42.

Soota Said : After telling (Narada) this, the Kumaras, the high-souled ones, recited the epic of the Bhagavata. At the conclusion of the recital Jnana, Vairagya and Bhakti became very stout. 43.

Narada said : I am lucky, since I have been favoured by you; as you are compassionate, I have today attained Vishnu who is capable of destroying all sins. 44.

Soota said : When Narada, the eminent devotee of Vishnu, was speaking thus the master of abstract meditation (Shukadeva) arrived there in the course of his travels. 45.

On seeing him, who was extremely lustrous, members of the audience got up and offered to him a prominent seat. The divine sage Narada affectionately worshipped him. When he was comfortably seated, he said, "Hear the pious speech". 46.

Shree Shukadeva said : Lucky men, this savour of the Bhagavata is not to be had (even) in heaven, Vaikuntha or in the region of Brahma. You should, therefore, enjoy its recital. Never abandon it. 47.

Soota said : When Shukadeva, the son of the sage Badarayana, was thus speaking, Vishnu appeared in the midst of the assembly. He was accompanied by Prahlada, Bali, Uddhava, Arjuna and others. The divine sage Narada worshipped them along with Him. 48.

ननर्त मध्ये त्रिकमेव तत्र भक्त्यादिकानां नटवत्सुतेजसाम् ।
अलौकिकं कीर्तनमेतदीक्ष्य हरिः प्रसन्नोऽपि वचोऽब्रवीचत् ॥४९॥

मत्तो वरं भाववृत्ताद् वृणुध्वं प्रीतः कथाकीर्तनतोऽस्मि साम्प्रतम् ।
श्रुत्वेति तद्वाक्यमतिप्रसन्नाः प्रेमार्द्रचित्ता हरिमूचिरे ते ॥५०॥

नगाहगाथासु च सर्वभक्तैरेभिस्त्वया भाव्यमिति प्रयत्नात् ।
मनोरथोऽयं परिपूरणीयस्तथेति चोक्त्वान्तरधीयताच्युतः ॥५१॥

एतां यो नियततया शृणोति भक्त्या यश्चैनां कथयति शुद्धवैष्णवाग्रे ।
तौ सम्यग्विधिकरणात्फलं लभेते याथार्थ्यान्न हि भुवने किमप्यसाध्यम् ॥५२॥

॥ इति श्रीमद्भागवतमाहात्म्ये श्रवणविधिकथनं नाम षष्ठोऽध्यायः ॥६॥

समाप्तमिदं श्रीमद्भागवतमाहात्म्यम्

हरिः ॐ तत्सत्

There in the midst of the most lustrous ones Devotion and others, the Trio (Jnana, Vairagya and Devotion) like a dancer began to dance. Observing that their eulogy was extraordinary, Vishnu was pleased and said: 49.

"Choose a boon from Me, since I am delighted with your sincere devotion and am pleased at present with the recital of the epic and your eulogy." On hearing these words, they were much delighted, their minds were melted with love and they told Vishnu (as follows) : 50.

"May you remain present with your all these devotees without fail during week-long recitals of the Bhagavata. May this ambition of ours be fulfilled." Having assented with words, "So be it" Vishnu disappeared. 51.

Soota said : Whoever constantly hears this epic with devotional fervour and whoever recites it before pious devotees of Vishnu, both of them obtain the fruit thereof by doing the same respectively in accordance with the prescribed procedure. In truth, what is there on this earth that cannot be accomplished by doing so? 52.

Thus in the **Shreemad Bhagavata Mahatmya** ends the Sixth Chapter entitled **"The Description of the Ceremony of Hearing."**



SHRI GOVARDHAN NATHJI

ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

प्रथमः स्कन्धः

अथ प्रथमोऽध्यायः

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥१॥

धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥२॥

CHAPTER I

Oh Lord, we bow to Thee, Thou who art the creator, the protector and the destroyer of this universe. Thou art the cause of the ether and the elements, as, clod is the cause of the pot. Thou art omniscient and art the fountainhead of all wisdom. Thou hast enlightened the world with the Vedas through the primordial poet Brahma, wherein the mighty erudites and the wise have been bewildered; and just as clay and water when reflected in light creates an illusion like that of a mirage this world also which to all intents and purposes though false and fictitious like the illusive mirage, assumes a semblance of reality in Thee, and Thou, who art beyond the three stages and the time always dispelleth such illusion and deceipt by Thy own splendour. On Thee, oh Truth sublime, we meditate. 1

This Shrimad Bhagawat is composed by Maharshi Vyas. It expounds the dharma for the good, who are free from malice. It portrays in its correct perspective the object that leads to welfare, and dispels the trio of affliction. 2

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः ॥३॥

नैमिषेऽनिमिषक्षेत्र ऋषयः शौनकादयः । सत्रं स्वर्गाय लोकाय सहस्रसममासत ॥४॥
त एकदा तु मुनयः प्रातर्हुतहुताग्नयः । सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥५॥

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ । आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ॥६॥
तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्तन्नः शंसितुमर्हसि ॥
ब्रूहि नः श्रद्दधानानां येनात्मा सम्प्रसीदति ॥७॥

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥८॥
तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् । यस्यावतारो भूतानां क्षेमाय च भवाय च ॥९॥
तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः । ब्रूहि नः श्रद्दधानानां लीलया दधतः कलाः ॥१०॥
अथाख्याहि हरेर्धीमन्नवतारकथाः शुभाः । लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥११॥

Those that hear this Bhagwat with faith and devotion have their hearts soon arrested in the divine. Oh ye devouts, this Shrimad Bhagawat is the luscious fruit of 'Kalpa Vriksha', the Vedas. It flows as nectar from the mouth of the holy Shri Shukadev. Taste, oh virtuous, this elixir and relish its sweetness all your life. 3

In the days of yore in Vishnukshetra Naimisharanya Shaunak and other maharshis, to attain the heaven and the worlds beyond, began a 'Yajna' that was to run for a thousand years. 4

During its course, one day, after the morning oblations were over, the maharshis welcomed Soota Ugrashravas and respectfully asked him. 5

The sages said : Sire ! you have studied the history, the epics and the scriptures and have also explained and interpreted their teachings. please tell us the faithful, the supreme good that you have found or determined for the well being of mankind, which will please us. Oh Soota may good betide you ! you know the purpose for which the divine incarnated as Shree Krishna at Vasudev's through Devaki. His manifestations, as you know, are all for the good and beatitude of mankind. Oh dear, desirous as we are to hear, please tell us all about the deeds of the divine play and his glories sung by the wise. The divine though esoteric and abstruse incarnates at will in the human form and performs deeds superhuman and celestial. 6–11

कृतवान् किल वीर्याणि सह रामेण केशवः । अतिमर्त्यानि भगवान् गूढः कपटमानुषः ॥१२॥
ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि । स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः ॥१३॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने प्रथमोऽध्यायः ॥

अथ द्वितीयोऽध्यायः

व्यास उवाच

इति संप्रश्नसंहृष्टो विप्राणां रौमहर्षणिः । प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥१॥

सूत उवाच

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥२॥
यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितितीर्षतां तमोऽन्धम् ।
संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥३॥
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् । देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥४॥

Please tell us all about those deeds and exploits that Lord Krishna performed along with his brother Balaram and also tell us where Dharma sought resort after the return of Yogeshwar Shree Krishha to his celestial abode. 12-13

Thus ends in the **Abridged Bhagawat** the First Chapter of Book One titled the **"Naimishiya Upakhyana."**

CHAPTER II

Vyasaji said : Soota Ugrashrawa, son of Romaharsha, pleased at the question of these Saints, said. 1

Soota spoke : I bow to that Shukadev who roams about the earth as an anchorite, and who is present in the heart of every being through his Yogic power. His father Shree Vyas, the accomplished, and lover of solitude, who is ever on the rise (spiritually) when distressed by the seperation of his son followed him and repeatedly cried aloud "Oh my son, oh my son." Shree Shukadev did not reply but because of his immanence in the objects all around, he replied through the trees instead. 2

I resort to that Shukadev, son of Vyas, who is the (Guru) the preceptor of the sages and the best amongst the munis, who through sheer kindness read and explained this incomparable Bhagawat, the epitome of all Shrutis, to transgress this ocean of ignorance, the world, for the welfare of mankind. 3

I bow to Bhagawan Nara and Narayan, Bhagawati Saraswati, and Vyas and begin this auspicious composition. 4

मुनयः साधु पृष्टोऽहं भवद्भिर्लोकमङ्गलम् । यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥५॥
स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे । अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥६॥
वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥७॥
धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः । नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥८॥
वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥९॥
तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया । पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥१०॥
अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् ॥११॥
तस्मादेकेन मनसा भगवान् सात्वतां पतिः । श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥१२॥
शुश्रूषोः श्रद्दधानस्य वासुदेवकथारुचिः । स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥१३॥
शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः । हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥१४॥
नष्टप्रायेष्वभद्रेषु नित्यं भागवतसेवया । भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥१५॥
तदा रजस्तमोभावाः कामलोभादयश्च ये । चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥१६॥

Oh Munis, you have put me a very auspicious and interesting question, which is about Shree Krishna. His very mention fills the heart with joy. Devotion to the Divine without any object or interruption pleases the Self, the Atman. This is the highest dharma for mankind. Such selfless devotion to Lord Vasudev generates knowledge and abnegation. If dharma imbibed in life through the Bhagawat Katha does not inspire devotion, all that labour of religious conduct is futile. The wise, call such superb quientessance as, Brahma, Parmatman and Bhagawan. 5–9

The sages who have unshakeable faith in the Lord see Him, through their devotion generated by knowledge and renunciation in their own selves. 10

Thus the fruit of practising religion as determined by the Varnashrama, is, that, the Lord is pleased and propitiatied. Oh Rishis, it is therefore imperative that one should always sing his praises, hear his anecdotes, worship him and visit places of pilgrimage; it is then, that the Lord manifests himself within, and as a friend, removes all the dross of demerit from the saints. 11–14

In this way by the constant company of the devouts, the evils disappear and there dawns that devotion for the Divine. 15

Evils like kama and lobha (passion and greed), the outcome of rajas and tamas are destroyed, and mind, thus liberated, gets poised in the Atman and attains happiness. Bereft of all attachment,

एवं प्रसन्नमनसो भगवद्भक्तियोगतः । भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥१७॥
भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥१८॥
अतो वै कवयो नित्यं भक्तिं परमया मुदा । वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥१९॥
स एवेदं ससर्जाग्रे भगवानात्ममायया । सदसद्रूपया चासौ गुणमय्यागुणो विभुः ॥२०॥
तया विलसितेष्वेषु गुणेषु गुणवानिव । अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥२१॥
भावयत्येष सत्त्वेन लोकान् वै लोकभावनः । लीलावतारानुरतो देवतिर्यङ्नरादिषु ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कंधे नैमिषीयोपाख्याने द्वितीयोऽध्यायः ॥

अथ तृतीयोऽध्यायः

सूत उवाच

जगृहे पौरुषं रूपं भगवान् महदादिभिः । संभूतं षोडशकलमादौ लोकसिसृक्षया ॥१॥
यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः । तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥२॥

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his doubts dispelled, and his ignorance destroyed, the devout experiences the presence of the Divine in him. That is why the wise lovingly devote themselves to Lord Vasudev to attain that peace and ecstacy of the self. 16–19

The Lord who is above all attributes and qualities created this universe in the beginning by his (Trigunatmika Maya) the illusion trio, in a form, with a blending of truth and untruth. 20

The Lord though resplendant with his own Maya, having entered the quality trio appears, as if, it is He that enjoys the gunas whereas, as a matter of fact, He is beyond them. 21

This creator of the Univsrse, the Lord, incarnates in divinities, human beings and birds, and protects the world with sattva guna. 22

Thus ends in the **Abridged Bhagawat** the Second Chapter of Book One titled **" Naimishiya Upakhyan. "**

CHAPTER III

Soota spoke : The Lord in the beginning with a desire to create the universe assumed the form of Purusha with the Mahat (the cosmic mass, the evolute from Prakriti), the Ego and the five subtle evolutes, the sound, touch, vision, taste and smell and sixteen categories, eleven senses and the five main elements. 1

It is this immaculate and brilliant form of the Lord in which are imagined and visualised all the components of the universe as the various limbs of this Purush. 2

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्रवणाक्षिनासिक सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥३॥

एतन्नानावताराणा निधान बीजमव्ययम् । यस्यांशांशेन सृज्यन्ते देवतिर्यङ्नरादय ॥४॥
स एव प्रथम देव कौमार सर्गमास्थित । चचार दुश्चर ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥५॥
द्वितीय तु भवायास्य रसातलगता महीम् । उद्धरिष्यन्नुपादत्त यज्ञेश. सौकर वपु ॥६॥
तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य स । तन्त्र सात्वतमाचष्ट नैष्कर्म्यं कर्मणा यत ॥७॥
तुर्ये धर्मकलासर्गे नरनारायणावृषी । भूत्वाऽऽत्मोपशमोपेतमकरोद् दुश्चरं तप ॥८॥
पञ्चम कपिलो नाम सिद्धेश कालविप्लुतम् । प्रोवाचासुरये साङ्ख्य तत्त्वग्रामविनिर्णयम् ॥९॥
षष्ठे अत्रेरपत्यत्व वृत प्राप्तोऽनसूयया । आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान् ॥१०॥
तत सप्तम आकूत्या रुचेर्यज्ञोऽभ्यजायत । स यामाद्यै सुरगणैरपात्स्वायम्भुवान्तरम् ॥११॥

It is only the Yogis that behold by their sight celestial, the majesty and magnificence of this Virat, the cosmic Purusha with thousand of hands and feet mouths, heads, ears, eyes and noses, resplendent with multifarious ornaments and dresses 3

It is from him that the celestials, the human beings and other animals emanate This is the same Virat which is also the cause of the descent of the divine in different forms on this universe 4

This Lord in the beginning through Brahma took the quadruple form and became Sanak, Sanandan, Sanatan and Sanatkumar, and practised the austere vow of Brahmacharya (rigid continence) 5

In the second incarnation the Lord, the Yajna Swarup assumed the form of a Boar to raise the earth that had sunk deep into the depths of the ocean reaching the Rasatal, one of the nether worlds. 6

In the third incarnation, he came as Narad, the Devarshi in the family of Rishis and composed a code Satvat Tantra (a doctrine of devotion without any expectations or desires) 7

In the fourth Avatar he came in the dynasty of Dharma as Rishi, Nar and Narayan and practised austere penance, with a tranquil mind 8

In the fifth manifestation, he came as Kapil, the Lord of all Siddhis and revealed to Asuri, a Brahmin, the Sankhya philosophy which propounded the determining essentials of the quintessance 9

Dattatraya was the sixth incarnation of the Lord as a son to Atri and Ansooya as prayed by them and preached Atma vidya (the science of the Eternal) to Prahlad and Alark 10

In the seventh form he was borne as Yajna to Akuti, wife of Ruchi Prajapati He lived a long life and ruled the whole Swayambhuva Manvantar with his sons Yama and the other group of celestials 11

अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः । दर्शयन् वर्त्म धीराणां सर्वाश्रमनमस्कृतम् ॥१२॥
ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः । दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः ॥१३॥
रूपं स जगृहे मात्स्यं चाक्षुषोदधिसंप्लवे । नाव्यारोप्य महीमय्यामपाद्वैवस्वतं मनुम् ॥१४॥
सुरासुराणामुदधिं मथ्नतां मन्दराचलम् । दध्रे कमठरूपेण पृष्ठ एकादशे विभुः ॥१५॥
धान्वन्तरं द्वादशमं त्रयोदशममेव च । अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥१६॥
चतुर्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम् । ददार करजैर्वक्षस्येरकां कटकृद्यथा ॥१७॥
पञ्चदशं वामनकं कृत्वागादध्वरं बलेः । पदत्रयं याचमानः प्रत्यादित्सुस्त्रिविष्टपम् ॥१८॥
अवतारे षोडशमे पश्यन् ब्रह्मद्रुहो नृपान् । त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥१९॥

He incarnated for the eighth time as Rishabhadeva at king Nabhi's through his wife Merudevi, and showed the way of the highest stage (The Paramahansas) of the wise. 12

Being invoked and prayed by the Rishis, he was borne as King Pruthu, in his ninth incarnation; where he with his skill produced bumper crops and vegetation and brought out from the earth precious metals and materials through excavation and exploration hitherto not known and made his subjects happy and prosperous. This act of his made him very popular. In the Chakshus Manvantar; at the time of great deluge the Lord in his tenth incarntation became a big fish and rescued Vaivaswata Manu by putting him on a boat. 13-14

In his eleventh manifestation the Lord become a tortoise and supported the Mount Mandar on his back when the gods and the demons churned the ocean. 15

His twelveth incarnation was that of Dhanvantari, the physician of gods and the thirteenth was that of Mohini, the beautiful enchantress who, infatuated the demons, dodged them, and distributed nector to the gods only. 16

In the fourteenth avatar the Lord as Narasinh (Man Lion) killed Hiranyakashyapu by tearing open his abdomen with his claws as easily as the mat-maker will split open a bamboo reed. 17

In his fifteenth incarnation he assumed the form of Vaman (a dwarf) and came to the sacrifice of Bali, the king of demons, and begged of him three strides of land in alms, which Bali gave, and the Lord then in the form of Virat took three gigantic strides and covered the three worlds and restored the heaven to the gods 18

As Parashuram in the sixteenth avatar, the Lord seeing the kshatriya kings oppressing the brahmins, annihilated them and swept them off the globe, twenty one times. 19

ततः सप्तदशे जात सत्यवत्यां पराशरात्। चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः ॥२०॥
नरदेवत्वमापन्नः सुरकार्यचिकीर्षया। समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् ॥२१॥
एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी। रामकृष्णाविति भुवो भगवानहरद्भरम् ॥२२॥
तत कलौ संप्रवृत्ते सम्मोहाय सुरद्विषाम्। बुद्धो नाम्नाञ्जनसुत कीकटेषु भविष्यति ॥२३॥
अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु। जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥२४॥
ऋषयो मनवो देवा मनुपुत्रा महौजसः। कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥२५॥
एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्। इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥२६॥

स वा इदं विश्वममोघलीलः सृजत्यवत्यत्ति न सज्जतेऽस्मिन्।
भूतेषु चान्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥२७॥

In the seventeenth he was born at rishi Parashar by his wife Satyavati, as Vyas. Shree Vyas found that people had grown dull in intellect and understanding, so, for them to understand and learn the Vedas, he divided the text into branches and sub-branches. 20

In the manifestation that followed known as the eighteenth, the Lord was born as king Ramachandra for the good of the celestials and performed god-like deeds such as bridging the gulf, controlling the waters of the seas etc. 21

In the nineteenth and the twentieth descent the Lord appeared as Rama and Krishna in the dynasty of Vrishnis, to lighten the burden of the earth that was groaning under the weight of the wicked. 22

With the onset of Kaliyuga the Lord to delude the demons and destroy them will incarnate for the twenty first time as Buddha, the son of Anjana, in the province of Gaya, and in the end of Kaliyuga when disintergration will have set in all around and when even kings and princes, the protectors of the people, will sink low in morals and behave like thieves and robbers, the Lord then, will manifest as Bhagawan Kalki at a Brahmin named Vishnuyashas in the 22nd and the last of the incarnations in the order of descent. 23-24

Thus the Rishis, the Manus and his sons and the Prajapatis are the Kalavataras (incarnations of graded categories) and there are others which are the Anshavataras (the descents wherein the Lord is partially manifest). But, in this incarnation of Bhagawan Shree Krishna the Divine is manifested fully in all his glory. It is the descent of the divine in all its completeness In all these avatars the Lord liberates the world from the tyranny and oppression of the wicked. This Lord who creates, preserves and destroys the universe, though, he dwells in the heart of every being and regulates the six senses nevertheless, he remains completely detached and unaffected by it. 25-27

इदं भागवतं नाम पुराणं ब्रह्मसम्मितम्। उत्तमश्लोकचरितं चकार भगवानृषिः ॥२८॥
निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत्। तदिदं ग्राहयामास सुतमात्मवतां वरम् ॥२९॥
सर्ववेदेतिहासानां सारं सारं समुद्धृतम्। स तु संश्रावयामास महाराजं परीक्षितम् ॥३०॥
प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः। कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥३१॥
अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात्। सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कंधे नैमिषीयोपाख्याने तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

शौनक उवाच

सूत सूत महाभाग वद नो वदतां वर। कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः ॥१॥
कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना। कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः ॥२॥
तस्य पुत्रो महायोगी समदृङ्निर्विकल्पकः। एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥३॥

This Shreemad Bhagawat which is equal in merit to the Vedas and which describes the play of the Lord and his incarnations from age to age was composed by Maharshi Vyas for the welfare of humanity. He first taught it to his son Shukadev, the best amongst the learned. Shree Shukadev in his turn explained this Bhagawat the substance of history and the Vedas on the banks of river Ganges to king Parikshit *who heard it all the while with rapt attention without touching food* or water. Several rishis and maharshis were present there, and I was also there to hear. By His grace I followed what he said so, now I will describe to you all that I have heard and learnt from him. 28–32

Thus ends in the **Abridged Bhagawat** the Third Chapter of Book One titled **"The Naimishiya Upakhyan."**



CHAPTER IV

Sage Shaunak then requested Sootaji, the best among the speakers, to narrate to them the holy Bhagawat that he had heard from Muni Shukadev. 1

He further requested him to tell them as to where and when and at whose inspiration Shree Ved Vyas composed this great work and what was the object or purpose behind it. 2

His son Shukadev was a great Yogi and a Brahmajnani, ever alert and wise and being solely devoted to the Lord he preferred to remain incognito. 3

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह। संवादः समभूत् तात यत्रैषा सात्वती श्रुतिः ॥४॥
स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम्। अवेक्षते महाभागस्तीर्थीकुर्वंस्तदाश्रमम् ॥५॥
अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम्। तस्य जन्म महाश्चर्यं कर्माणि च गृणीहि नः ॥६॥
स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः। प्रायोपविष्टो गङ्गायामनादृत्याधिराट्श्रियम् ॥७॥

सूत उवाच

द्वापरे समनुप्राप्ते तृतीये युगपर्यये। जातः पराशराद्योगी वासव्यां कलया हरेः ॥८॥
परवरज्ञः स ऋषिः कालेनाव्यक्तरंहसा। युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥९॥
दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा। सर्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक् ॥१०॥
चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम्। व्यदधाद् यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥११॥

When he left his father in the quest of the Divine, Maharshi Vyas ran after him to dissuade him from going. On the way that time on the road side, some damsels were sporting in the waters of the lake. These damsels did not even notice Shukadev who was stark naked, nor did they feel abashed as young maidens would, when they see a nude young man passing by, but, when they saw Maharshi Vyas well clothed running after his son, they became conscious and covered themselves with their clothings. Vyasji wanted to know the reason of this strange conduct of these damsels, of distinguishing, between the father and the son. The damsels told him that the maharshi was sex-conscious whereas his son, the talented and devout bhramajnani had no such consciousness or appeal. The dwellings of the householders where such yogi tarries even for that much time that takes for milking a cow are rendered holy by his presence. Please tell us where and how the discourse between Rajarshi Parikshit and such muni took place. Parikshit, son of Abhimanyu, is also considered a great devout. Please tell us all about his birth and his deeds of valour, and why that great emperor who enhanced the glory of the Pandavas renounced his regal splendour and took to fasting. 4–7

Shree Soota said : In the relentless march of time in the third Dwapar yuga the great Vyas was born to Satyawati wife of Maharshi Parashar. 8

The Rishi, the knower of past, present and future, saw with his divine sight mankind becoming miserable and the dharma of yore declining and desecrating; so, for the benefit of the four Varnas and four Ashramas he decided to divide the Vedas into four parts–the Rik;

ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः। इतिहासपुराणं च पञ्चमो वेद उच्यते ॥१२॥
तत्रर्ग्वेदधरः पैलः सामगो जैमिनिः कविः। वैशम्पायन एवैको निष्णातो यजुषामुत ॥१३॥
अथर्वाङ्गिरसामासीत् सुमन्तुर्दारुणो मुनिः। इतिहासपुराणानां पिता मे रोमहर्षणः ॥१४॥
त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा। शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन्॥१५॥
स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा। कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ॥
इति भारतमाख्यानं कृपया मुनिना कृतम् ॥१६॥
एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः। सर्वात्मकेनापि यदा नातुष्यद्धृदयं ततः ॥१७॥
तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः। कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥१८॥
तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः। पूजयामास विधिवन्नारदं सुरपूजितम् ॥१९॥

इति संक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः ॥४॥

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the Yajur, the Sam and the Atharwaved for the spread of Yajna as he firmly believed that it was the practice of the Vedic Karma that was sanctifying to mankind. History and Mythology came to be known as the fifth Ved. 9-12

In this he taught Rigved to Paila and Samaved to Jaimini. Vaishampayan alone became proficient in Yajurved. Sumantu, son of Darun, became quite clever in Atharwaved and Angiras in the Mantras. 13-14

These Rishis then distributed their Vedas amongst their disciples; and thus came into being the various divisions and branches of the Vedas. 15

Study of these Vedas was denied to women, the shoodras and the low. The Maharshi out of compassion for them composed the great epic Mahabharat for their good and welfare. 16

In spite of doing all this, Vyas, the wellwisher of all beings, remained dissatisfied and dejected at his imperfections. 17

Thus it was in his hour of despair that devarshi Narad came to his ashram. 18

On seeing him the Maharshi rose, bowed to him and received him with due honours. 19

Thus ends in the **Abridged Bhagawat** the Fourth Chapter of Book One titled **"Naimishiya Upakhyan"**



अथ पञ्चमोऽध्यायः

सूत उवाच

अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः । देवर्षिः प्राह विप्रर्षिं वीणापाणिः स्मयन्निव ॥१॥

नारद उवाच

जिज्ञासितं सुसंपन्नमपि ते महदद्भुतम् । कृतवान् भारतं यस्त्वं सर्वार्थपरिबृंहितम् ॥२॥
जिज्ञासितमधीतं च यत्तद्ब्रह्म सनातनम् । अथापि शोचस्यात्मानमकृतार्थ इव प्रभो ॥३॥

व्यास उवाच

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ॥४॥
त्वं पर्यटन्नर्क इव त्रिलोकीमन्तश्चरो वायुरिवात्मसाक्षी ।
परावरे ब्रह्मणि धर्मतो व्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व ॥५॥

श्रीनारद उवाच

भवतानुदितप्रायं यशो भगवतोऽमलम् । येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ॥६॥

CHAPTER V

Soota said : The renowned sage Narad with his inseperable **Vina** thus duly welcomed, when comfortably seated, smiled at Vyasji **and** addressed him as under. 1

Naradji said : You have known all that was worth knowing, you have also practised it in your life. You have composed the great epic the Mahabharat, you have also well meditated on the eternal Brahma, and with all this you look sad and morose and lament as if you are imperfect. What is the reason? 2-3

Shree Vyas replied : It is true, I have done all that you have said. Nevertheless my soul is not happy. I therefore, ask you the son of Brahma of boundless wisdom the cause of my dissatisfaction. You travel in the three worlds like the sun. You are the seer of every heart like the air. You remain absorbed in Brahma, the supreme divine through dharma and austerity. Please tell me where am I found wanting. 4-5

Shree Narad Said : You are grieved because you have not described the immaculate glory of the Lord. That knowledge which does not propitiate the Lord is imperfect even if it may have the literary charm and grace, but if it does not sing the glory of the Lord

न यद्वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्युशिक्क्षयाः ॥७॥
तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ॥८॥
नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥९॥
जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।
यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥१०॥
इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः ।
तद्धि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ॥११॥
इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ॥१२॥

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it is all like a desolate land fit for the crows, so believe the wise, because the meritorious do not tarry there. Any composition that dwells on the glory of the Divine is holy and sanctifying, no matter if it does not have the terminology or pleasing rhythm, nevertheless the good always delight in reading, reciting and hearing such composition as it removes all the sins of humanity. 6-8

Deeds done without any expectation or reward are even not handsome or beautifying if they are devoid of emotional thrill for the Lord because as such they are inauspicious, more so, if such actions are not dedicated to the Lord. 9

In trying to sublimate dharma you have extolled deeds of infamy and slander. This is a great mistake in as much as it is likely to be misconstrued as the only dharma and nobody will ever endeavour to understand it correctly and avoid its indulgence so essential for the good of mankind. 10

It will only be the skillful or the wise that will enjoy this pleasure of the infinite by withdrawing himself from the worldly environments and entanglements. Pray, therefore, describe the deeds of the Lord for the good of the ignorant and the sensualists engrossed in actions for their selfish ends. This universe is the Divine incarnate; nonetheless the Divine is beyond the universe. He is both immanent and transcendent and it is He who creates, sustains and destroys the universe. You know all this nevertheless, I once again tell you by way of suggestion, that to describe the virtues of the Lord and to sing his praises, is the fruit eternal of all penance, erudition and sacrifices, so say the wise. 11-12

अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम्।
निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम् ॥१३॥
ते मय्यपेताखिलचापलेऽर्भके दान्तेऽधृतक्रीडनकेऽनुवर्तिनि।
चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥१४॥
तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृणवं मनोहराः।
ताः श्रद्धया मेऽनुपदं विशृण्वतः प्रियश्रवस्यङ्ग ममाभवद्रुचिः ॥१५॥
इत्थं शरत्प्रावृषिकावृतू हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम्।
संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्मरजस्तमोऽपहा ॥१६॥
तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हतैनसः। श्रद्दधानस्य बालस्य दान्तस्यानुचरस्य च ॥१७॥
ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम्। अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥१८॥
येनैवाहं भगवतो वासुदेवस्य वेधसः। मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥१९॥
त्वमप्यदभ्रश्रुतविश्रुतं विभोः समाप्यते येन विदां बुभुत्सितम्।
आख्याहि दुःखैर्मुहुरर्दितात्मनां संक्लेशनिर्वाणमुशन्ति नान्यथा ॥२०॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे व्यासनारदसंवादे पंचमोऽध्याय ॥५॥

Oh Muniraj, in my former birth, I was the son of some maid servant who was in the service of the Brahmanas well-versed in the Vedas. I was employed to serve these yogis who observed the chaturmas in the monsoon. 13

Though I was a child I had not the agility of the age. By way of selfcontrol I had given up playing with the toys and followed the wishes of the sages whom I served. They were kind to me and told me pleasing tales of the Lord to which I listened with devotion. This destroyed both rajas and tamas from me. Thus when these yogis, compassionate to the poor, were about to leave they revealed to me the devout, the humble, and the sinless, that abstruse knowledge by which the munis attain that stage supreme. I, therefore, request you oh learned Vyas, pray describe to us the glory of the Lord which would appease the urge of the intellectuals. There is no other remedy for the peace of the mortals suffering the miseries of the world over and over again from birth to birth. 14-20

Thus ends in the **Abridged Bhagawat** the Fifth Chapter of Book One titled **"Vyasa-Narada Samvad."**



अथ षष्ठोऽध्यायः

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिस्तव । वर्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥१॥
प्राक्कल्पविषयामेतां स्मृतिं ते सुरसत्तम । न ह्येष व्यवधात् काल एष सर्वनिराकृतिः ॥२॥

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिर्मम । वर्तमानो वयस्याद्ये तत एतदकारषम् ॥३॥
एकात्मजा मे जननी योषिन्मूढा च किङ्करी । मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥४॥
अहं च तद्ब्रह्मकुले ऊषिवांस्तदपेक्षया । दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः ॥५॥
एकदा निर्गतां गेहाद्दुहन्तीं निशि गां पथि । सर्पोऽदशत् पदा स्पृष्टः कृपणां कालचोदितः ॥६॥
तदा तदहमीशस्य भक्तानां शमभीप्सतः । अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥७॥
एक एवातियातोऽहमद्राक्षं विपिनं महत् । स्नात्वा पीत्वा ह्रदे नद्या उपस्पृष्टो गतश्रमः ॥८॥
तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः । आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् ॥९॥
ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा । औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥१०॥
प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः । आनन्दसंप्लवे लीनो नापश्यमुभयं मुने ॥११॥

CHAPTER VI

Shree Vyas then inquired of Devarshi Narad as to what he did when the rishis that gave him the knowledge in his childhood had gone away. He also desired to know why time, the master devastator did not destroy the memory of his previous birth. 1-2

Shree Narad Said: After the munis had left I did as follows :

My mother was an ignorant woman and that too a maid servant. I being her only child and her sole source of support she loved me very much. I was living with the rishis the brahamajnanis (the knowers of Brahma) eagerly awaiting to be free from her care and affection. 3-5

Once when she went out at night to milk the cow she trampled upon a snake which, bit her and she died. Acknowledging this act, as the grace of God, the benefactor of the devouts, I left the place and went to the north. 6-7

There I saw a big forest, where, in the river flowing by I took my bath and felt refreshed. 8

This was all wilderness devoid of any human life. I sat under a pipal tree and as heard from the munis I began to meditate on the Lord and was soon merged in Him. 9

I was emotionally elevated and with tears trickling down my eyes I experienced that ecstacy and exuberence of His benign presence within me, and, I forgot myself and forgot the world. 10-11

एवं यतन्तं विजने मामाहागोचरो गिराम् । गम्भीरश्लक्ष्णया वाचा शुचः प्रशमयन्निव ॥१२॥
हन्तास्मिञ्जन्मनि भवान्न मां द्रष्टुमिहार्हति । अविपक्वकषायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥
हित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥१३॥
मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् । प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥१४॥
एतावदुक्त्वोपरराम तन्महद्भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।
अहं च तस्मै महतां महीयसे शीर्ष्णावनामं विदधेऽनुकम्पितः ॥१५॥
नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।
गां पर्यटंस्तुष्टमना गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः ॥१६॥
एवं कृष्णमतेर्ब्रह्मन्नसक्तस्यामलात्मनः । कालः प्रादुरभूत् काले तडित्सौदामनी यथा ॥१७॥
प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ॥१८॥
कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः । शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः ॥१९॥

While thus striving in solitude the invisible Lord to remove my sufferings spoke to me in a voice sweet and sonorous 12

It is very regretful that you will not see me in person in this life. My darshan is difficult to those, who though yogis, are immature, and whose dross of vasana (deep and rigid impressions of past actions) is not destroyed, but, you will become my attendant after you leave this censurable existence, and by my grace even in creation and destruction of beings, your memory and your sense of understanding will not perish 13 14

Thus when the Lord invisible like the ether stopped speaking I, the object of his mercy, bowed down to this greatest of the great, in homage and reverence 15

I, then, gave up all my modesty and bashfulness and began to chant the bliss giving names of the Lord and roamed about the earth divested of all my ego, arrogance and desires, biding my time 16

Thus detached from all worldly objects and rendered holy and immaculate, I was soon engrossed in Shree Krishna and at the right moment death came to me like lightening and my communion with the Lord being complete, and my destiny fulfilled, I gave up this tabernacle 17–18

At the close of the age after the deluge when Narayan desired to rest he reposed on the waters of the ocean withdrawing and absorbing the entire creation in his own self I was also drawn, in that all absorbing entity, through the nostrils of Brahma 19

सहस्रयुगपर्यन्त उत्थायेदं सिसृक्षतः । मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे ॥२०॥
अन्तर्बहिश्च लोकांस्त्रीन् पर्येम्यस्कन्दितव्रतः । अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥२१॥
देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् । मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥२२॥

सूत उवाच

एवं संभाष्य भगवान्नारदो वासवीसुतम् । आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः ॥२३॥

इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे व्यासनारदसंवादे षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

शौनक उवाच

निर्गते नारदे सूत भगवान् बादरायणः । श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः ॥१॥

सूत उवाच

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे । शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्धनः ॥२॥
तस्मिन् स्व आश्रमे व्यासो बदरीषण्डमण्डिते । आसीनोऽप उपस्पृश्य प्रणिदध्यौ मनः स्वयम् ॥३॥
भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्वं मायां च तदपाश्रयाम् ॥४॥

A thousand ages after, when Brahma once again desired to create I was also created with Marichi and other rishis from his lap 20

By the grace of the Lord my motion is never hampered. I am ever on the move and observing rigid continence, I travel the three worlds playing upon the lyre given by the Lord singing the glories of his divine play. 21–22

Shree Soota then said that Devarshi Narad, having thus narrated his story to Shree Ved Vyas, son of Satyavati, left the place playing upon his vina.

Thus ends the Chapter Sixth of Book one

CHAPTER-VII

Shaunak said–: Oh Soota having heard Narad what did Bhagawan Vyas do after he left. 1

Soota said : There is an ashram, a hermitage, called Shamyapras on the western bank of the holy river Saraswati. This ashram mainly advocates and supports sacrifices and other allied ceremonies. It is beautified with berry trees all around. Once Vyas after his morning ablutions sat in meditation and in his mind that had become pure and poised by concentration and devotion, he first saw the Lord and then His Maya. 2–4

अनर्थोपशमं साक्षाद् भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥५
यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे । भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा ॥६
स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् । शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥७

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः । कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥८

सूत उवाच

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे । कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥९
हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः । अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥१०
परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् । संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥११

यदा मृधे कौरवसृञ्जयानां वीरेष्वथो वीरगतिं गतेषु ।
वृकोदराविद्धगदाभिमर्शभग्नोरुदण्डे धृतराष्ट्रपुत्रे ॥१२॥
भर्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।
उपाहरद्विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति ॥१३॥

He found that people do not know that it was only the devotion to th divine alone that was instrumental in destroying all the evils of humanity so, for those that were ignorant, bereft of devotion and deference t the divine, he composed Shreemad Bhagawat, which dispels all grief, fea and delusion, and if, heard with faith and reverence inspires devotior in the Lord Supreme. 5-6

He first taught this Bhagawat Samhita to his son Shukdev who livec in seclusion away from the entanglements of active life. 7.

Shree Shaunak then asked Soota, as to what led Shree Shukadev t study the Bhagwat Samhita when he was already living in seclusior bereft of all desires and merged in the Self, the Atman. 8.

Shree Soota replied : Though the saints delight in the Atman anc though they are free from all ego, they worship and meditate on the Lorc without any motive or interest, likewise shree Shukadev being attracted b the glory of the Lord studied this great Epic, without any motive. 9-1(

Now I will tell you about the birth of Rajarshi Parikshit, his deed and his end, the cause of the Krishna-Katha and the exodus of th Pandavas. When in the great war between the Kauravas, and Pandava numerous valiant warriors were killed and when the thighs of Duryodhar were battered with the heavy blows of Bhima's mace and when Ashwastha-ma perpetrated the slanderous act distasteful even to Duryodhan of cutting the throats of the childran of Draupadi who were fast asleep imagining that this act of his will please Duryodhan. At that time, when Arjun

माता शिशूनां निधनं सुतानां निशम्य घोरं परितप्यमाना ।
तदारुदद्वाष्पकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली ॥१४॥
तदा शुचस्ते प्रमृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।
गाण्डीवमुक्तैर्विशिखैरुपाहरे त्वाऽऽक्रम्य यत्स्नास्यसि दग्धपुत्रा ॥१५॥
इति प्रियां वल्गुविचित्रजल्पैः स सान्त्वयित्वाच्युतमित्रसूतः ।
अन्वाद्रवद्दंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन ॥१६॥

यदाशरणमात्मानमैक्षत श्रान्तवाजिनम् । अस्त्रं ब्रह्मशिरो मेन आत्मत्राणं द्विजात्मजः ॥१७॥
अथोपस्पृश्य सलिलं संदधे तत्समाहितः । अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते ॥१८॥
ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् । प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह ॥१९॥

अर्जुन उवाच

किमिदं स्वित्कुतो वेति देवदेव न वेद्म्यहम् । सर्वतोमुखमायाति तेजः परमदारुणम् ॥२०॥

श्रीभगवानुवाच

वेत्थेदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् । जह्यस्त्रतेज उन्नद्धमस्त्रज्ञो ह्यस्त्रतेजसा ॥२१॥

was consoling his wife who was distressed, and lugubriously lamenting the murder of her sons said to her, "Oh blessed darling, I will chop off the head of this felon a low and debased brahmin with the sharp arrows of my Gandiva and bring it before you for you to sit on it, and bathe and remove your grief." Thus pacifying and consoling his wife with sweet words Arjun whose friend and guide was Lord Krishna, donned his armour, took his bow, mounted his chariot and followed Ashwa tthama, the son of his guru. 11-16

When Ashwathama's horses were tired and when he found that he was quite helpless, he thought, Brahmastra was the only weapon that can save him though, he did not know how to recall it, once it was released. Thus hanging between life and death he had no other recourse but to hurl this formidable missile, which he did, and there emanated from it a dazzling blaze of light which spread in all directions. Arjun saw this great danger to life and in this hour of peril addressed the Lord. 17-19

Arjun said : Oh God of Gods, pray tell me as I do not know this dazzling glow so frightful and devastating, and where does it come from. 20

It is the Brahmastra of Ashwasthama, said Shree Bhagawan; you can only ward off his target and render it redundant by hurling the same missile brahmastra which you know very well. 21

विमुच्य रशनाबद्धं बालहत्याहतप्रभम् । तेजसा मणिना हीनं शिबिरान्निरयापयत् ॥४०॥
वपनं द्रविणादानं स्थानान्निर्यापणं तथा । एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ॥४१॥
पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया । स्वानां मृतानां यत्कृत्यं चक्रुर्निर्हरणादिकम् ॥४२॥

इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे द्रौणिनिग्रहो नाम सप्तमोऽध्यायः ॥७॥

अथाष्टमोऽध्यायः

सूत उवाच

अथ ते संपरेतानां स्वानामुदकमिच्छताम् । दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥१॥
ते निनीयोदकं सर्वे विलप्य च भृशं पुनः । आप्लुता हरिपादाब्जरजःपूतसरिज्जले ॥२॥
सान्त्वयामास मुनिभिर्हतबन्धूञ्शुचार्पितान् । भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् ॥३॥
गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः । उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥४॥

उत्तरोवाच

अभिद्रवति मामीश शरस्तप्तायसो विभो । कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥५॥

the camp humbled and crest fallen. For a brahmin to shave his head, to deprive him of his wealth and to displace him, tentamounts to killing him. He need not be physically beheaded. The bereaved Pandavas then, along with Draupadi performed the obsequies of their dead sons.

Thus ends the Chapter Seventh of book one.

CHAPTER VIII

Shree Soota continued : The Pandavas then, with their womenfolk and Shree Krishan went to the banks of the Ganges to propitiate the manes and prayed for the welfare of the dead. 1

They deplored the dead over and over again and bathed in the waters of the Ganges that was rendered holy by the touch of the feet of the Lord. 2

There, the Lord consoled and pacified the Pandavas who were much grieved at the murder of their dear ones and explained to them that nothing can prevent the relentless march of time and it was futile to bemoan it. 3

Then, the Lord after installing the Pandavas on the throne, decided to go to Dwaraka. When he mounted his chariot and was about to leave, Uttara, wife of Abhimanyu mad with fright rushed in front of his chariot and said, "Oh Lord ! the spitfire, the missile of Ashwasthama rushes towards me forcefully with great speed. Let it burn me but pray do something that will spare the child in my womb." 4-5

सूत उवाच

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः। अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत ॥६॥
व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम्। सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥७॥
अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः। स्वमाययाऽऽवृणोद् गर्भं वैराट्याः कुरुतन्तवे ॥८॥
ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया। प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥९॥

कुन्त्युवाच

कृष्णाय वासुदेवाय देवकीनन्दनाय च। नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥१०॥
नमः पङ्कजनाभाय नमः पङ्कजमालिने। नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥११॥
विषान्महाग्नेः पुरुषाददर्शनादसत्सभाया वनवासकृच्छ्रतः।
मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः ॥१२॥
विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो। भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥१३॥
जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान्। नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥१४॥

Soota said: Paramatman the darling of the devouts, hearing these words of Uttara knew that Ashwasthama, son of Drona, has darted his brahmastra to exterminate the Pandavas; so, to protect the dynasty of the kurus the omnipresent Lord Shree Hari hurled his Sudarshan Chakra to protect his devotees from this devastating danger. 6-7

Shree Hari, who lives in the hearts of all being shrouded the embryo in the womb of Uttara, the daughter of Virat with his yogic prowess. 8

Thus relieved of the danger of brahmastra Kuntajee, with her sons and Draupadi, extolled Shree Krishna who was about to depart for Dwaraka. 9

Kunti said: we bow to thee Govind, son of Devaki, dear child of gopa Nanda, to thee, oh, one, with lotus like eyes feet and the navel, adorned with garland of lotuses, we pay our homage. Oh Lord you have protected us from poison, fire, and demons, and from the assemblage of the wicked, and hardships of the forest and from the arms and weapons of great warriors in wars, the last one being the brahmastra of Ashwasthama. 10-12

Lord of the Universe, let all adversities and misfortunes befall us, so that, we can always think about you and remember you who is the liberator and benefactor of mankind. One who is born in a noble family, and who has majesty, learing and wealth, the root cause of all ego does not think of you, who are easily approachable to the devotees devoid of all desires. 13-14

नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये । आत्मारामाय शान्ताय कैवल्यपतये नमः ॥१५॥
मन्ये त्वां कालमीशानमनादिनिधनं विभुम् । समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥१६॥
अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे । स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥१७॥
त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् । रतिमुद्वहतादद्धा गङ्गेवौघमुदन्वति ॥१८॥

सूत उवाच

तां बाढमित्युपामन्त्र्य प्रविश्य गजसाह्वयम् । स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ॥
आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् । न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः॥२०॥
यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् । भूतहत्यां तथैवैकां न यज्ञैर्मार्ष्टुमर्हति ॥२१॥

इति श्रीमत्संक्षिप्तभागवते प्रथमस्कन्धे कुन्तीस्तुतिर्युधिष्ठिरानुतापो नामाष्टमोऽध्यायः ॥८॥

To one who has nothing to call his own, you are his sole treaure. You are tranquil and sedate, delighting in your own form, my salutations to thee oh ye Lord of absolution. 15

Time is the cause of all mutual conflicts, the ruler of all beings and objects, which has neither beginning nor end and is all pervading. You are that (Kal) the Time personified Oh God, thou art the Lord of the universe its idol. Pray remove the stubborn attachment that I bear towards all those whom I call my own, both the Yadavas and the Pandavas, and may all the flow of my feelings emotional and intellectual constantly rush towards you unabatedly, as the flow of the Ganges rushes towards the ocean. 16–18

Soota said : Shree Krishna then blessed Kuntaji and returned to Hastinapur. When he was about to depart for Dwaraka with his women-folk Yudhishthir anxious and perturbed at the annihilation of his kinsmen moved with feelings stopped him and said : Sire, I will not be able to extricate myself from this hell even after a thousand years because of my sins. Sins or crimes, perpetrated with purpose cannot be cleansed by any number of sacrifices as muddy water cannot be got rid of its mud, nor wine can be got rid of its evil by wine. 19-21

Thus ends in the the Chapter Eighth of Book One.

अथ नवमोऽध्यायः

सूत उवाच

इति भीतः प्रजाद्रोहात् सर्वधर्मविवित्सया । ततो विनशनं प्रागाद् यत्र देवव्रतोऽपतत् ॥१॥
तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः । अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥२॥
भगवानपि विप्रर्षे रथेन सधनंजयः । स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः ॥३॥
दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् । प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥४॥
तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तम । राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥५॥
तान् समेतान् महाभागानुपलभ्य वसूत्तमः । पूजयामास धर्मज्ञो देशकालविभागवित् ॥६॥
कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम् । हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥७॥
अहो कष्टमहोऽन्याय्यं यद्यूयं धर्मनन्दनाः । जीवितुं नार्हथ क्लिष्टं विप्रधर्माच्युताश्रयाः ॥८॥
सर्वं कालकृतं मन्ये भवतां च यदप्रियम् । सपालो यद्वशे लोको वायोरिव घनावलिः ॥९॥

CHAPTER IX

Shree Suta Continued : Then King Yudhishthira disconsolate at the sins of destruction of his kinsmen went to Devavrata, Bhishma (who was lying on the battlefield biding his time to leave this world) for consolation and advice. His brothers followed him along with Shree Vyas, Dhaumya and other sages in the golden chariots drawn by beautiful horses. Lord Krishna went with Arjuna in his chariot. Bhishma lying on the bed of arrows sorrounded by relations and other admirers, who had come there to see him looked like a god that had fallen on this earth from heaven. Shree Krishna and the Pandavas paid their homage to him. 1-4

There at the moment, had also come for his darshan, the best among the brahmins, the gods and the royal sages; to them all that had gathered around Bhishma, the best amongst the Vasus, who knew both time and place appropriately, and was also well versed in religion, addressed them with the words of welcome. He also welcomed the Lord of the universe Shree Krishna, (who adorns the hearts of all beings) whose prowess he knew very well, and who was there, in the human form by his own Maya, and said 5-7

Oh Pandavas, you are sons of dharma, as you follow the Brahmins, dharma, and Lord Krishna, so all of you are righteous and god fearing. You should have no trouble whatsoever. It is wrong that you should be unhappy; whatever unpleasant that has happened to you is caused by time. This whole universe is bound by time as are the clouds by the wind. 8-9

यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः। कृष्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत् ॥१०॥
न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम्। यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि ॥
तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ। तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥१२॥
एष वै भगवान् साक्षादाद्यो नारायणः पुमान्। मोहयन्मायया लोकं गूढश्चरति वृष्णिषु ॥१३॥
यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम्। अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥१४॥
तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम्। यन्मेऽसूंस्त्यजतः साक्षात्कृष्णो दर्शनमागतः ॥१५॥

स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिनोम्यहम्।
प्रसन्नहासारुणलोचनोल्लसन्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥१६॥

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्जरे। अपृच्छद् विविधान् धर्मानृषीणां चानुशृण्वताम् ॥१७॥
धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने। नानाख्यानेतिहासेषु वर्णयामास तत्त्ववित् ॥१८॥

Why should there be any adversity where there is Yudhishthira son of dharma, Bhimsen the arch mace wielder and Arjuna the great archer with his Gandiva and Shree Krishna the Lord of Lords as friend and guide. 10

Oh King, nobody can know what is ordained for him. Even the best of the talented are confused. Therefore believing all this as ordained by providence, accept them as they are and protect your subjects. 11–12

Oh Pandavas, Shree Krishna whom you believe as your maternal uncle's son, your dear friend and benefector and whom you have made your counseller, messanger of peace and charioteer out of affection is the Supreme being, the Adi Narayana, who remains incognito, and moves amongst the Yadavas delighting us all. Nevertheless how kind and compassionate he is for such an isolated devotee like me that he has come to me to bless me with his presence when I am about to die. I pray to him the four armed Lord of Lords not to leave this place but tarry, and give me Darshan of his sweet charming lotus eyed countenance, till I leave this tabernacle. 13-16

Soota said : On hearing this Yudhishthira requested Bhishma lying on the bed of arrows, to explain to him different aspects of religion in the presence of the rishis that had assembled there. 17

Bhishma great philosopher and thinker that he was described to him with illustrations and anecdotes the true form of dharma, artha, kama and moksha and the ways and means to achieve them. 18

धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः। यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः ॥१९॥
तदोपसंहृत्य गिरः सहस्रणीर्विमुक्तसङ्गं मन आदिपूरुषे ।
निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्यं विसृजञ्जनार्दनम् ॥२०॥

श्रीभीष्म उवाच

त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।
वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ॥२१॥
सपदि सखिवचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेश्य ।
स्थितवति परसैनिकायुरक्ष्णा हृतवति पार्थसखे रतिर्ममास्तु ॥२२॥
व्यवहितपृतनामुखं निरीक्ष्य स्वजनवधाद् विमुखस्य दोषबुद्ध्या ।
कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु ॥२३॥
स्वनिगममपहाय मत्प्रतिज्ञामृतमधिकर्तुमवप्लुतो रथस्थः ।
धृतरथचरणोऽभ्ययाच्चलद्गुर्हरिरिव हन्तुमिभं गतोत्तरीयः ॥२४॥

Thus in religious discourses the time passed on and Uttarayana set in when that great leader of multitude Bhishma, stopped speaking linked his mind, which had become free from all desires, in the Lord and prayed to him while living his body as under 19-20

Bhisma said: Oh the most beautiful in the three worlds, luminous like the rays of the Sun with a complexion radiant like copper, the wearer of the yellow silk raiment, whose charming face strewn with tresses of hair further beautifies the countenance and who has assumed this human form, in Thee, Oh Lord of Lords Shree Krishna may my mind ever remain devoted with affection; in that friend of Parth, who on a mere mention from Arjuna to plant his chariot between the two hostile armies did it and who by his mere sight deprives the enemy soldiers of their lives. 21-22

May all my love always remain on the feet of that supreme being who, when, Arjuna was overwhelmed with grief, under a mistaken notion, thought that if he fought in the battle, he would be the cause of destruction of his kinsmen and his elders, like Bhishma and Drona, whom he saw arrayed in the front rank of the enemy's army, revealed to him in his hour of despair the nature of the soul and dispelled his delusion. May my mind ever remain in that Lord, who to fulfill my vow, set aside his promise, not to hold any weapon during the war, jumped out of his chariot and with the wheel of that chariot in his hand rushed towards me like a lion charging an elephant. His assault was so severe and wrathful that the earth underneath was shaken and in that agitation, the Lord did not even notice that his scarf was blown off. 23-24

विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छ्रियेक्षणीये ।
भगवति रतिरस्तु मे मुमूर्षोर्यमिह निरीक्ष्य हता गताः सरूपम् ॥२५॥
तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।
प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः ॥२६॥

सूत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः । आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥२७॥
तत्र दुन्दुभयो नेदुर्देवमानववादिताः । शशंसुः साधवो राज्ञां खात्पेतुः पुष्पवृष्टयः ॥२८॥
तस्य निर्हरणादीनि सम्परेतस्य भार्गव । युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ॥२९॥
तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥३०॥
पित्रा चानुमतो राजा वासुदेवानुमोदितः । चकार राज्यं धर्मेण पितृपैतामहं विभुः ॥३१॥

इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे युधिष्ठिरराज्यप्रलम्भो नाम नवमोऽध्यायः ॥९॥

Now that I am dying let my heart be in Him, whose mere sight (darshan) with the whip and the reins of the fine steed of his friend Arjuna's chariot in his hands was so grand and magnificant that even the dying warriors on the battlefield attained absolution by it. 25

Just as the sun though only one appears many when reflected in mirror, gem and water, likewise the Lord though one, without a second living alike in all beings created by him, appears in different forms. Blessed indeed I am, now that I have known him, (without distinction and illusion) in all his grandeur. 26.

Soota continued : *Bhishma then marshalled all his senses, sight,* mind and speech and concentrating them all in the Lord Krishna posited his soul in the soul universal the Parmatman; with held his life breath, dissolved it into his body, and passed away in all tranquility. Men and gods sounded the music, flowers fell in showers from the skies. *The saints admired such death. 27–28*

Oh Shaunak, King Yudhishthira then performed his obsequies, and was deeply grieved for sometime. 29

The munis that had assembled there sang the hymns of the Lord with his names, and appelations esoteric and unknown. Thus having become Krishna *minded they returned to their* respective ashrams. 30

King Yudhishthira then with the consent of Dhritarashtra and Lord Krishna ascended the throne and rule his ancestral kingdom on the tenets of religion. 31

Thus ends The chapter ninth of book one.



अथ दशमोऽध्यायः

सूत उवाच

वंशं कुरोर्वंशदवाग्निनिर्हृतं संरोहयित्वा भवभावनो हरिः ।
निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह ॥१॥
निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञानविधूतविभ्रमः ।
शशास गामिन्द्र इवाजिताश्रयः परिध्युपान्तामनुजानुवर्तितः ॥२॥
नद्यः समुद्राः गिरयः सवनस्पतिवीरुधः । फलन्त्योषधयः सर्वाः काममन्वृतु तस्य वै ॥३॥
नाधयो व्याधयः क्लेशा दैवभूतात्महेतवः । अजातशत्रावभवञ्जन्तूनां राज्ञि कर्हिचित् ॥४॥
उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः । सुहृदां च विशोकाय स्वसुश्च प्रियकाम्यया ॥५॥
आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् । आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः ॥६॥
तस्मिन्न्यस्तधियः पार्थाः सहेरन् विरहं कथम् । दर्शनस्पर्शसंलापशयनासनभोजनैः ॥७॥
मृदङ्गशङ्खभेर्यश्च वीणापणवगोमुखाः । धुन्धुर्यानकघण्टाद्या नेदुर्दुन्दुभयस्तथा ॥८॥
प्रासादशिखरारूढाः कुरुनार्यो दिदृक्षया । ववृषुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणाः ॥९॥

CHAPTER X

Suta proceeded : The Lord by saving Parikshit and installing Yudhishthira on the throne felt very happy as he thus revived the dynasty of Kurus which was charred by the conflagration of fratricidal quarrel and strife. Dharmraj was now free from all doubts and delusion after hearing Shree Krishna's and Bhishma's words of wisdom and advice. He ruled the earth of the seven seas with faith in the divine as Indra ruled the Heaven. His brothers followed him in every way. 1-2

The seas, the rivers, the mountains, the creepers, the vegetables the trees and the fields all, seasonally yielded bumper crops and abundant fruits. Nature also thus fully co-operated with Dharmaraj. There was also no trouble whatsoever of any kind, spiritual, temporal, or providential among the subjects. 3-5

The Lord thereafter, stayed behind in Hastinapur for a few months more to console his sister and his other relatives; and when he was ready to go to Dwaraka, he went to meet Yudhi shthira bowed to him out of respect for him embraced Arjuna with affection and accepting salutations of Sahadev and Nakul and waving to all the rest bidding good-bye he mounted his chariot. 6

For the Pandvas, who were deeply attached to the Lord in all their activities day in and day out, it was impossible to suffer such a separation from him. When he was about to leave, all the musical instruments such as drums, bugles, conches, bells and vina were played

अन्योन्यमासीत्संजल्प उत्तमश्लोकचेतसाम् । कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः ॥१०॥
स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।
अग्रे गुणेभ्यो जगदात्मनीश्वरे निमीलितात्मन्निशि सुप्तशक्तिषु ॥११॥
स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम् ।
अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥१२॥
स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।
पश्यन्ति भक्त्युत्कलितामलात्मना नन्वेष सत्त्वं परिमार्ष्टुमर्हति ॥१३॥
यदा ह्यधर्मेण तमोधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।
धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्युगे युगे ॥१४॥
एवंविधा गदन्तीनां स गिरः पुरयोषिताम् । निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥१५॥
अजातशत्रुः पृतनां गोपीथाय मधुद्विषः । परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ॥१६॥

in concert, the bashful women of the family that were on the terraces of the palace to see the Lord, with smiles on their faces showered flowers on the Lord and talked amongst themselves about Shree Krishna as below. 7-10

Oh friend, this is that Prime being, the soul universal, in whom rests the souls of all beings, in their immaculate magnificience, along with the qualities of satwa, rajas and tamas, which existed in the beginning and which will be in the end of this creation. 11

This is that very Shree Krishna who enjoined his illusory powers, inspired by his free will to create this universe and give it a name and a form which it had never before. 12

This is that very Lord Shree Krishna, whose paramapad that stage supreme is experienced and realised by the high souled Yogis whose minds have been rendered pure and whose intellect rendered immaculate by their great devotion. 13

When the Kings with predominance of tamas in them become unrighteous and lead life of infamy, the Lord, to protect the earth from them descends on this earth with his divine qualities, of majesty, truth and mercy and *manifests himself in the human form.* 14

When women of the town were conversing thus, the Lord smilling affectionately and hailing everybody took their leave and left Hastinapur for Dwaraka. 15

The benign king Yudhishthira (one who has no enemy) sent his army to guard Shree Krishna on the way from the enemies. 16

अथ दूरागतान् शौरिः कौरवान् विरहातुरान्। संनिवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः॥१७॥
मरुधन्वमतिक्रम्य सौवीराभीरयोः परान्। सायं भेजे दिशं पश्चाद्गविष्ठो गां गतस्तदा॥१८॥
॥इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीकृष्णद्वारकागमनं नाम दशमोऽध्यायः॥१०॥

अथैकादशोऽध्यायः

सूत उवाच

आनर्तान् स उपव्रज्य स्वृद्धाञ्जनपदान् स्वकान्। दध्मौ दरवरं तेषां विषादं शमयन्निव॥१॥
तमुपश्रुत्य निनदं जगद्भयभयावहम्। प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः॥२॥
प्रीत्युत्फुल्लमुखाः प्रोचुर्हर्षगद्गदया गिरा। पितरं सर्वसुहृदमवितारमिवार्भकाः॥३॥
भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत्पतिः पिता।
त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम॥४॥
यर्ह्यम्बुजाक्षापससार भो भवान् कुरून्मधून् वाथ सुहृद्दिदृक्षया।
तत्राब्दकोटिप्रतिमः क्षणो भवेद् रविं विनाक्ष्णोरिव नस्तवाच्युत॥५॥

The Pandavas who went with Lord, to some distance to bid him good bye were sent back by him and he went his way with his kinsmen, and crossing Meru, abhir and other countries he entered Dwaraka, on the west coast of Bharat at the close of the day. 17-18

Thus ends the chapter eleventh of book one.

CHAPTER XI

Shree Soota continued : Shree Krishna returned to his country of Anart his prosperous domain and blew his conch, Panchjanya, which appeased the hearts of his subject. 1

On hearing the blast of that conch which dispels all grief and fear, the people of the city anxious to see their Lord rushed out to welcome him. 2

The populace deligher at seeing the Lord were so much overjoyed and moved with emotion that they prayed for him their protector and friend as children would pray for their father. 3

Oh Lord of the Universe, thou art the mother, father, friend, husband, and our Guru by whose service we are blessed. 4

Oh one with the lotus eyes, since the time you leave us to see your relations in Hastinapur or Mathura till the time you return every moment of sepration becomes of infinite duration as it would become to the eyes without the Sun. 4-5

इति चोदीरिता वाचः प्रजानां भक्तवत्सलः । शृण्वानोऽनुग्रहं दृष्ट्या वितन्वन् प्राविशत्पुरीम् ॥६॥
वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः ससुमङ्गलैः । प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः ॥७॥
भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम् । यथाविध्युपसङ्गम्य सर्वेषां मानमादधे ॥८॥
स्वयं च गुरुभिर्विप्रैः सदारैः स्थविरैरपि । आशीर्भिर्युज्यमानोऽन्यैर्वन्दिभिश्चाविशत्पुरम् ॥९॥
श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् । बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥
प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः । ववन्दे शिरसा सप्त देवकीप्रमुखा मुदा ॥११॥
अथाविशत्स्वभवनं सर्वकाममनुत्तमम् । प्रासादा यत्र पत्नीनां सहस्राणि च षोडश ॥१२॥

पत्न्यः पतिं प्रोष्य गृहानुपागतं विलोक्य संजातमनोमहोत्सवाः ।
उत्तस्थुरारात्सहसाऽऽसनाशयात् साकं व्रतैर्व्रीडितलोचनाननाः ॥१३॥
एवं नृपाणां क्षितिभारजन्मनामक्षौहिणीभिः परिवृत्ततेजसाम् ।
विधाय वैरं श्वसनो यथानलं मिथो वधेनोपरतो निरायुधः ॥१४॥

The darling of the devotees thus hearing these words full of feeling from his subjects entered the capital. 6

Pradumna and others with a decorated elephant, and accompanied by brahmins singing auspicious hymns came to receive the Lord out of their great affection. 7

The Lord Shree Krishna also met with due respect all those that had come to welcome him. 8

The elders, the Brahmins, with their wives and the older folks of the city blessed him The servants and the attendants sang hymns of his praises when he entered the town. 9

Shree Krishna whose breast is the abode of Laxmi and whose charming face is an object of delight for all beings to drink deep in to that nectar of rare beauty and in whose arms live the protectors of the earth and whose feet are the haven of his devotees when he entered the house, his mothers embraced him. He, then bowed to each one of them and lay prostrate before all the seven of them. 10–11

Then he want to the palaces of his sixteen thousand queens which were full of splendour. 12

They were all excited with joy on seeing their Lord returned after a long time They all rose from their seats and with their faces flushed with modesty they stood before their Lord. 13

Just as a strong wind causes bamboos in a forest to collide with each other and ignites fire and is extinguished only after the forest is destroyed, similarly Lord Shree Krishna himsilf remained unarmed and

एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः । न युज्यते सदाऽऽत्मस्थैर्यथा बुद्धिस्तदाश्रया ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीकृष्णद्वारकाप्रवेशो नामैकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

शौनक उवाच

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोरुतेजसा । उत्तराया हतो गर्भ ईशेनाजीवितः पुनः ॥१॥
तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः । तदिदं श्रोतुमिच्छामः स प्रेत्य गतवान् यथा ॥२॥

सूत उवाच

मातुर्गर्भगतो वीरः स तदा भृगुनन्दन । ददर्श पुरुषं कंचिद्दह्यमानोऽस्त्रतेजसा ॥३॥
अंगुष्ठमात्रममलं स्फुरत्पुरटमौलिनम् । अपीच्यदर्शनं श्यामं तडिद्वाससमच्युतम् ॥४॥
अस्त्रतेजः स्वगदया नीहारमिव गोपतिः । विधमन्तं संनिकर्षे पर्यैक्षत क इत्यसौ ॥५॥
विधूय तदमेयात्मा भगवान् धर्मगुब् विभुः । मिषतो दशमास्यस्य तत्रैवान्तर्दधे हरिः ॥६॥
ततः सर्वगुणोदर्के सानुकूलग्रहोदये । जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥७॥

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contrived to make the kings who were a burden to the soil fight one another and rested only after they and their vast armies were completely destroyed. 14

The Lord eventhough shrouded by prakrati is never affected by it or bound by its qualities, therein lies his greatness. The same is true of intellect which remains unaffected by Maya when it resorts to the Lord. 15

Thus Ends Chapter alevank of Book I

CHAPTER XII

Shaunak Said : What happened to that babe of Uttara that was well nigh killed by the brilliant Brahmastra of Ashavtthama, and which was saved by the Lord. We wish to know all about the life and deeds of that talented child and what happened to him after his death. 1–2

Shree Soota said : When that child who was in the womb of the Mother was about to be burnt by the heat of the Brahmastra, it saw a brilliant tiny little man of the size of a thumb bluish in colour with a crown of gold clad in yellow silk raiment dispelling the blaze of the missile with his mace like the morning due which is dispelled by the light of the Sun. It then wondered as to who could that be? But the invincible Lord the protector of faith having destroyed the blaze and quelled the heat of the weapon, vanished before the very eyes of that child. Then at the auspicious moment under lucky stars this son of the Pandu family Parikshit was born with the halo around *him as if king* Pandu himself was born again. 3–7

तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः । जातकं कारयामास वाचयित्वा च मङ्गलम् ॥८॥
तमूचुर्ब्राह्मणास्तुष्टा राजानं प्रश्रयान्वितम् । एष ह्यस्मिन् प्रजातन्तौ पुरूणां पौरवर्षभ ॥९॥
दैवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि । रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना ॥१०॥
तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः । भविष्यति न संदेहो महाभागवतो महान् ॥११॥

ब्राह्मणा ऊचुः

सर्वसद्गुणमाहात्म्ये एष कृष्णमनुव्रतः । निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥१२॥
तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् । प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥१३॥
जिज्ञासितात्मयाथात्म्यो मुनेर्व्याससुतादसौ । हित्वेदं नृप गङ्गायां यास्यत्यद्धाकुतोभयम् ॥१४॥
इति राज्ञ उपादिश्य विप्रा जातककोविदाः । लब्धापचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान् ॥१५॥
स एष लोके विख्यातः परीक्षिदिति यत्प्रभुः । गर्भे दृष्टमनुध्यायन् परीक्षेत नरेष्विह ॥१६॥
स राजपुत्रो ववृधे आशु शुक्ल इवोडुपः । आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥१७॥

Emperor Yudhishthira who was happy at the birth of the child summoned Dhaumya, Kripacharya, and others who came and performed the "Jatkarma-sanskar" (birth rites performed by the Brahmins with blessings and benedictions to the new born), and blessed the child. All the Brahmins that were present there were highly satisfied with the welcome and honour done to them by the Emperor said to him, Rajan! when your dynasty of the Kurus was on the verge of extinction, as was ordained by the all powerful fate Bhagwan Vishnu out of compassion for you gave this son. He will, therefore, be known as 'Vishnurat' He will be a glorious king and devotee of a very high order. There is no doubt about it. 8–11

He will follow religiously Shree Krishna, in his great virtues He will humble Kali for the protection of this earth and dharma, and knowing his death by the bite of the cobra Takshak as imprecated by the rishi's son, he will give up all his wordly attachments and surrender himself to the Lord. He will know the true form of the Atman from Muni Shukadev, son of Maharshi Vyas, and give up his body on the banks of the Ganges and attain that stage supreme which is free from all fear and fright. 12–14

Thus prophesying all the brahmins and rishis, well versed in astrology were duly honoured with gifts and presents by the King, went home. 15

That royal child under the paternal care of Yudhishthira and other elders, began to grow up quickly as the moon waxes from day to day in the bright half, and became famous as Parikshit because of his minute observation of the tiny figure of the Divine seen in the womb of his Mother. 16–17

ततः सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः। वाजिमेधैस्त्रिभिर्भीतो यज्ञैः समयजद्धरिम् ॥१८॥
आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम्। उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥१९॥
ततो राज्ञाभ्यनुज्ञातः कृष्णया सह बन्धुभिः। ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुभिर्वृतः ॥२०॥

इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने परीक्षिज्जन्मायुत्कर्षो नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम्। ज्ञात्वागाद्धास्तिनपुरं तयावाप्तविविित्सितः ॥१॥
तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः। राजा तमर्हयांचक्रे कृतासनपरिग्रहम् ॥२॥
तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने। प्रश्रयावनतो राजा प्राह तेषां च शृण्वताम् ॥३॥

युधिष्ठिर उवाच

अपि स्मरथ नो युष्मत्पक्षच्छायासमेधितान्। विपद्गणाद्विषाग्न्यादेर्मोचिता यत्समातृकाः ॥४॥
कया वृत्त्या वर्तितं वश्चरद्भिः क्षितिमण्डलम्। तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले ॥५॥

Emperior Yudhishthira then with the help of his brothers collected all the material for Yajna, invoked Lord Hari and propitiated Him by performing three Ashwamedh Yajnas. The king invited Shree Krishna to witness these Yajnas which were being performed by the learned Brahmins. Bhagawan Krishna, stayed there for few months for the good of his kinsmen, and after sometime, with the permission of King Yudhishthira, Draupadi and other relatives and friends returned to Dwarka with Arjun and Yadavas. 18–20

Thus Ends Chapter twelvth of Book I

CHAPTER XIII

Sooata said : Shree Vidur while on pilgrimage learned from Shri Maitreya knowledge about the Atman, and hearing about Lord Shree Krishna's going to his celestial abode soon repaired to Hastinapur. King Yudhishthira and his brothers welcomed him with due respects. When he was relaxing after dinner, the Emperor questioned Vidurjee in the presence of all. 1–3

Yudhishthira spoke : oh venerable one ! As the birds protect their young ones by their wings, so, you have protected us and saved us along with our mother from various adversities like poison, fire, etc. Please, tell us - what was your attitude to life, in your travels, and

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो। तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥६॥
अपि नः सुहृदस्तात बान्धवाः कृष्णदेवताः। दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते ॥७॥
इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत्। यथानुभूतं क्रमशो विना यदुकुलक्षयम् ॥८॥
नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम्। नावेदयत्सकरुणो दुःखितान् द्रष्टुमक्षमः ॥९॥
कंचित्कालमथावात्सीत्सत्कृतो देववत्सुखम्। अतयकामद्विशातः कालः परमदुस्तरः ॥१०॥
विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत। राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥११॥
प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो। स एव भगवान् कालः सर्वेषां नः समागतः ॥१२॥
येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि। जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥१३॥
पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयः। आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥१४॥
अहो महीयसी जन्तोर्जीविताशा यया भवान्। भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥१५॥

what principal places of pilgrimage you visited. Votaries of the Lord like your venerable self, are, in a sense themselves like these holy places. They know that the mace bearing Lord resides in their hearts and that is why they sanctify these places of pilgrimage by frequenting them. Oh ye revered one! please tell us whether you met or saw in Dwarka our Yadav friends and relatives who believe Shree Krishna as their Lord. Have you heard anything about them, are they all happy? 4–7

Thus questioned by Yudhishthira Vidur gradually described to them in order all the incidents he knew, and experiences he had, except the destruction of the Yadavas. This he purposely did with a view not to see them unhappy, at the sad news of the extirpation of the Yadavas because all unpleasant happenings inflicted by time become unbearable. 8–10

In this way Vidurjee passed some happy time amongst the Pandavas who treated him very hospitably and respectfully like a god. Considerable time thus elapsed and visualising the approaching end of his brother Dhritrashtra, Vidurjee told him, Rajan! it is now time for all of us to leave this frail world. Mark the approaching danger. It has come for all of us. We can neither avoid it nor escape it. When caught in the maze of time man is separated even from his own dear soul, then, what to talk of wealth and other material possessions. 11–13

Your elders, your brothers, your sons and your relatives all are killed. You are now fairly old and infirm, living on the mercy of others. How strong is the desire to live in a human being? Why should you eat that piece of bread so contemptuously thrown at you by Bhima. 14–15

गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः। अविज्ञातगतिर्जह्यात्स वै धीर उदाहृतः ॥१६॥
यः स्वकात्परतो वेह जातनिर्वेद आत्मवान्। हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः ॥१७॥
एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुर्बोधितोह्याजमीढः।
छित्त्वा स्वेषु स्नेहपाशान् द्रढिम्नो निश्चक्राम भ्रातृसंदर्शिताध्वा ॥१८॥
पतिं प्रयान्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी।
हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सत्सम्प्रहारः ॥१९॥
अजातशत्रुः कृतमैत्रो हुताग्निर्विप्रान्नत्वा तिलगोभूमिरुक्मैः।
गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौबलीं च ॥२०॥
तत्र सञ्जयमासीनं पप्रच्छोद्विग्नमानसः। गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ॥
अम्बा च हतपुत्राऽऽर्ता पितृव्यः क्व गतः सुहृत् ॥२१॥

सञ्जय उवाच

नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन। गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ॥२२॥

He alone is wise in this world who soon realises the utter futility of this body rendered infirm and incapacitated by old age for any selfish motive, gets detached and freed from all bonds, gives up his body without anybody, knowing anything about it. He is the best among men who either by himself or through somebody else's precept, knows the truth; and fixing his mind on the Lord leaves his home for good. 16-17

Dhritrashtra the head of the Ajmidh family though blind was now able to see truth through the knowledge imparted by his younger brother. He cut off all his family ties and left home as directed by Vidurjee. 18

Gandhari the benign daughter of Subala who was deeply devoted to her husband followed him to the Himalayas with joy, like that of a warrior who delights when wounded in the battle field. 19

Emperor Yudhishthira the ajatshatru after his puja and distribution of alms to the brahmins in the morning went to the palace to pay his respects to his elders. 20

He was greatly perturbed at not seeing Vidur, Dhritrashtra, and Gandhari there. He asked Sanjaya who was the only person seated there. Sanjaya! said the Emperor where is my blind father, and where is my mother grieved by the loss of all her sons, and the affectionate uncle Vidur—where have they all gone? 21

Sanjaya said: Oh! giver of joy to the family, I donot know what they have thought about. They have dodged me. At that moment

अथाजगाम भगवान्नारदः सहतुम्बुरुः । प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन्निव ॥२३॥

युधिष्ठिर उवाच

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः । अम्बा वा हतपुत्राऽऽर्ता क्व गता च तपस्विनी ॥२४॥

नारद उवाच

मा कंचन शुचो राजन् यदीश्वरवशं जगत् । स संयुनक्ति भूतानि स एव वियुनक्ति च ॥२५॥
तस्माज्जह्यङ्ग वैक्लव्यमज्ञानकृतमात्मनः । कथं त्वनाथा कृपणा वर्तेरंस्ते च मां विना ॥२६॥
कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः । कथमन्यांस्तु गोपायेत्सर्पग्रस्तो यथा परम् ॥२७॥
धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया । दक्षिणेन हिमवत ऋषीणामाश्रमं गतः ॥२८॥
जितासनो जितश्वासः प्रत्याहृतषडिन्द्रियः । हरिभावनया ध्वस्तरजः सत्त्वतमोमलः ॥२९॥
स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि । कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति ॥३०॥
दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोटजे । बहिः स्थिता पतिं साध्वी तमग्निमनु वेक्ष्यति ॥३१॥
विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन । हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः ॥३२॥
इत्युक्त्वाथारुहत्स्वर्गं नारदः सहतुम्बुरुः । युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने त्रयोदशोऽध्यायः ॥१३॥

Naradji arrived there with Gandharva Tumburu singing songs of the Lord on his Vina Yudhishthira and his brothers welcomed them with due obeisance, and then he spoke to him. 22–23

Yhdhishthira said: I do not know where my elders King Dhratarashtra, Vidur and queen Gandhari whose sons are dead have gone. 24

Narad said: Never mind where they have gone but do not lament their disappearance This universe is bound by laws of Nature. The Union and separation of beings in this world is brought about by His will 25

How will poor Dhritarashtra and others live without me ? Banish such anxiety It is rank ignorance 26

This human body of five elements is bound by time, actions and qualities. How can he protect others when he is himself being devoured by that snake of death 27

Dhritarashtra, with his brother and his wife Gandhari has gone to the Ashram of the ascetics in the Himalayas 28

There he will control his breath and his senses and meditate on the Lord and when in communion with Him give up his frail body on the fifth day from now which will be consumed by sacrificial fire 29–30

When Gandhari will find the body of her husband reduced to ashes by the sacrificial fire, she will also enter that fire and perish, and Vidur amazed at this phenomenon will again go on a pilgrimage. Yudhishthira thus consoled by Narad was relieved of his sorrow. Narad then left with Tumburu for the heaven 31–33

Thus ends Chaper thirteenth of Book I.

अथ चतुर्दशोऽध्यायः

सूत उवाच

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥१॥
व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः । ददर्श घोररूपाणि निमित्तानि कुरूद्वहः ॥२॥
जिह्मप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् । पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥३॥
निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् । लोभाद्यधर्मप्रकृतिं दृष्ट्वोवाचानुजं नृपः ॥४॥

युधिष्ठिर उवाच

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया । गताः सप्ताधुना मासा भीमसेन तवानुजः ॥
नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा ॥५॥
अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः । यदाऽऽत्मनोऽङ्गमाक्रीडं भगवानुत्सिसृक्षति ॥६॥
पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् । दारुणान् शंसतोऽदूराद् भयं नो बुद्धिमोहनम्
नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च । न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति ॥८॥
दैवतानि रुदन्तीव स्विद्यन्ति ह्युच्चलन्ति च । इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ॥
भ्रष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः ॥९॥

CHAPTER XIV

Shree Soota continued : Arjun had gone to Dwarka to inquire about Lord Shree Krishna and his other relatives and friends. He did not return for months, King Yudhishthira, during this period visualised inauspicious happenings all around such as deciept prevalent in transactions, fraud in friendship, strife and quarrel amongst near and dear ones like father, mother, brothers, wives, husbands and friends. He saw man becoming unrighteous and unjust, on account of greed and saw many other evils forboding approach of bad times. Thus mentally perturbed he spoke to his younger brother Bhimsen. 1–4

Yudhishthira said : Seven months have elapsed since Arjun hasgone *to Dwarka. I cannot understand why has he not returned, as yet. Has* that time, when the Lord will give up his body, as prophesyed, by Narad, arrived ? 5-6

Oh best among men, the thunderous storm in the skies, the earthquakes, the physical maladies, all these prognosticate frightful danger that would make us crazy. 7

Rivers big and small are in spate, lakes and great reservoirs of water are overflowing, fire does not ignite, nor does it blaze though clarified butter (Ghee) is poured on them in oblation what great calamity will this time unveil. The idols of Gods in the temples, look like weeping and

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा। राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिध्वजः ॥१०॥
तं पादयोर्निपतितमयथापूर्वमातुरम्। अधोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः ॥११॥
विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः। पृच्छति स्म सुहृन्मध्ये संस्मरन्नारदेरितम् ॥१२॥

युधिष्ठिर उवाच

कच्चिदानर्तपुर्यां नः स्वजनाः सुखमासते। मधुभोजदशार्हार्हसात्वतान्धकवृष्णयः ॥१३॥
मातुलः सानुजः कच्चित्कुशल्यानकदुन्दुभिः। आसते सस्नुषाः क्षेमं देवकीप्रमुखाः स्वयम् ॥१४॥
कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः। तथैवानुचराः शौरेः श्रुतदेवोद्धवादयः ॥१५॥
भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः। कच्चित्पुरे सुधर्मायां सुखमास्ते सुहृद्वृतः ॥१६॥
कच्चित्तेऽनामयं तात भ्रष्टतेजा विभासि मे। अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः ॥१७॥
कच्चिन्नाभिहतोऽभावैः शब्दादिभिरमङ्गलैः। न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् ॥१८॥

perspiring The country, towns, cities, gardens and ashrams of ascetics all look dull and dreary, shorn of all joy and beauty. What does all this portend ? 8–9

Oh Brahman, when King Yudhishthira thus grieved was reflecting on these evil omen, Arjun came from Dwarka and bowed to the king. He did not look his former self. Seeing him unhappy, listless and dull, with down cast face and tears trickling down his eyes, the king felt dejected and remembering the words of Narad asked him. 10–12

Yudhishthira said Are all over relatives, the Madhavas, the Bhojas, the Dasharha, the Arha, the Satvatas, the Andhakas and Vrishnis quite happy there 13

Our maternal uncle Shree Vasudev and his brothers, Devaki and other maternal aunts and all their daughters-in-law-are they all well ? 14

Is Shree Ram quite happy ? Uddhava, Shrutdev and other servants of the Lord–are they all doing well ? 15

Is our great Lord Govind–the darling of the devotees–surrounded by his kingsmen in the assembly quite happy and gay ? 16

Oh Brother ! are you not well ? Why do you look so languid and morose ? Did anyone insult you there, or were you not respected there ? Why were you delayed so long ? 17

It is that you have not given to the mendicants having promised them to fulfil there desires ? 18

Have you forsaken any brahmin, a boy, a cow, an old man, a patient or a woman who had come to you for protection ? I know you will never do this as you always give shelter to the needy and the distressed. 19

As is conventional the old, the infirm, and the children should always be fed before we dine. Have you dined before they took their

कच्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् । शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥१९॥
अपि स्वित्पर्यभुङ्क्थास्त्वं सम्भोज्यान् वृद्धबालकान् । जुगुप्सितं कर्म किंचित्कृतवान्न यदक्षमम्
कच्चित्प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना । शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक् ॥२१॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे युधिष्ठिरवितर्को नाम चतुर्दशोऽध्याय. ॥१४॥



अथ पञ्चदशोऽध्यायः

सूत उवाच

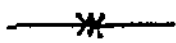
एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञा विकल्पितः । नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्शितः ॥१॥
सख्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् । नृपमग्रजमित्याह बाष्पगद्गदया गिरा ॥२॥

अर्जुन उवाच

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा । येन मेऽपहृतं तेजो देवविस्मापनं महत् ॥३॥
यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः । उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा ॥४॥
यत्संश्रयाद् द्रुपदगेहमुपागतानां राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।
तेजो हृतं खलु मयाभिहतश्च मत्स्यः सज्जीकृतेन धनुषाधिगता च कृष्णा ॥५॥

meals? Have you done anything derogatory or disgraceful? I am sure my brother Arjun would never do such a thing. Or, is it that you are separated for ever from Shree Krishna so dear to you? Without this there is no reason why you should look so sad and melancholy. 13–21.

Thus ends Chapter fourteenth of Book 1.



CHAPTER XV

Shree Soota said : Thus Arjun who was emaciated because of the pangs of separation of the Lord and for whom Yudhishthira had entertained superstition began to shed tears overwhelmed with feelings, for his great friendship and love for Shree Krishna, to whom out of his great affection he had asked him to be his charioteer in the battle field. Choked with emotions he said to his elder brother. 1–2.

Arjun Said : Maharaj! I have been duped by Shree Hari who was like my brother. The bloom and the lustre on my face that astonished even the gods has vanished and just as a lifeless body is disliked this world also is disliked by me because my Lord has left the world. It was with His help and support that I subdued the arrogance and pride of haughty kings who had come to the swayamvar jubilations at king Drupad's It was at his instance that I took up my bow and shot the fish with my arrow and won Draupadi as prize. To harass us, when

यो नो जुगोप वनमेत्य दुरन्तकृच्छ्राद् दुर्वाससोऽरिविहितादयुताग्रभुग्यः ।
शाकान्नशिष्टमुपभुज्य यतस्त्रिलोकीं तृप्ताममंस्त सलिले विनिमग्नसङ्घः ॥६॥
यो भीष्मकर्णगुरुशल्यचमूष्वदभ्रराजन्यवर्यरथमण्डलमण्डितासु ।
अग्रेचरो मम विभो रथयूथपानामायुर्मनांसि च दृशा सह ओज आर्च्छत् ॥७॥
सौत्ये वृतः कुमतिनाऽऽत्मद ईश्वरो मे यत्पादपद्ममभवाय भजन्ति भव्याः ।
मां श्रान्तवाहमरयो रथिनो भुविष्ठं न प्राहरन्यदनुभावनिरस्तचित्ताः ॥८॥
नर्माण्युदाररुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥९॥
शय्यासनाटनविकत्थनभोजनादिष्वैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे महान् महितया कुमतेरघं मे ॥१०॥
सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन् गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ॥११॥
तद्वै धनुस्त इषवः स रथो हयास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।
सर्वं क्षणेन तदभूदसदीशरिक्तं भस्मन् हुतं कुहकराद्धमिवोप्तमूष्याम् ॥१२॥

Durvasa and his band of ten thousand rishis were sent to us in the forest by our crafty enemies to dine at our place, we were all unnerved. It was He then who appeased the hunger of the entire multitude of rishis bathing in the river (getting ready for their feed) by tasting a leaf stuck in the washed basin used for cooking. That Lord, has left us. It was He who as a charioteer and a constant companion remained by my side, when I was confronted by great warriors like Bhishma, Drona and Shalya with their vast armies It was the Lord then that deprived them of their lives, skill, strength and zeal, merely by looking at them. How mean of me to have asked him to be my charioteer though I knew that he was venerated and invoked by the great. Even the enemies, struck by his prowess, did not strike me when I fell down and my horses were fatigued. My heart is churned when I recollect his expressions of kindness. Oh parth ! Oh Arjun ! Oh friend ! Oh Son of Kurus ! so affectionally spoken by that sweet smiling face of the Lord. We always moved together, conversed, dined, and even slept together. In a sense our mind was one. If on any occasion perchance anything happened contrary to what he said then I used to slight him saying. "Oh what a speaker of truth thou art ?" But he was so great and generous that he forgave all my faults just as a friend would forgive the faults of his friend or a father would forgive the faults of his son. Maharaj ! my heart has

राजंस्त्वयाभिपृष्टानां सुहृदां नः सुहृत्पुरे । विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मिथः ॥१३॥
वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् । अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः ॥१४॥
देशकालार्थयुक्तानि हृत्तापोपशमानि च । हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ॥१५॥

सूत उवाच

गीतं भगवता ज्ञानं यत्तत्संग्राममूर्धनि । कालकर्मतमोरुद्धं पुनरध्यगमद् विभुः ॥१६॥
विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः । लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः ॥१७॥

पृथाप्यनुश्रुत्य धनंजयोदितं नाशं यदूनां भगवद्गतिं च ताम् ।
एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ॥१८॥

become a void. I am deprived of my dear friend so noble minded and catholic Bhagwan Purushottam. When I was returning, escorting the wives of the Lord, on the way I was attacked and robbed by some wicked gopas and was easily vanquished as if I were a woman, though, I had the same bow, the same arrows, the same horses and I was the same warrior riding my chariot, who was respected and saluted even by the great kings; But just as seed sown on barren soil, ghee poured on ashes instead of fire and money got from a magician–all this is useless so has everything become useless for me without Shree Krishna. 3–12

Maharaj ! Our friends and relatives living in Dwarka about whom you inquired, lost all their sense as imprecated by the brahmins, drank wine, came to blows and fought with one another, till they were all destroyed. Four or five of them only survived. It is only when I remember the words of Gita–significant of time and place–addressed to me by Govind, that my heart is pacified and my mental agony is removed. 13–15

Sootaji said : In this way the wisdom of Gita preached by the Lord to Arjun on the battle field of Kurukshetra, though it was eclipsed for the time being by time, objects, and their environments was now completely restored to him once again. It was by this wealth of wisdom that he got over all his grief. The feeling of duality in pleasure and pain, conquest and defeat so deep and firm in him because of ignorance, totally disappeared. He became gunatit, beyond the three qualities of satva, rajas and tamas, and the deep sense of possession of his ego for the body both physical and subtle vanished. 16–17.

When Kunta–the mother of the Pandavas heard–from Arjun about the destruction of the Yadavas and Shree Krishna's leaving

यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसत्कथः ।
तदाहरेवाप्रतिबुद्धचेतसामधर्महेतुः कलिरन्ववर्तत ॥१९॥
युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि ।
विभाव्य लोभानृतजिह्महिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ॥२०॥

स्वराट् पौत्रं विनयिनमात्मनः सुसमं गुणैः । तोयनीव्याः पतिं भूमेरभ्यषिञ्चद् गजाह्वये ॥२१॥
मथुरायां तथा वज्रं शूरसेनपतिं ततः । निर्ममो निरहंकारः संछिन्नाशेषबन्धनः ॥२२॥
उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः । हृदि ब्रह्म परं ध्यायन्नावर्तेत यतो गतः ॥२३॥
सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः । कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ॥२४॥
तस्मिन्नारायणपदे एकान्तमतयो गतिम् । अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः ॥२५॥
द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम् । वासुदेवे भगवति ह्येकान्तमतिराप तम् ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे पाण्डवस्वर्गारोहणं नाम पञ्चदशोऽध्यायः ॥१५॥



the world, deeply devoted to the Lord that she was, she became so miserable with these tidings that she gave up her body and died. The day the Lord physically left this world, Kali, the unrighteous, the indiscriminate and evil, raised his head & began his sway. Saitnly Yudhisthira discreet that he was, when he saw greed, falsehood, deceipt, and violence–this circle of evil spreading all over in cities, towns, habitations and in his own self, he decided to leave this world. 18–20.

He therefore crowned Parikshit his grand son who was like him in qualities and virtues, as the soverign of this earth, girdled by the seven seas, on the throne of Hastinapur. Vajra was made the Lord of Mathura and the territories of shursen Divested of all ego and mental inhibitions and meditating on the Lord, king Yudhishtira went towards the north on the path trodden by the mahatmas and rishies of yore from where nobody returns. His brothers also seeing the subjects influenced by Kali followed him. The Pandavas went to Narayan Ashram and attained that single minded devotion to the feet of the Lord which is denied to the sensualist or the wicked. Draupadi also by her steadfast devotedness to the Lord attained that stage so earnestly coveted by her. Vidur went to Prabhas and died there. 21–26.

Thus ends Chapter fifteenth of Book 1.



अथ षोडशोऽध्यायः

सूत उवाच

ततः परीक्षिद् द्विजवर्यशिक्षया महीं महाभागवतः शशास ह ।
यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा ॥१॥
स उत्तरस्य तनयामुपयेम इरावतीम् । जनमेजयादींश्चतुरस्तस्यामुत्पादयत् सुतान् ॥२॥
निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् । नृपलिङ्गधरं शूद्रं घ्नन्त गोमिथुनं पदा ॥३॥

शौनक उवाच

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः । नृदेवचिह्नधृक् शूद्रः कोऽसौ गां यः पदाहनत् ॥४॥

सूत उवाच

यदा परीक्षित् कुरुजाङ्गलेऽवसत् कलिं प्रविष्टं निजचक्रवर्तिते ।
निशम्य वार्तामनतिप्रियां ततः शरासनं संयुगशौण्डिरादधे ॥५॥
स्वलंकृतं श्यामतुरङ्गयोजितं रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।
वृतो रथाश्वद्विपपत्तियुक्तया स्वसेनया दिग्विजयाय निर्गतः ॥६॥

CHAPTER XVI

Sootaji Said : Thereafter king Parikshit, a great devout that he was ruled his kingdom as counselled by the Brahmins He displayed all the distinguishing qualities as propheysied by the astrologers, at the time of his birth. He married Iravati-daughter of Uttara, He had four sons, Janmejaya and others by her. This valiant young king in his campaign of conquest subdued Kali who was beating earth in the form of a cow and dharma in the form of a bull 1-3.

Shaunak asked : When Parikshit in his round of conquest knew that Kali-the Shudra-had donned the apparel of a king and had kicked the earth in the form of a cow. why did he not kill him instead of punishing him. 4.

Soota replied : When, the skilled warrior king Parikshit, was living in Kuru Jangal-his territory he learnt that Kali had entered his kindom. Hearing this bad news, he took up his bow, mounted his chariot yoked with black horses and flying a standard that had a lion as its insignia left his capital with an army of infantry, cavalry, and elephants on his campaign of conquest He conquered the territories of Bhadrashravas, Ketumal & Utter Kuru and Kimupurush and got rich tributes from them as was generally done by his ancestors. In this campaign he once saw a wonderful phenomenon which amazed him. There was Dharma in the

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् । नातिदूरे किलाश्चर्यं यदासीत तन्निबोध मे ॥७॥
धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥८॥

धर्म उवाच

कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेषन्मुखेन ।
आलक्षये भवतीमन्तराधिं दूरे बन्धुं शोचसि कंचनाम्ब ॥९॥
पादैर्न्यूनं शोचसि मैकपादमात्मानं वा वृषलैर्भोक्ष्यमाणम् ।
आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्विन्मघवत्यवर्षति ॥१०॥
अरक्ष्यमाणाः स्त्रिय उर्वि बालान् शोचस्यथो पुरुषादैरिवार्तान् ।
वाचं देवीं ब्रह्मकुले कुकर्मण्यब्रह्मण्ये राजकुले कुलाग्र्यान् ॥११॥
इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकर्शितासि ।
कालेन वा ते बलिनां बलीयसा सुरार्चितं किं हृतमम्ब सौभगम् ॥१२॥

धरण्युवाच

सत्यं शौचं दया क्षान्तिस्त्यागः संतोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम्
ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातंत्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥१४॥

form of a bull standing on one leg, the other three having been cut off, asking earth in the form of a cow, shorn of all grace and wailing like a mother who had lost her child. 5–8.

Dharma Said : Oh Ye blessed one ! Art thou quite happy ? Your face looks shrivelled and listless. There must be some hidden grief tormenting you. Do you moan the separation of some one near and dear to you, or do you bemoan my plight beholding me standing on one leg–truth, the other three austerity, purity and mercy, having been chopped off ? Are you unhappy because you think in future you will be ruled by the shudra kings or you feel sorry because the gods will be deprived of their " Yajnabhag " (share in the Yajna), or because the people are unhappy as there have been no rains this year or because the women and children do not get the protection they need, or for Goddess Saraswati who lives in the brahmins who are now depraved, because of their misdeeds or you lament the fate of the noble and the good, under a wicked rule ? Devi Vasundhara ! do tell me the root cause of your grief Has time that deprives even the strong of their strength, robbed you of your weal ? 9–12.

The Earth replied : Truth, Purity, Mercy, Peace, renunciation, contentment rectitude control, restrain, austerity, equanimity endurance, resignation, learning, wisdom, non-attachment, grandeur, prowess, effulgence, strength, memory, independence, proficiency, calmness,

एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः । अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥६॥
आख्याहि वृष भद्रं वः साधूनामकृतागसाम् । आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् ॥७॥
राज्ञो हि परमो धर्मः स्वधर्मस्थानुपालनम् । शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह ॥८॥

धर्म उवाच

न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ । पुरुषं तं विजानीमो विमृश स्वमनीषया ॥९॥
केचिद् विकल्पवसना आहुरात्मानमात्मनः । दैवमन्ये परे कर्म स्वभावमपरे प्रभुम् ॥१०॥

राजोवाच

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक् । यदधर्मकृतः स्थानं सूचकस्यापि तद् भवेत् ॥११॥
तपः शौचं दया सत्यमिति पादाः कृते कृताः । अधर्मांशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव ॥१२॥
इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद् यतः । तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः ॥१३॥
शोचत्यश्रुकला साध्वी दुर्भगेवोज्झिता पुरा । अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥
इति धर्मं महीं चैव सान्त्वयित्वा महारथः । निशातमाददे खड्गं कलयेऽधर्महेतवे ॥१५॥

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duty as king to remove the miseries of the miserables. 1 shall therefore slay this villain, the enemy of the animals-Oh bull may good betide you, who has deformed you-you the innocent and the good ? This act of deformation is a blemish on the glory of the Pandavas. To protect the good and the righteous and to suppress the rebels in times of peace is the highest duty of a monarch." 1-8

Dharma said : What causes anguish, or suffering, who inflicts it, we donot know. The yogis believe the physical body to be the cause of all miseries. There are others, who believe the fate to be the cause of all miseries. There are some who attribute it to Karma, action. There are others who advocate that the cause of sufferings is one's own nature. So you think for yourself and decide the cause." 9-10

The King replied : Ye knower of Dharma ! you speak of dharma, you are Dharma in the guise of a bull-One who instigates heresy meets with the same fate that one who practises heterodoxy meets with. Austerity, mercy, piety and truth were the four pillars of Satya Yuga : The first three are destroyed by arrogance, attachment, and pride. Now the only leg on which thou art standing is truth, which Kali, the iniquit ous, fattened on falsehood wants to destroy. This holy goddess the ill fated earth-deprived of divine grace, is grieved as she apprehends that the despicable shudras will become kings and rule over her. 11-14

Thus consoling and pacifying Dharma and Earth the warrior king unsheathed his sword to kill Kali, the root cause of all evil, but when

पतितं पादयोर्वीरः कृपया दीनवत्सलः । शरण्यो नावधीच्छ्लोक्य आह चेदं हसन्निव ॥१६॥

राजोवाच

त्वां वर्तमानं नरदेवदेहेष्वनुप्रवृत्तोऽयमधर्मपूगः ।
लोभोऽनृतं चौर्यमनार्यमंहो ज्येष्ठा च माया कलहश्च दम्भः ॥१७॥
न वर्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्तितव्ये ।
ब्रह्मावर्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितानविज्ञाः ॥१८॥

कलिरुवाच

तन्मे धर्मभृतां श्रेष्ठ स्थानं निर्देष्टुमर्हसि । यत्रैव नियतो वत्स्य आतिष्ठंस्तेऽनुशासनम् ॥१९॥

सूत उवाच

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ । द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥२०॥
पुनश्च याचमानाय जातरूपमदात्प्रभुः । ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥२१॥
अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् । विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ॥२२॥
वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति । प्रतिसंदध आश्वास्य महीं च समवर्धयत् ॥२३॥
इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः । यस्य पालयतः क्षौणीं यूयं सत्राय दीक्षिताः ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे कलिनिग्रहो नाम सप्तदशोऽध्यायः ॥१७॥

Kali surrendered, and fell at his feet, the sovereign who was always kind and full of mercy to those who sought his resort said with a smile. 15–16

The King said : Thou hast captivated the kings by thy influence and spread cupidity, falsehood, theft, wickedness, poverty, deceipt, strife and hypocracy, thy army of inequity. You wretch, you should not remain in my Brahmavarta which abounds in truth and religion, where the rishis and ascetics invoke the Lord of sacrifices, through sacrificial ceremonies. 17–18.

Kali replied : Oh Ye best of the righteous pray direct me to that place where you think I can be stable, and live unmolested. 19.

Shree Soota said : When Kali thus prayed to the king, he asked him to live in four types of vices—gambling, wine, women and cruelty—which breed falsehood, vainglory, bad company and envy. When he further begged for one more place the emperor allowed him to dwell in gold. Those, that desire their rise and salvation should keep away from these five evils, more especially a monarch, who is righteous and god-fearing, as he is the ruler and the patriarch of the people. Parikshit thus rejoined the three dismembered parts of the bull, austerity, sanctity, and mercy, and appeased the earth by consoling her. This Emperor Parikshit—son of Abhimanyu—is so renowned for his greatness and might that in his regime you are able to perform yajnas without fear of any molestation from Kali.

Thus ends chapter seventeenth of Book I

अथाष्टादशोऽध्यायः

सूत उवाच

यो वै द्रौण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः । अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः ॥१॥
ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात् । न सम्मुमोहोरुभयाद् भगवत्यर्पिताशयः ॥२॥
उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः । वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥३॥

ऋषय ऊचुः

स वै महाभागवतः परीक्षिद् येनापवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेन वैयासकिशब्दितेन भेजे खगेन्द्रध्वजपादमूलम् ॥४॥
तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नं परीक्षितं भागवताभिरामम् ॥५॥

सूत उवाच

एकदा धनुरुद्यम्य विचरन्मृगयां वने । मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥६॥
जलाशयमचक्षाणः प्रविवेश तमाश्रमम् । ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥७॥
प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् । विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥८॥

CHAPTER XVIII

Shree Soota continued: Rajarshi Parikshit, though he was scorched by the heat of the brahmastra of Ashwathama, did not die by the grace of the Lord, whose deeds are highly miraculous He was so deeply devoted to the Lord that even when he knew that he was to die by the bite of Takshak as cursed by the brahmin, he was not afraid, and knowing the divine quintessence from his guru Shukdev he gave up his body on the banks of the Ganges and attained absolution 1-3.

The Rishis said: Revered Sootaji ! please give us that wonderful knowledge of Bhagwat which Shree Shukadev gave to the devout and the talented king Parikshit, which tells of the highest philosophy and which is meritorious and so dear to His votaries, which liberated Parikshit. 4-5.

Soot said: Once king Parikshit, while roaming in the forest with his bow charged for hunting, chasing the game was much exhausted and felt hungry and thirsty. Not finding water anywhere around, he went to an ashram nearby. There, in the ashram he saw a saint seated in meditation. His eyes were closed, and as he was in trance. He was totally unaware of what was happening around. The king who was very thirsty and whose palate was parched, asked for water from the muni. The muni was in meditation and his wife had gone to fetch water and his son Shrungi, had gone for his bath. So, there was no one in the

अलब्धतृणभूम्यादिरसम्प्राप्तार्घ्यसूनृतः । अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥९॥
स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा । विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागमत् ॥१०॥
तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः । राज्ञाघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥११॥
कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह । इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ॥
दङ्क्ष्यति स्म कुलाङ्गारं चोदितो मे ततद्रुहम् ॥१२॥
ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् । पितरं वीक्ष्य दुःखार्तो मुक्तकण्ठो रुरोद ह ॥१३॥
स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् । उन्मील्य शनकैर्नेत्रे दृष्ट्वा स्वांसे मृतोरगम् ॥१४॥
विसृज्य पुत्रं पप्रच्छ वत्स कस्माद्धि रोदिषि । केन वा ते अपकृतमित्युक्तः स न्यवेदयत् ॥१५॥
निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत् ।
अहो बताहो महदद्य ते कृतमल्पीयसि द्रोह उरुर्दमो धृतः ॥१६॥

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ashram to receive him with customary hospitality of offering him a seat, washing his feet, giving him water to drink and honour him. Being very hungry and thirsty, he became angry and felt insulted by the muni, who, he thought was feigning to be in samadhi to disregard him. Thus enraged, while leaving the ashram he saw a dead reptile lying by, which he took up on the end of his bow and wound it round the neck of the muni in samadhi and returned to the city. 6–10.

Shrungi the brilliant son of the rishi who had gone with his playmates, hearing about this grievous wrong that was done to his father, was highly perturbed and in a fit of anger there and then he imprecated the perpetrator of this crime at the top of his voice with the following words "who-so ever that has flagrantly violated the bounds of decency and respect and committed this sin against my saintly father shall perish impelled by me by the bite of Takshak the cobra on the seventh day from now." 11–12

The boy then came into the ashram and beholding the dead raptile round the neck of his father cried aloud as if moaning. Rishi Shamik of the angira family heard the cry of his child. He slowly, opened his eyes removed the dead serpant from his shoulders and asked his son as to why he was crying. Have you been hurt? He said. The son thereupon told him all what had happened. 13–15.

The rishi, learning that his son has cursed the king, became very sorry and told him, Oh Ye ignoramous! you have committed a great sin, because you have condemned him to death for a small offence. His subjects enjoy peace and prosperity and is free from all danger because

न वै नृभिर्नरदेवं परार्ख्यं सम्मातुमर्हस्यविपक्वबुद्धे ।
यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभया प्रजाः ॥१७॥

अलक्ष्यमाणे नरदेवनाम्नि रथाङ्गपाणावयमङ्ग लोकः ।
तदा हि चोरप्रचुरो विनङ्क्ष्यत्यरक्ष्यमाणोऽविवरूथवत्क्षणात् ॥१८॥

तदाऽऽर्यधर्मश्च विलीयते नृणां वर्णाश्रमाचारयुतस्त्रयीमयः ।
ततोऽर्थकामाभिनिवेशितात्मना शुनां कपीनामिव वर्णसङ्करः ॥१९॥

धर्मपालो नरपतिः स तु सम्राड् बृहच्छ्रवाः । साक्षान्महाभागवतो राजर्षिर्हयमेधयाड् ॥
क्षुत्तृट्श्रमयुतो दीनो नैवास्मच्छापमर्हति ॥२०॥

अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना । पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ॥२१॥

इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः । स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ॥२२॥

प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः । न व्यथन्ति न हृष्यन्ति यत आत्माऽगुणाश्रयः ॥२३॥

इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे विप्रशापोपलम्भनं नामाष्टादशोऽध्यायः ॥१८॥



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of his valour and protection It is highly improper to compare him with an ordinary human being When the king who is like Vishnu will leave this world, this earth will abound in crooks and thieves and being without any protection the subjects will perish like herds of sheep and without the king the varnashram dharma, the religion of the aryans as prescribed in the Vedas will be destroyed and the people will intermingle and indulge in vices, and like dogs and monkeys procreate a race of hybrids That glorious emperor, the great devout the defender of faith who has performed Ashwamedh yagna must have been very hungry and thirsty and it is likely that he may have lost control over his self and did something which was wrong, to curse him, in such a state, is utterly improper. The Rishi then prayed to the Lord. " My ignorant child of immature understanding has sinned against your innocent devotee, pray forgive him in your boundless mercy ' 16-21

The great saint who was much grieved by the sin of his son did not even think that the king has committed a sin against him, because the righteous generally do not feel joy or sorrow for the happiness or misery caused by others as they know that the Atman is never affected by it. 22-23.

Thus ends chapter eighteenth of Book I

अथैकोनविंशोऽध्यायः

सूत उवाच

महीपतिस्त्वथ तत्कर्म गर्ह्यं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
अहो मया नीचमनार्यवत्कृतं निरागसि ब्रह्मणि गूढतेजसि ॥१॥
अद्यैव राज्यं बलमृद्धकोशं प्रकोपितब्रह्मकुलानलो मे ।
दहत्वभद्रस्य पुनर्न मेऽभूत् पापीयसी धीर्द्विजदेवगोभ्यः ॥२॥
स चिन्तयन्नित्थमथाशृणोद्यथा मुनेः सुतोक्तो निर्ऋतिस्तक्षकाख्यः ।
स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् ॥३॥
अथो विहायेममसुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।
कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्यनद्याम् ॥४॥
दध्यौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः ।
तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ॥५॥
अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।
पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेध्मवाहौ ॥६॥

CHAPTER XIX

Shree Soota continued : King Parikshit felt deeply grieved at the thought of his deed of infamy and said to himself. "How meanly I acted like a barbarian towards that innocent brahmin, luminous with Brahmatej. May the conflagration of the wrath of the entire multitde of Brahmins consume, this very moment my kingdom, my army and my treasure, so that, I may never think of doing any harm to brahmins, cows and gods." 1–2.

When the king was thus reflecting on his misdeed, he learnt about the imprecation of the Brahmin and his death by the bite of Takshak. He liked this very much, because the thought of instantaneous death by the venomous cobra would be the direct cause of his abnegation of all his rigid attachment to objects mundane. He was now convined that some day he shall have to leave for good, these means of happiness which ostensibly look very pleasing. He therefore banished all other thoughts and believing Krishnabhakti to be the main pivot of liberation, went to the banks of the river Ganges and sat there. He did not take any food or water and took a vow of silence crystallised his mind on the feet of Lord Mukund and began to meditate. He gave up all contacts and denied all company. On hearing this news of King Parikshita's

मेधातिथिर्देवल आर्ष्टिषेणो भारद्वाजो गौतमः पिप्पलादः ।
मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥७॥
अन्ये च देवर्षिब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥८॥
सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥९॥

राजोवाच

अहो वयं धन्यतता नृपाणां महत्तमानुग्रहणीयशीलाः ।
निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ॥१०॥
तं मोपयातं प्रतियन्तु विप्रा गङ्गा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः ॥११॥
पुनश्च भूयाद् भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥१२॥

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resolve there arrived to see him the high-souled ascetics that sanctify the world with their disciples Atri, Vashishtha, Chyavan, Sharadwan, Arishtanemi, Bhrigu, Angira, Parashar, Vishvamitra, Parshuram, Utathya, Indrapramad, Idmavaha, Medhatithi, Deval, Arshtishena, Bharadwaj, Gautam, Pipalad, Maitreya, Aurva, Kavash, Agastya, Vyas, Devarshi Narad, besides many other Devarshis-Brahmarshis and Rajarshis of different lineage. The king welcomed them, worshipped them and bowed down to them. When they were all seated, the king whose heart was rendered pure, again bowed to them and with folded hands told them, all about his resolve. 3-9.

The King spoke : Your reverences the holy venerables. Blessed we are that in our family of kings we have the blessings and benedictions of the great like you. An imprecation or a curse which normally is the cause of fright and frustration for a man has become the cause of abnegation and total surrender to the Lord for me. I have come to the holy mother Ganges and have linked my mind to the Lord. Oh Ye rishis ! dispeller of other's distress ! let Takshak bite me, fearless that I am now, pray sing the glories of the Lord and bless me that my love for the Lord and his devotees may increase and wherever I am born again, there in each birth I may have the company and association of the great. I again bow to you all. 10-12

इति स्म राजाध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥१३॥
एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसंघाः ।
प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदा मुहुर्दुन्दुभयश्च नेदुः ॥१४॥
महर्षयो वै समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।
ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिरूपम् ॥१५॥
सर्वे वयं तावदिहास्महेऽद्य कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ॥१६॥
आश्रुत्य तदृषिगणवचः परीक्षित्समं मधुच्युद् गुरु चाव्यलीकम् ।
आभाषतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः ॥१७॥
ततश्च वः पृच्छ्यमिमं विपृच्छे विश्रभ्य विप्रा इतिकृत्यतायाम् ।
सर्वात्मना म्रियमाणैश्च कृत्यं शुद्धं च तत्रामृशताभियुक्ताः ॥१८॥
तत्राभवद् भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।
अलक्ष्यलिङ्गो निजलाभतुष्टो वृतश्च बालैरवधूतवेषः ॥१९॥
तं द्व्यष्टवर्षं सुकुमारपादकरोरुबाहुंसकपोलगात्रम् ।
दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ॥२०॥

The king who had already entrusted the cares of his state to his son, then sat on the southern Banks of the Ganges, facing the North. The Gods that were in the skies showered flowers on him; and joyfully beat the celestial drums and blew bugles over and over again. The rishis that were there, praised him and told all those that had assembled there, as wished by the glorious king. We will all remain here till this Rajarshi the highest of the devouts gives up his body and attains that stage supreme which is free from all grief and sorrow. When king Parikshit heard such sweet words frank and full of feelings from the rishis, he thanked them all and with a desire to hear from them all about the glories of the Lord, said to them : "Oh Ye learned ! because of my complete faith in you, I request you to please let me know, as to what I should do at the moment now that you have known my resolve, and pray also tell me, which is that act of piety that one should do leaving aside everything-else when he is about to die. 16–18

When these rishis were confabulating amongst themselves on the mertis of different acts of piety—such as chanting the holy names of the Lord observance of vows and yajna (oblational ceremonies) there arrived, that fair, roaming illustrious anchorite, with a pleasing countenance,

श्यामं सदापीच्यवयोऽङ्गलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
प्रत्युत्थितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥२१॥
स विष्णुरातोऽतिथय आगताय तस्मै सपर्यां शिरसाऽऽजहार ।
ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने सोपविवेश पूजितः ॥२२॥
प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नावहितः कृताञ्जलिर्नत्वा गिरा सूनृतयान्वपृच्छत् ॥२३॥

परीक्षिदुवाच

सांनिध्यात्ते महायोगिन् पातकानि महान्त्यपि । सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ॥
अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् । पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वथा ॥२५॥
यच्छ्रोतव्यमथो जप्यं यत्कर्तव्यं नृभिः प्रभो । स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ॥२६॥

सूत उवाच

एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा । प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥२७॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे शुकागमन नामैकोनविंशोध्यायः ॥१९॥

इति प्रथमः स्कन्धः समाप्तः

Shree Shukdev son of Maharshi Vyas, aged 16, nude and unclad, surrounded by children. He was soft limbed, with long arms, wide shouldered, with dishevelled hair looking luminous like an angel On seeing him all those munis rose from their seats to greet him. Vishnurat Parikshit welcomed him with a bow. When duly worshipped and honoured, Shree Shukdev, took his seat as prayed by the king Foolish women and children that had followed him seeing all this fled away. The devout king then approached the composed and comfortably seated, talented Shukdev, bowed to him and with folded hands, softly spoke to him. 19–23.

On Ye Maha Yogi! said Parikshit just as the demons are destroyed by the presence of Bhagwan Vishnu similarly greatest of our sins, perish by your benign presence. I therefore ask you, Sire, the great preceptor of the Yogis, as to what should be done by a man who is about to die. Pray tell us what should be heard, what should be recited, what should be remembered and what should be worshipped and also tell us that which is denied by the shashtras. 24–26.

Soota said : Being thus softly spoken to by the king that great son of Vyas Shukdev—the knower of Dharma shoke. 27.

Thus ends chapter nineteenth of Book I

ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

द्वितीयः स्कन्धः

अथ प्रथमोऽध्यायः

श्रीशुक उवाच

वरीयानेष ते प्रश्नः कृतो लोकहितो नृप। आत्मवित्सम्मतः पुंसां श्रोतव्यादिषु यः परः ॥१॥
श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः। अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम् ॥२॥
निद्रया ह्रियते नक्तं व्यवायेन च वा वयः। दिवा चार्थेहया राजन् कुटुम्बभरणेन वा ॥३॥
देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि। तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति ॥४॥
तस्माद् भारत सर्वात्मा भगवान् हरिरीश्वर। श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताभयम् ॥५॥
एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया। जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः ॥६॥
खट्वाङ्गो नाम राजर्षिर्ज्ञात्वेयत्तामिहायुषः। मुहूर्तात् सर्वमुत्सृज्य गतवानभयं हरिम् ॥७॥

CHAPTER I

Shree Sukadev continued : Excellent is your question Rajan! because it is for the good of the people; the wise have acknowledged it and endorsed it. Further, it being the best subject among the subjects, worthy to be listened to, it is indeed nice. People who are ignorant of the self and are solely attached to their homes, have several subjects of worldliness to talk and hear about. Lives of such people oh king, is spent in sexual indulgence and sleep at night and in striving for wealth and care of the family by day. Knowing full well that his body, his wife, and his children, the entire family, is a perishable entourage, he is so engrossed in them, that he feigns not to see his own end which, though, is apparent to him. Therefore oh Bharat! one who wishes to be free from fear should always meditate on Bhagwan the omnipresent, Lord should hear his stories and ancedotes, sing his praises and recite his holy names. The greatest advantage of leading a life with discrimination, detachment, and faith in one's own religion is that, at the time of his death he remembers the Lord and is able to meditate on Him. 1-6

There was a Rajarshi Khatwang by name, when he knew that his end was near, in a few moments he renounced everything, crystallised

तवाप्येतर्हि कौरव्य सप्ताहं जीवितावधिः । उपकल्पय तत्सर्वं तावद् यत्साम्परायिकम् ॥८॥
अन्तकाले तु पुरुष आगते गतसाध्वसः । छिन्द्यादसङ्गशस्त्रेण स्पृहां देहेऽनु ये च तम् ॥९॥
शुचौ विविक्त असीनो विधिवत् कल्पितासने । मनो यच्छेज्जितश्वासो ब्रह्मबीजमविस्मरन् ॥
पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति ॥१०॥
रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः । यच्छेद् धारणया धीरो हन्ति या तत्कृतं मलम् ॥११॥

राजोवाच

यथा संधार्यते ब्रह्मन् धारणा यत्र सम्मता । यादृशी वा हरेदाशु पुरुषस्य मनोमलम् ॥१२॥

श्रीशुक उवाच

जितासनो जितश्वासो जितसङ्गो जितेन्द्रियः । स्थूले भगवतो रूपे मनः संधारयेद् धिया ॥१३॥
विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम् । यत्रेदं दृश्यते विश्वं भूतं भव्यं भवच्च सत् ॥१४॥
याण्डकोशे शरीरेऽस्मिन् सप्तावरणसंयुते । वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः ॥१५॥

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his mind on Shree Hari and attained His fearless form, whereas, you have still to live for seven days. During this period you do all you can, to attain the Absolute. On seeing his end approaching one should become fearless shake off all his fears and remove all his attachment to the body and all things that are connected with it by that weapon in the form of detachment (completely withdrawing both physically and mentally from objects mundane). He should sit in solitude regulate his breath, control his mind and repeat Omkara the Brahmabij, the mind then experiences, supreme delight, that divine ecstacy which is the highest stage known as Bhagwan Vishnu's Parmapad. If, mind that is soiled because of (sense objects and inertia cause of) rajas and tamas does not get poised, endeavour to subdue it by " dharana " because dharna alone can destroy the confusion of one's mind (dharana is fixing the mind on a thought or an object or a symbol). 7-11

The King then spoke : Your grace ! How to fix the mind in one, place, and *which is the correct method of dharana prescribed by the* shastras that will remove the impurities of man's mind. 12

Shree Shukdev replied. To begin with, sit cross legged and erect but not stiff, steady the pose to stabilise the mind with intellect on the physical image of the Lord, control the breath, control the senses, and control the passions.

The Cosmic Purush the Virat that envelopes the entire universe, with seven sheaths consisting of water, fire, air, ether, the ego and the Mahat tattva is the body corporeal of the Lord, wherein is found manifest the three stages of past, present and futre, this form alone is worthy of contemplation. 13-15

पातालमेतस्य हि पादमूलं पठन्ति पार्ष्णिप्रपदे रसातलम् ।
महातलं विश्वसृजोऽथ गुल्फौ तलातलं वै पुरुषस्य जङ्घे ॥१६॥
द्वे जानुनी सुतलं विश्वमूर्तेरूरुद्वयं वितलं चातलं च ।
महीतलं तज्जघनं महीपते नभस्तलं नाभिसरो गृणन्ति ॥१७॥
उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य ।
तपो रराटीं विदुरादिपुंसः सत्यं तु शीर्षाणि सहस्रशीर्ष्णः ॥१८॥
इन्द्रादयो बाहव आहुरुस्राः कर्णौ दिशः श्रोत्रममुष्य शब्दः ।
नासत्यदस्रौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिद्धः ॥१९॥
द्यौरक्षिणी चक्षुरभूत् पतङ्गः पक्ष्माणि विष्णोरहनी उभे च ।
तद्भ्रूविजृम्भः परमेष्ठि धिष्ण्यमापोऽस्य तालू रस एव जिह्वा ॥२०॥
छन्दांस्यनन्तस्य शिरो गृणन्ति दंष्ट्रा यमः स्नेहकला द्विजानि ।
हासो जनोन्मादकरी च माया दुरन्तसर्गो यदपाङ्गमोक्षः ॥२१॥
नद्योऽस्य नाड्योऽथ तनूरुहाणि महीरुहा विश्वतनोर्नृपेन्द्र ।
अनन्तवीर्यः श्वसितं मातरिश्वा गतिर्वयः कर्म गुणप्रवाहः ॥२२॥

In the root of the heels of this supreme Purush the Creator of the Universe is the nether world, the Patala, in the heels is the Rasatal, and Mahatal in his ankles, and Talatal in his thighs. In his knees is situate the "Sutala" and "Atal and Vitala" Naval is the ether, and the portion below the naval is earth. Heaven is in the region of the chest and the Maharloka in the neck. Janloka the world of the mortals is in his mouth and the Tapoloka in his forehead. Heads of this thousands headed Parmatman is the "Satyaloka" the abode of the truthful. Indra and other gods are his arms, the quarters, are his ears and sound is his organ of hearing. Two Ashwinikumaras are his nostrils, Nasatya and Dasra, nose is his organ of smelling and the mouth the burning fire. Both the eyes are the skies, the Sun is the organ of vision, day and night are his eyelids, the movement of the brows is the place of Brahma. Water is his palate and tongue the taste. The Vedas are the head of the infinite; Yama is his jaws. Objects of infatuation are his teeth, and Maya the enchantress is his smile, and the infinite creation, his glance, the rivers are the blood vessels of this Cosmic being the trees are his hairs, strong wind of irresitible might his breath, time is his gait, his action is this world of three qualities, and the birds are his unique artistry. Human intelligence is his intellect. Human body is his place of living, the gandharvas,

वयांसि तद्व्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः।
गन्धर्वविद्याधरचारणाप्सरःस्वरस्मृतीरसुरानीकवीर्यः ॥२३॥
इयानसावीश्वरविग्रहस्य यः संनिवेशः कथितो मया ते।
संधार्यतेऽस्मिन् वपुषि स्थविष्ठे मनःस्वबुद्ध्या न यतोऽस्ति किंचित् ॥२४॥
स सर्वधीवृत्त्यनुभूतसर्व आत्मा यथा स्वप्नजनेक्षितैकः।
तं सत्यमानन्दनिधिं भजेत नान्यत्र सज्जेद् यत आत्मपातः ॥२५॥
॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे महापुरुषसंस्थानुवर्णने प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं पुरा धारणयाऽऽत्मयोनिर्नष्टां स्मृतिं प्रत्यवरुध्य तुष्टात्।
तथा ससर्जेदममोघदृष्टिर्यथाप्ययात् प्राग्व्यवसायबुद्धिः ॥१॥
शाब्दस्य हि ब्रह्मण एष पन्था यन्नामभिर्ध्यायति धीरपार्थैः।
परिभ्रमंस्तत्र न विन्दतेऽर्थान् मायामये वासनया शयानः ॥२॥

the vidyadharas, the bards, and the damsels are his musical talents—the virile army of asuras is his prowess. 16-23

Thus, Rajan ! I have described to you the limbs of this Virat, the Lord of the universe. You should concentrate on this physical form of the Lord with intelligence and poise as there is nothing beyond him. By this, just as the soul when in a dream enters different bodies and experiences various feelings, similarly, this Virat who through concentration is realised as all pervading is alone worthy to be invoked. Therefore worship this truth incarnate the fountain of delight and donot get attached elsewhere lest it may lead to your fall. 24-25

Thus ends chapter one of Book II

CHAPTER II

Shree Sukadev continued : Rajan ! It was by concentration on the Virat that Brahma regained his lost memory, and with the memory were revived his determination and will, by which he created this world, as it was before. The path of action and its compensating reward as shown in the Vedas the (Shabda Brahma) is such that the human mind is attracted by the names of alluring lokas such as heaven and others, which are perishable. Just as a man full of desires, when asleep visualises objects of pleasure in his dreams, but does not get them, similarly one who is lost on the (wrongful path of maya) the path of karma, does not attain that Supreme Essence. One should, therefore, avoid all

अतः कविर्नामसु यावदर्थः स्यादप्रमत्तो व्यवसायबुद्धिः ।
सिद्धेऽन्यथार्थे न यतेत तत्र परिश्रमं तत्र समीक्षमाणः ॥३॥
सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।
सत्यञ्जलौ किं पुरुधान्नपात्र्या दिग्वल्कलादौ सति किं दुकूलैः ॥४॥
चीराणि किं पथि न सन्ति दिशन्ति भिक्षां नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
रुद्धा गुहाः किमजितोऽवति नोपसन्नान् कस्माद् भजन्ति कवयो धनदुर्मदान्धान् ॥५॥
एवं स्वचित्ते स्वत एव सिद्ध आत्मा प्रियोऽर्थो भगवाननन्तः ।
तं निर्वृतो नियतार्थो भजेत संसारहेतूपरमश्च यत्र ॥६॥
केचित्स्वदेहान्तर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरथाङ्गशङ्खगदाधरं धारणया स्मरन्ति ॥७॥

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inertia, become alert and with prudence and determined will bring into use objects sufficient for his bare needs, to sustain himself. If one gets more than his needs, he should not try for more as, all the labour for that extra work would, then be of no avail, as the Lord through his Prakriti satisfies the needs of every being.

If the Lord has given you the earth why need a bed ? Do not *your arms serve you as pillows ? By joining the two palms of your* hands if you can hold a thing why need receptacles? With quarters and bark coverings to protect your body why need clothes ?–are pieces of cloth (rags) not found on the road. Do not trees that feed others give you alms the fruits ? Have the rivers dried up, or the caves of mountains filled up or blockaded that you should be anxious for a shelter. Does not the Lord protect those that surrunder to Him. Why should one with prudence and understanding serve the rich, who are blind because of their affluence ? In this way Rajan ! one should become perfect by his own efforts. The Atman is true and loveable and so is the Lord true and indestructible. Therefore, one should remember and recite the names of the Lord, *with faith, so that maya, ignorance the* cause of this creation gets silenced. 1–6

Now he shows the path of meditation : Some wise people fix their mind on the Supreme Being that reside in their hearts, and meditate on Him. This Param Purush is very small in size, the size of the measure between the thumb and the forefinger. He has four arms with Conch, Discus, Mace and Lotus respectively in each one of them. Thus one should meditate on this form of the Lord till he is devotionally

यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।
तावत्स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत ॥८॥
स्थिरं सुखं चासनमाश्रितो यतिर्यदा जिहासुरिममङ्ग लोकम् ।
काले च देशे च मनो न सज्जयेत् प्राणान् नियच्छेन्मनसा जितासुः ॥९॥
मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञ एतां निनयेत् तमात्मनि ।
आत्मानमात्मन्यवरुध्य धीरो लब्धोपशान्तिर्विरमेत कृत्यात् ॥१०॥
इत्थं मुनिस्तूपरमेद् व्यवस्थितो विज्ञानदृग्वीर्यसुरन्धिताशयः ।
स्वपार्ष्णिनाऽऽपीड्य गुदं ततोऽनिलं स्थानेषु षट्सून्नमयेज्जितक्लमः ।
स्थित्वा मुहूर्तार्धमकुण्ठदृष्टिर्निर्भिद्य मूर्धन् विसृजेत् परं गतः ॥११॥
यदि प्रयास्यन्नृप पारमेष्ठ्यं वैहायसानामुत यद्विहारम् ।
अष्टाधिपत्यं गुणसंनिवाये सहैव गच्छेन्मनसेन्द्रियैश्च ॥१२॥
योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।
न कर्मभिस्तां गतिमाप्नुवन्ति विद्यातपोयोगसमाधिभाजाम् ॥१३॥
वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा ।
विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप शैशुमारम् ॥१४॥

enjoined with the seer of the Universe, till then, after his prayers he should think and concentrate on this physical image of the Lord 7-8

When such Yogi mentally poised and comfortably seated in dhyan desires to leave this world, he should not keep his mind within the bounds of time and place and should control his vital breath and mind. Thus controlling the mind with intellect, which has been rendered pure by austerity, merge them all in the soul empirical (Jiva) and Jiva, in Parmatman Then when this soul individual is linked with the soul universal the Paramatman, the Yogi attains that peace and tranquility the be all and end all of all his efforts on this path of liberation when nothing shall have remained for him to be done 9-10

Thus a Yogi, whose all desires of worldliness have been literally destroyed and who has attained that stage exalted the "Brahmapad", at the time of his death before giving up the body closes the passage of his recturn by pressing the heel of his foot against it, and forces up the vital breath, to pierce the six lotus like centres, the navel, the heart, the chest, the palate, and the centre of the eyebrows where, he tarries for a while, and breaking through the Brahma randhra the thousand petal lotus under the skull he gives up his carnal body and attains his coveted goal the "Paramapad" (in this manner after showing the path of quick redemption he now explains the path of liberation by stages). Rajan!

तद्विश्वनाभिं त्वतिवर्त्य विष्णोरणीयसा विरजेनात्मनैकः ।
नमस्कृतं ब्रह्मविदामुपैति कल्पायुषो यद्विबुधा रमन्ते ॥१५॥
अथो अनन्तस्य मुखानलेन दन्दह्यमानं स निरीक्ष्य विश्वम् ।
निर्याति सिद्धेश्वरजुष्टधिष्ण्यं यद् द्वैपरार्ध्यं तदु पारमेष्ठ्यम् ॥१६॥
न यत्र शोको न जरा न मृत्युर्नार्तिर्न चोद्वेग ऋते कुतश्चित् ।
यच्चित्ततोदः कृपयानिदंविदां दुरन्तदुःखप्रभवानुदर्शनात् ॥१७॥
ततो विशेषं प्रतिपद्य निर्भयस्तेनात्मनापोऽनलमूर्तिरत्वरन् ।
ज्योतिर्मयो वायुमुपेत्य काले वाय्वात्मना खं बृहदात्मलिङ्गम् ॥१८॥
स भूतसूक्ष्मेन्द्रियसंनिकर्षं मनोमयं देवमयं विकार्यम् ।
संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् ॥१९॥

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if a Yogi desires to go to the "Brahmalok" or to the regions of the siddhas —the sky farers, who have acquired eight siddhis (miraculous acquisions of Yoga), such as becoming as small as an atom, levitation, or going anywhere in the universe at will, he has only to give up his physical body and go with his subtle body. It is such Yogis that alone can travel with their astral bodies, both inside and outside the three worlds. Thus the stage that is attained by knowledge, austerity, yoga, and unification, is not attained by Karma. A Yogi who desires absolution by stages, has first to be free from all attachments, environments, and influences and then, proceed to the Agnilok by the sky ways, through the self luminous Sushumna-the passage to the Brahmalok where all his residual sins or dross are consumed in the fire of Agnilok. From there he rises higher and reaches the *Shishumar chakra (a luminous* wheel known as Shishumar chakra is a zodiacal phenomenon in the fermament with the figure of a bull in the centre) Then that Yogi with his infinitesimal, immaeulate, Atman, transgresses the bright Shishumar chakra and goes to the Maharlok (the region of gods where the span of life extends to Kalpa) which is revered by the Brahmavettas (the knowers of Brahma). There he sees the Universe being consumed in the flames coming out from the hoods of Shesh Narayan. From there he goes further to the Brahmaloka inhabited by the Siddeshwaras (the perfect) where the span of life runs into billions of years, and where there is no misery, no grief, no anxiety, no malady, and no distress, no decrepitude, and no death. These exalted, sometimes feel grieved at the creatures going through the cycle of birth and death because of their rank ignorance to worship and meditate on the Lord. Thereafter, this Yogi who has become free from all fear, enters the elements the earth, water,

तेनात्मनाऽऽत्मानमुपैति शान्तमानन्दमानन्दमयोऽवसाने ।
एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग ॥२०॥
एते सृती ते नृप वेदगीते त्वयाभिपृष्टे ह सनातने च ।
ये वै पुरा ब्रह्मण आह पृष्ट आराधितो भगवान् वासुदेवः ॥२१॥
न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह । वासुदेव भगवति भक्तियोगो यतो भवेत् ॥२२॥
तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान्नृणाम्॥२३॥

इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे पुरुषसंस्थावर्णनं नाम द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

श्रीशुक उवाच

एवमेतन्निगदितं पृष्टवान् यद्भवान् मम । नृणां यन्म्रियमाणानां मनुष्येषु मनीषिणाम् ॥१॥
ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम् । इन्द्रमिन्द्रियकामस्तु प्रजाकामः प्रजापतीन् ॥२॥
देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम् । वसुकामो वसून् रुद्रान् वीर्यकामोऽथ वीर्यवान्॥
अन्नाद्यकामस्त्वदितिं स्वर्गकामोऽदितेः सुतान्विश्वान्देवान्राज्यकामः साध्यान्संसाधको विशाम्,

light, and air, and finally becomes the cosmic ether (Mahadakash). Then the subtle constituents of this Yogi with the Ego, gets dissolved and are absorbed in the tripartite Prakriti. In this way having become one, with Prakriti the Atman of that Yogi being all joy, is soon immersed in that parmatman the Absolute who is all bliss and tranquility and does not come back to this world of woes any more. 12-20.

Thus Rajan! I have shown to you both the paths which hold good at all times the path of quick liberation and the path of liberation by stages as prescribed in the Vedas. When Brahma invoked Bhagwan Vasudeva and questioned him about the paths of liberation the Lord enlightened him on them. There is no other path except these two for the good of mankind because it is by following them that real devotion to the Lord is generated. Therefore, Rajan! one should always remember Him, dedicate himself to Him alone, listen to His accounts and sing His praises at all times and at all places. 21-23.

Thus ends the chapter second of Book II

CHAPTER III

Shree Shukdev said : Monarch ! I have replied to your question as to what a mortal with acumen should do at the time of his death. 1

Now I will tell about devotion (There are two kinds of devotion. One that desires the fruits of devotion and the other that does not desire any fruits or reward, but is done to propitiate the Lord. Devotion

आयुष्कामोऽश्विनौ देवौ पुष्टिकाम इलां यजेत् । प्रतिष्ठाकामः पुरुषो रोदसी लोकमातरौ ॥५॥
रूपाभिकामो गन्धर्वान् स्त्रीकामोऽप्सरउर्वशीम् । आधिपत्यकामः सर्वेषां यजेत परमेष्ठिनम् ॥६॥
यज्ञं यजेद् यशस्कामः कोशकामः प्रचेतसम् । विद्याकामस्तु गिरिशं दाम्पत्यार्थ उमां सतीम् ॥७॥
धर्मार्थ उत्तमश्लोकं तन्तुं तन्वन् पितॄन् यजेत् । कामकामो यजेत् सोममकामः पुरुषं परम् ॥८॥
अकामः सर्वकामो वा मोक्षकाम उदारधीः । तीव्रेण भक्तियोगेन यजेत पुरुषं परम् ॥९॥

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with desire gives, as its fruits happiness and prosperity in life, while devotion with understanding and without any desire whatsoever, leads to absolution. Now I will first explain to you devotion with desire and how to do it).

One who is desirous of Brahmatej should worship Brahma. One who wants vigour of the sense organs should worship Indra. One who wants progeny should worship Prajapati. One desirous of wealth should appease Goddess Durga. One seeking energy and effulgence should invoke Agni. For prosperity, he should worship the Vasus. For valour and exploits Bhagwan Rudra. For food, he should please Aditi. Those aspiring for heaven should propitiate the Adityas. He who wishes to be a king should worship the Vishwadevas. One wishing to dominate the subjects should appease the Sadhya Gana. Those desirous of a long life should worship the Ashwinikumaras. Those in need of nutrition and strength should please the goddess earth. Those anxious for position and eminence should invoke both earth and ether. Those that want beauty should worship the Gandharvas and those that covet a wife should invoke Urvashi. Those that want to gain precedence and power should worship Brahmadev. He that desires fame and glory should perform sacrifices. One seeking to amass wealth should please the Prachetas to become an erudite he should please Lord Shanker. For conjugal happiness worship of Umadevi is advised. For religion and virtue, the desirous should invoke Bhagwan Vishnu. One anxious for more progeny should propitiate the Manes (the Pitris). Those desirous of pleasure and romance should pray to the Moon, but, one who wants to be free from all desires should invoke the Param Purush the Supreme being. Those who are desirous of objects of enjoyment and those who have no desire whatsoever and those who seek salvation all these should worship the Param Purush with singular devotion. 2-9

एतावानेव यजतामिह निःश्रेयसोदयः । भगवत्यचलो भावो यद्भागवतसङ्गतः ॥१०॥
ज्ञानं यदाप्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उत यत्र गुणेष्वसङ्गः ।
कैवल्यसम्मतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रतिं न कुर्यात् ॥११॥
इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे तृतीयोऽध्याय ॥३॥



अथ चतुर्थोऽध्यायः

सूत उवाच

वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः । उपधार्य मतिं कृष्ण औत्तरेयः सतीं व्यधात् ॥१॥
आत्मजायासुतागारपशुद्रविणबन्धुषु । राज्ये चाविकले नित्यं विरूढां ममतां जहौ ॥२॥

राजोवाच

भूय एव विवित्सामि भगवानात्ममायया । यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः ॥३॥
यथा गोपायति विभुर्यथा संयच्छते पुनः । यां यां शक्तिमुपाश्रित्य पुरुशक्तिः परः पुमान् ।
आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च ॥४॥

'The highest good that results from such worship is that the worshipper will come closer to the devouts, and because of their association with him he will have his faith firmly rooted in the Lord. 10.

This faith, the modal awareness gives the knowledge of the Lord that destroys the waves of gunas both of affection and aversion, and produces a feeling of grace of the Atman and a feeling of repugnance, to all objects mundane. This Bhakti Yoga, is the acknowledged path to liberation. Which person void of all desires will not love to hear such stories of Shree Hari? 11

Thus ends chapter third of Book II



CHAPTER IV

Shree Soota then said : On hearing such words expounding devotion with certitude from Shree Shukdev son of Shree Vyas, Rajarshi Parikshit son of Uttara gave up his strong attachment to all his material belongings including his wife, children, brothers, relatives, his vast kingdom and his ownself and dedicated himself completely to Shree Krishna. 1-2

The king then questioned : I wish to know your Holiness, how the Lord through his maya creates this cosmos, which is not comprehensible even to the great. I would also like to know how this Paramatman of infinite valour, resorting to his own prowess creates this world and

यथा गुणांस्तु प्रकृतेर्युगपत्क्रमशोऽपि वा । बिभर्ति भूरिशस्त्वेकः कुर्वन् कर्माणि जन्मभिः ॥५॥
विचिकित्सितमेतन्मे ब्रवीतु भगवान् यथा । शाब्दे ब्रह्मणि निष्णातः परस्मिंश्च भवान् खलु ॥६॥

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे सदुद्भवस्थाननिरोधलीलया ।
गृहीतशक्तित्रितयाय देहिनामन्तर्भवायानुपलक्ष्यवर्त्मने ॥७॥
यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रश्रवसे नमो नमः ॥८॥
तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।
क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः ॥९॥
किरातहूणान्ध्रपुलिन्दपुल्कसा आभीरकङ्का यवनाः खसादयः ।
येऽन्ये च पापा यदुपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥१०॥
श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिसात्वतां प्रसीदतां मे भगवान् सतां पतिः ॥११॥

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how does He protect it and how does He destroy it. Again how, while sporting the Lord creates the universe and causes it to be created. The Lord though only one, in all his doings in his incarnations, does he assume the qualities of nature all at a time or in stages as and when needed. Pray tell me all this as you are well versed in the Vedas and proficient *through* experience of *Parbrahma. 3-6*

Shree Shukdev replied : I bow to that supreme being of infinite glory, the dweller in all beings whose ways are unfathomable and who assumes the tripartite energies, to create, sustain, and destroy, this universe whose recital, whose obeisance, whose darshan and whose remembrance, removes the sins of everyman. I bow to that Paramatman of the festive fame unto whom the asceties, the munificent, the famous, the proud, the knowers of mantras and the virtuous all these cannot attain that bliss without dedication and devotion of head and heart. To that holy and meritorious Divine I bow again and again. I pay my homage to that omnipotent Bhagwan Vishnu, under the shelter of whose devotees, the Bhils, the Hunas, Yavanas, Anthras, Pulindas, Chandalas, Shepherds, Mlechhas and such other tribes of lower rung, and other sinners besides, get sanctified. May the Lord, the Laxmipati, Yagnapati, Prajapati, the overlord of intellect, the Lokpati, the Lord of this earth and the head of the Andhakas, the Vrishnis and the Sattvatas lineage, be graciously pleased with me. May that Param Purush who creates umpteen beings, with the main

भूतैर्महद्भिर्य इमा पुरो विभुर्निर्माय शेते यदमूषु पूरुष. ।
भुङ्क्ते गुणान् षोडश षोडशात्मक सोऽलङ्कृषीष्ट भगवान् वचांसि मे ॥१२॥
नमस्तस्मै भगवते कृष्णायामिततेजसे । पपुर्ज्ञानमयं सौम्या यन्मुखाम्बुरुहासवम् ॥१३॥
एतदेवात्मभू राजन्नारदाय विपृच्छते । वेदगर्भोऽभ्यधात् साक्षाद् यदाह हरिरात्मनः ॥१४॥
॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे चतुर्थोऽध्यायः ॥४॥



अथ पञ्चमोऽध्यायः

नारद उवाच

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज । तद्विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् ॥१॥
यद्रूपं यदधिष्ठानं यत. सृष्टमिदं प्रभो । यत्संस्थं यत्परं यच्च तत्तत्त्वं वद तत्त्वत. ॥२॥

ब्रह्मोवाच

तस्मै नमो भगवते वासुदेवाय धीमहि । यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम् ॥३॥
द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । वासुदेवात्परो ब्रह्मन्न चान्योऽर्थोऽस्ति तत्त्वत. ॥४॥

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elements, and pervades them as the soul and fosters, the sixteen digits, the five cognitive faculties, the five conative faculties, the five evolutes, and the mind, adorn my speech Further I bow to that Maharshi Vyas of boundless effulgence from whose lotus like mouth the benign devotees drink the delicious beverage of knowledge Rajan ! this very question was formerly put by Naradji to Brahmadev, and Brahmadev told Narad, exactly all that he had learnt about this knowledge from Shree Hari in reply to his question I am telling that to you now 7–14

Thus ends chapter fourth of Book II

CHAPTER V

Shree Narad questioned : Oh God of Gods, the Primeval being the creator of every being, pray tell me all about that knowledge that reveals the mysteries of the self and also please tell me in its true perspective, the form of this universe and what are its qualities and how is it sustained, from where has it emanated, and wherein will it ultimately dissolve 1–2

Shree Brahmaji replied . I bow to that Bhagwan Vasudev, under the spell of whose invisible maya people call me Jagat Guru, preceptor of the universe whereas, as a matter of fact, it is the Lord Himself who is the true preceptor. Oh ! ye sage divine, the cause of creation, the elements, karma, the cause of birth, time, nature and the empirical soul (the Jiva) the enjoyer of all this, are in reality not separate from the Lord 3–4

सत्त्वं रजस्तम इति निर्गुणस्य गुणास्त्रयः । स्थितिसर्गनिरोधेषु गृहीता मायया विभोः ॥५॥
कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः । बध्नन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः ॥६॥
कालं कर्म स्वभावं च मायेशो मायया स्वया । आत्मन् यदृच्छया प्राप्तं विबुभूषुरुपाददे ॥७॥
कालाद् गुणव्यतिकरः परिणामः स्वभावतः । कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥८॥
महतस्तु विकुर्वाणाद्रजःसत्त्वोपबृंहितात् । तमःप्रधानस्त्वभवद् द्रव्यज्ञानक्रियात्मकः ॥९॥
सोऽहंकार इति प्रोक्तो विकुर्वन् समभूत्त्रिधा । वैकारिकस्तैजसश्च तामसश्चेति यद्भिदा ।
द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो ॥१०॥

तामसादपि भूतादेर्विकुर्वाणादभून्नभः । तस्य मात्रा गुणः शब्दो लिङ्गं यद् द्रष्टृदृश्ययोः ॥११॥
नभसोऽथ विकुर्वाणादभूत्स्पर्शगुणोऽनिलः । परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम् ॥१२॥

That transcendent self, though void of attributes, through his maya assumed the three qualities, the sattwa, rajas and tamas for creation, *preservation and dissolution of this universe. These qualities that are found* in elements, cognition, and action, bind the soul which though, is free and unfettered at all times, but being enmeshed in maya, egoistically thinks that he is himself the cause, the action, and the doer of everything. That Mayapati Bhagwan the Lord of illusion when He desired to become many, resorted to time, destiny and nature by the force of his creative will. The attribute trio got mixed up in course of time, which through nature, resulted in different forms in the qualities and *gave rise to the motive power of creation* the Mahat Tattwa. This Mahat Tattwa, fostered by sattwa and rajas was transformed into a tattwa, which had the predominence of tamas, that had substance and cognition with action. This is "egoity" the essential element of ego known as " ahankar ". This ego when agitated underwent a change and became sattwik ego, rajasik ego and tamasic ego. The sattwik ego had the power to produce the force exercised by mind and the senses, rajasik ego had the power to produce the senses and the objects, the tamasik ego had the power to create the five main elements such as Earth, water, etc. 5-10

Space was created by the tamas ahankar, the cause of the five elements, ether was its form, and shabda was its quality, by which the seer and the seen both are known. By agitation in the space air was produced with touch as its attribute. Shabda, sound the attribute of sky also permeated it and both these mixed sustains life breath, and gives energy and strength to body, mind and senses—Air

वायोरपि विकुर्वाणात्कालकर्मस्वभावतः। उदपद्यत तेजो वै रूपवत्स्पर्शशब्दवत् ॥१३॥
तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम्। रूपवत्स्पर्शवच्चाम्भो घोषवच्च परान्वयात् ॥१४॥
विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत्। परान्वयाद्रसस्पर्शशब्दरूपगुणान्वितः ॥१५॥
वैकारिकान्मनो जज्ञे देवा वैकारिका दश। दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमित्रकाः ॥१६॥
तैजसात्तु विकुर्वाणादिन्द्रियाणि दशाभवन्। ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ।
श्रोत्रं त्वग्घ्राणदृग्जिह्वावाग्दोर्मेढ्राङ्घ्रिपायवः ॥१७॥

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणः। यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम ॥१८॥
तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः। सदसत्त्वमुपादाय चोभयं ससृजुर्ह्यदः ॥१९॥
वर्षपूगसहस्रान्ते तदण्डमुदकेशयम्। कालकर्मस्वभावस्थो जीवोऽजीवमजीवयत् ॥२०॥
स एव पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः। सहस्रोर्वङ्घ्रिबाह्वक्षः सहस्राननशीर्षवान् ॥२१॥
यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः। कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः ॥२२॥

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also changed influenced by time, action, and nature also changed and from it came forth light with form, touch and sound. By changes that took place in light, the outcome was water, with taste and sweetness which had form, touch, and sound, as its attributes. Water when it changed, became earth, with smell and taste, touch, sound, and form were its other attributes—From satwik ahankar were born the ten gods Vata, Surya, Varuna, Ashwinikumar, Agni, Indra, Upendra, Mitra, and Prajapati, and the ten directions that infused life into mind and senses. From Rajas ahankar came into being, Buddhi with the cognitive faculty and the pranas with conative potencies, and ten organs of the senses such as ears, skin, nose, eyes, tongue, arms, legs, phallus and rectum. 11–17

Oh Brahmavetta ! thus the five elements, ten faculties, mind, potencies of senses, buddhi and the life breath the pranas, all these though they were there being separate from one another could not create the universe. But by some invisible and unimaginable force of the Lord, they began to come closer to one another and when joined together, formed this Brahmand the cosmos, this universe. After a lapse of thousands of years the Lord who is the supreme conciousness breathed life into that cosmic egg the Brahmand, and by the force of His will, broke through that egg and came out as the Virat with thousands of heads, eyes, mouths, arms, legs, etc. In the different limbs of this Virat the wise have imagined the different lokas. In region under the waist is Atal, in the region of the waist is Vital, in the knees Sutal and so on. Seven lokas in the nether region below the waist, and seven lokas, in the region above the waist Bhurloka,

पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य बाहवः । उर्वोर्वैश्यो भगवतः पद्भ्यां शूद्रोऽभ्यजायत ॥२३॥
भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्यनाभितः। स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना

इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे पञ्चमोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

ब्रह्मोवाच

धर्मस्य मम तुभ्यं च कुमाराणां भवस्य च। विज्ञानस्य च सत्त्वस्य परस्यात्मा परायणम् ॥१॥
अहं भवान् भवश्चैव त इमे मुनयोऽग्रजाः। सुरासुरनरा नागाः खगाः मृगसरीसृपाः ॥२॥
गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगाः । पशवः पितरः सिद्धा विद्याध्राश्चारणा द्रुमाः ॥३॥
अन्ये च विविधा जीवा जलस्थलनभौकसः । ग्रहर्क्षकेतवस्तारास्तडितः स्तनयित्नवः ॥४॥
सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत् । तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति ॥५॥
स्वधिष्ण्यं प्रतपन् प्राणो बहिश्च प्रतपत्यसौ । एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान् ॥६॥

Bhuvarloka, Svarloka, Janloka, etc. The Brahmins are the mouth of this Virat, the Kshatriyas, are his arms, and Vaishyas are his thighs and Shudras are his feet. Some have imagined Bhurloka in the feet of the Virat, Bhuvarloka in his navel and Swarloka in his head. 18-24

Thus ends chapter fifth of Book II

CHAPTER VI

Shree Brahmaji continued : This supreme consciousness, the Qualitative essence this Virat is the ultimate repository of the entire cosmos both within and without, be it gross or subtle, visible or invisible living or latent earthly or ethereal including myself yourself, dharma, Sanatkumar, Shanker, Mahadev, Marichi, gods, demons, men, animals, birds, worms *reptiles Yakshas, Gandharvas, ghosts, manes, Siddhas, Vidyadharas, the* invisible souls the sky, birds, trees, stars, planets, constellations, comets, lightening, the clouds and all the past, present and future. Not only does he pervade this universe, but he is by a span above all our imagination of the universe. This Virat like the Sun shines and illumines this universe both from within and without. Not doing any (perishable fruit bearing) action, that Lord of immortality and abhaya, is all bliss. Brahman! boundless is the majesty and greatness of this Virat. All the living creatures on this earth are located in one of the corners of the limb of this Virat. The three lokas, Jana, Tapa, and Satya which are his head has ambrosia, beatitude and fearlessness in it. These three

सोऽमृतस्याभयस्येशो मर्त्यमन्नं यदत्यगात् । महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः ॥७॥
पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं क्षेममभयं त्रिमूर्ध्नोऽधायि मूर्धसु ॥८॥
पादास्त्रयो बहिश्चासन्नप्रजानां य आश्रमाः । अन्तस्त्रिलोक्यास्त्वपरो गृहमेधोऽबृहद्व्रतः ॥९॥
सृती विचक्रमे विष्वङ् साशनानशने उभे । यदविद्या च विद्या च पुरुषस्तूभयाश्रयः ॥१०॥
यदास्य नाभ्यान्नलिनादहमासं महात्मनः । नाविदं यज्ञसम्भारान् पुरुषावयवादृते ॥११॥
तेषु यज्ञस्य पशवः सवनस्पतयः कुशाः । इदं च देवयजनं कालश्चोरुगुणान्वितः ॥१२॥
वस्तून्योषधयः स्नेहा रसलोहमृदो जलम् । ऋचो यजूंषि सामानि चातुर्होत्रं च सत्तम ॥१३॥
नामधेयानि मन्त्राश्च दक्षिणाश्च व्रतानि च । देवतानुक्रमः कल्पः संकल्पस्तन्त्रमेव च ॥१४॥
गतयो मतयः श्रद्धा प्रायश्चित्तं समर्पणम् । पुरुषावयवैरेते सम्भाराः सम्भृता मया ॥१५॥
इति सम्भृतसम्भारः पुरुषावयवैरहम् । तमेव पुरुषं यज्ञं तेनैवायजमीश्वरम् ॥१६॥
ततस्ते भ्रातर इमे प्रजानां पतयो नव । अयजन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः ॥१७॥
ततश्च मनवः काले ईजिरे ऋषयोऽपरे । पितरो विबुधा दैत्या मनुष्याः क्रतुभिर्विभुम् ॥१८॥
नारायणे भगवति तदिदं विश्वमाहितम् । गृहीतमायोरुगुणः सर्गादावगुणः स्वतः ॥१९॥
सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः । विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ॥२०॥

worlds are outside, the Bhur, Bhuvar and Swar lokas, where only the perfect celebate the hermits, and the sanyasis live. For the house holders their place is in the Bhur, Bhuvar and Swara lokas. Thus for the Soul there are two paths of Karma, one of enjoyment and the other of abnegation. The formar is couched in ignorance which binds and the latter is the path of knowledge which liberates 8–10

When I came out of the lotus like navel of that Virat, there was no material anywhere to be found for Yagna, except his limbs. So, I collected all the materials of sacrifice in the form of the limbs of the Virat, such as animals, foliage, kusha-grass, ground for sacrifice, time, herbs, clarified butter jagaree, honey, and other such fluids, metals, clay, water, the three Vedas, names of Yagnas like Jyotishtoma and others, mantras, gifts, vows, *motives, gods, rituals, resolution, charm motion*, intellect faith, remorse, and dedication, and worshipped the Yagna Purush by the materials obtained from Him. 11–16

Thereafter your brothers Marichi and others the nine Manus, rishis the manes the gods the demons and men invoked and propitiated the Lord, who though himself is invisible, accepted the worship through Indra and other gods in the Yagna. This entire universe exists in the Narayan, though he is himself without any attributes assumes various attributes or qualities by his maya in the beginning of the universe. At His command I create, Lord Shiva destroys and He himself supports the creation as Vishnu. 17–20

सपय आद्यः पुरुषः कल्पे कल्पे सृजत्यजः। आत्माऽऽत्मन्यात्मनाऽऽत्मानं संयच्छति च पाति च
आद्योऽवतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ॥२१॥
द्रव्यं विकारो गुण इन्द्रियाणि विराट् स्वराट् स्थास्नु चरिष्णु भूम्नः ॥२२॥
प्राधान्यतो यान्नृप आमनन्ति लीलावतारान् पुरुषस्य भूम्नः।
आपीयतां कर्णकषायशोषाननुक्रमिष्ये त इमान् सुपेशान् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्धरणाय बिभ्रत्क्रौडीं तनुं सकलयज्ञमयीमनन्तः।
अन्तर्महार्णव उपागतमादिदैत्यं तं दंष्ट्रयाद्रिमिव वज्रधरो ददार ॥१॥
जातो रुचेरजनयत्सुयमान् सुयज्ञ आकूतिसूनुरमरानथ दक्षिणायाम्।
लोकत्रयस्य महतीमहरद् यदाऽऽर्तिं स्वायंभुवेन मनुना हरिरित्यनूक्तः ॥२॥
जज्ञे च कर्दमगृहे द्विज देवहूत्यां स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे।
ऊचे ययाऽऽत्मशमलं गुणसङ्गपङ्कमस्मिन् विधूय कपिलस्य गतिं प्रपेदे ॥३॥

That Param Purush the parmatman though is himself without birth, at every creation he begets himself sustain himself, and destroys himself in a sense he projects himself and withdraws himself. Time, nature the Prakriti–the massive energy, the Mahat Tattva, five great elements the ego, qualities like sattwa, rajas and tamas senses and the physical bodies mobile and immobile all this is the prime incarnation of the Lord. Now I will describe to you the principal manifestations of that omnipresent Lord. 21–23

Thus ends chapter sixth of Book II

CHAPTER VII

Shree Brahmaji said : Narad ! to raise, the Earth, sunk in the depth of the ocean by demon Hiranakshya the Lord eternal the source of all sacrifices took the form of a Boar and tore him asunder with his powerful tusks as Indra would tear open a mountain with his thunderbolt and raised the earth on his tusk and brought it out. Then, he was born as Suyagna to Akuti wife of Sage Ruchi. Suyagna had sons celestial named Suyama, by his wife Dakshina, who removed the *miseries of the three worlds and was therefore named Hari by* Swaymbhu Manu. Then, after sometime the Lord, was born as Kapildev, after his

अत्रेरपत्यमभिकाङ्क्षत आह तुष्टो दत्तो मयाहमिति यद्भगवान् स दत्तः ।
यत्पादपङ्कजपरागपवित्रदेहा योगर्द्धिमापुरुभयीं यदुहैहयाद्याः ॥४॥
तप्तं तपो विविधलोकसिसृक्षया मे आदौ सनात्स्वतपसः स चतुःसनोऽभूत् ।
प्राक्कल्पसम्प्लवविनष्टमिहात्मतत्त्वं सम्यग्जगाद मुनयो यदचक्षतात्मन् ॥५॥
धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्यां नारायणो नर इति स्वतपः प्रभावः ।
दृष्ट्वाऽऽत्मनो भगवतो नियमावलोपं देव्यस्त्वनङ्गपृतना घटितुं न शेकुः ॥६॥
विद्धः सपत्न्युदितपत्रिभिरन्ति राज्ञो बालोऽपि सन्नुपगतस्तपसे वनानि ।
तस्मा अदाद् ध्रुवगतिं गृणते प्रसन्नो दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात् ॥७॥
यद् वेनमुत्पथगतं द्विजवाक्यवज्रविप्लुष्टपौरुषभगं निरये पतन्तम् ।
त्रात्वार्थितो जगति पुत्रपदं च लेभे दुग्धा वसूनि वसुधा सकलानि येन ॥८॥
नाभेरसावृषभ आस सुदेविसूनुर्यो वै चचार समदृग्जडयोगचर्याम् ।
यत् पारमहंस्यमृषयः पदमामनन्ति स्वस्थः प्रशान्तकरणः परिमुक्तसङ्गः ॥९॥

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nine sisters to Kardam Prajapati, and taught Brahmavidya to his mother. By virtue of that knowledge her mind was cleansed of all her impurities and she attained absolution. The great sage, Atri, who was childless propitiated the Lord and prayed for a son, the Lord who was pleased with the Maharshi said to him that "I will give you my own soul" and thus the Lord was born as Datt Bhagwan to the Maharshi Atri by the fragrance of whose lotus like feet Yadu, Haihay and other kings got all pleasures and riches in life and attained, the much coveted Yagna Siddhis. With a desire to create different worlds I took to penance. As a result of my austerity the Lord came as Sanak, Sanandan, Sanatan and Sanatkumar. They imparted that knowledge which was lost with the deluge in the previous creation. By this knowledge the sages got self realisation. Daksha had a daughter named Murti. She was the wife of Dharma. She gave birth to Nara and Narayan who had remarkable austeric splendour about them. Beautiful damsels the 'army of Cupid who wanted to interrupt the austerities of gods could not do so but were silenced when they beheld that Urvashi and other nymphs as charming as themselves were created by them. Dhruva the son of Uttanpad, being grieved with the shaft like taunts of his step mother though a child, went to the forest for austere penance. The Lord pleased with his penance appeared before him and gave him (Dhruvagati) a permanent place in the firmament, where even today Bhrigu and others in the region above him and the seven sages, in the region below him extol him and sing his praises. King Vena, treading the path of inequity

सत्रे ममास भगवान् हयशीरषाथो साक्षात्स यज्ञपुरुषस्तपनीयवर्णः ।
छन्दोमयो मखमयोऽखिलदेवतात्मा वाचो बभूवुरुशतीः श्वसतोऽस्य नस्तः ॥१०॥
मत्स्यो युगान्तसमये मनुनोपलब्धः क्षोणीमयो निखिलजीवनिकायकेतः ।
विस्रंसितानुरुभये सलिले मुखान्मे आदाय तत्र विजहार ह वेदमार्गान् ॥११॥
क्षीरोदधावमरदानवयूथपानामुन्मथ्नताममृतलब्धय आदिदेवः ।
पृष्ठेन कच्छपवपुर्विदधार गोत्रं निद्राक्षणोऽद्रिपरिवर्तकषाणकण्डूः ॥१२॥
त्रैविष्टपोरुभयहा स नृसिंहरूपं कृत्वा भ्रमद्भ्रुकुटिदंष्ट्रकरालवक्त्रम् ।
दैत्येन्द्रमाशु गदयाभिपतन्तमारादूरौ निपात्य विददार नखैः स्फुरन्तम् ॥१३॥
अन्तःसरस्युरुबलेन पदे गृहीतो ग्राहेण यूथपतिरम्बुजहस्त आर्तः ।
आहेदमादिपुरुषाखिललोकनाथ तीर्थश्रव श्रवणमङ्गलनामधेय ।
चक्रेण नक्रवदनं विनिपाट्य तस्माद्धस्ते प्रगृह्य भगवान् कृपयोज्जहार ॥१४॥
ज्यायान् गुणैरवरजोऽप्यदितेः सुतानां लोकान् विचक्रम इमान् यद्थाधियज्ञः ।
क्ष्मां वामनेन जगृहे त्रिपदच्छलेन याच्ञामृते पथि चरन् प्रभुभिर्न चाल्यः ॥१५॥

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was cursed and condemned by Brahmins, and was abount to fall in hell when the sages prayed to the Lord to save him and be born as a son to Vena. The Lord in response to their prayers was born as Prithu the son of Vena. He milched the earth that was in the form of a cow and produced food and other valuable produce from it. That Lord was born as a son to Sudevi wife of Nabhi Raj named Rushabh Dev. He was quiet and restrained detached and tolerant. He delighted in his native splendour and lived like a log of wood, totally unmindful and unconcerned, a state which the maharshis call as Paramhansa padavi (most exalted stage in the order of saintliness). Then the Lord that handsome Hayagriva (with head and neck like that of a horse) that Yagna Purush, the Purush to whom all the sacrifices are dedicated whose complexion was like that of gold and who is the embodiment of the Vedas, Yagnas and the gods from whose nostrils while breathing cameforth the melodious hymns of the Vedas, came to my Yagna. This Lord at the time of great deluge being the repository of the entire multitude of beings appeared as Divine Fish to the Vaivaswat Manu and protected the Vedas that fell from my mouth from being destroyed in the the waters of the deluge. When the gods and the demons churned the ocean to get nectar from it, this prime deity the Lord of the Universe became a tortoise and supported Mount Mandar on his back. At that time in churning, because of the friction of the Mount, itching sensation on his back was removed and he felt that pleasant feeling of drowsiness. His benign Divinity

धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्नाम्ना नृणां पुरुरुजां रुज आशु हन्ति ।
यज्ञे च भागममृतायुरवावरुन्ध आयुश्च वेदमनुशास्त्यवतीर्य लोके ॥१६॥
क्षत्रं क्षयाय विधिनोपभृतं महात्मा ब्रह्मध्रुगुज्झितपथं नरकार्तिलिप्सु ।
उद्धन्त्यसाववनिकण्टकमुग्रवीर्यस्त्रिः सप्तकृत्व उरुधारपरश्वधेन ॥१७॥
अस्मत्प्रसादसुमुखः कलया कलेश इक्ष्वाकुवंश अवतीर्य गुरोर्निदेशे ।
तिष्ठन् वनं सदयितानुज आविवेश यस्मिन् विरुध्य दशकन्धर आर्तिमार्च्छत् ॥१८॥
भूमेः सुरेतरवरूथविमर्दितायाः क्लेशव्ययाय कलया सितकृष्णकेशः ।
जातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्ममहिमोपनिबन्धनानि ॥१९॥
कालेन मीलितधियामवमृश्य नृणां स्तोकायुषां स्वनिगमो बत दूरपारः ।
आविर्हितस्त्वनुयुगं स हि सत्यवत्यां वेदद्रुमं विटपशो विभजिष्यति स्म ॥२०॥

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the Lord then took the form of Nrasinh (Man-lion) that had ferocious looks, frowning eyebrows, and gnashing teeth. He caught hold of that demon Hiranyakashyapu, that rushed towards him with his mace to assault him, threw him on his lap and tore open his belly with his claws and relieved the gods of their great danger. That king of elephants when his leg was caught in the deep waters of the Lake by a big crocodile, and when he was piteously and agonisingly groaning took a lotus in his trunk and vociferously prayed to the Lord to save him saying "Oh Prime Purush, Oh Lord of the universe, whose very name is pleasing and auspicious, and who is the protector of the meek and the humble pray save me from this calamity." Hearing the prayers of the King of elephants, the Lord as Shri Hari appeared and slain the crocodile with his discus and saved the elephant out of compassion and mercy towards him who was his devotee. This Yagna Purush the Lord of sacrifices, though youngest in age amongst the sons of Aditi, was great in virtue. He conquered the three worlds. He became Vaman a dwarf and begged from Bali three strides of land and covered the three worlds and showed that, to humble the righteous, even the great cannot deprive him of his grandeur and prosperity except by soliciting his favour. Then he incarnated as Dhanvantari the mention of whose very name removes the ills of mankind suffering from serious deseases and obtained his due share in the sacrifice forfeited by the daityas. He propagated Ayurved and gave long life to the people. As Parshuram, the Lord exterminated the Kshatriyas twenty-one times by his sharp axe as they tormented and harassed the Brahmins, and who by their unrighteous conduct deserved

यर्ह्यालयेष्वपि सतां न हरेः कथाः स्युः पाखण्डिनो द्विजजना वृषला नृदेवाः ।
स्वाहा स्वधा वषडिति स्म गिरो न यत्र शास्ता भविष्यति कलेर्भगवान्युगान्ते ॥२१॥
सर्गे तपोऽहमृषयो नव ये प्रजेशाः स्थाने च धर्ममखमन्वमरावनीशाः ।
अन्ते त्वधर्महरमन्युवशासुराद्या मायाविभूतय इमाः पुरुशक्तिभाजः ॥२२॥
शश्वत्प्रशान्तमभयं प्रतिबोधमात्रं शुद्धं समं सदसतः परमात्मतत्त्वम् ।
शब्दो न यत्र पुरुकारकवान् क्रियार्थो माया परैत्यभिमुखे च विलज्जमाना ॥२३॥

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hell The all merciful Lord was thereafter born in Ikshwaku family as Rama, with Bharat and others He went to the forest with his wife and younger brother at the behest of his father Ravan antagonised him and was destroyed When this earth will became miserable under the weight of the demons, doing demonical deeds, the over Lord of Brahma Vishnu and Mahesh, Bhuma the Absolute will incarnate, as Krishna and *perform deeds of majesty* and *glory and relieve the earth of its tribulations.* In the march of time when the human mind will become more parochial and shallow and the lives of men will be much shortened and the knowledge of Vedas will become incomprehensible to mankind then the Lord as incarnating in every age shall be born to Satyavati as Vyas and will divide and edit the Vedas, in different branches When stories and discourses extolling the praises of Bhagwan will not be heard even in the homes of the pious or the good and when the brahmins will turn hypocrite, and when the shudra kings *will rule* over the earth like barbarians and when exclamations of Vedic, expressions like Swaha, Swadha and Vashat in agnihotra and other sacrifices will not be heard meaning when vedic rituals will not be performed and when everything done for gods and the (Pitris) Manes will perish, the Lord *will then incarnate as Kalki and punish the wicked Kali* The nine rishis with myself, Marichi, and other progenitors that are there at the time of creation, dharma, Yagna, Manu gods and kings on earth that are there at the time of preservation, impiety, adharma Shanker and the angry asuras that are there at the time of destruction, all these are the different splendoured manifestations of that Lord of infinite valour In fact the Paramatma-tattwa the great reality is always serene, fearless full of wisdom pure and holy and is without distinction poised and equanimous at all times. *The tongue cannot describe* Him, and all endeavours to know Him are rendered futile and maya returns abashed in shame 1-23

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः। समासेन हरेर्नान्यदन्यस्मात् सदसच्च यत् ॥२४॥
समहोऽयं विभूतीनां त्वमेतद्विपुलीकुरु। यथा हरौ भगवति नृणां भक्तिर्भविष्यति ॥२५॥
॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे ब्रह्मनारदसंवादे सप्तमोऽध्यायः ॥७॥



अथाष्टमोऽध्यायः

राजोवाच

ब्रह्मणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च। यस्मै यस्मै यथा प्राह नारदो देवदर्शनः ॥१॥
एतद्वेदितुमिच्छामि तत्त्वं वेदविदां वर। हरेरद्भुतवीर्यस्य कथा लोकसुमङ्गलाः ॥२॥
कथयस्व महाभाग यथाहमखिलात्मनि। कृष्णे निवेश्य निःसङ्गं मनस्त्यक्ष्ये कलेवरम् ॥३॥
शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम्। कालेन नातिदीर्घेण भगवान् विशते हृदि ॥४॥
प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम्। धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥५॥

My child I have thus described to you in brief the real identity of the Lord. This world of cause and effect is not separate from Shri Hari, but Shri Hari the cause of the universe, is distinct from effect, the world. You should describe his greatness and spread it all over for the people who may know more about Shri Hari and become his devotees. 24–25

Thus ends chapter seventh of Book II



CHAPTER VIII

King Parikshit said : Oh Brahman ! I wish to know that philosophy of Bhagwat which describes the merits and the glories of the Lord Supreme and which was told by Devarshi Narad before as inspired and directed by Brahmaji. The *accounts describing the wonderful deeds of valour* of the Lord are auspicious and are for the good of mankind. Oh thou of great merit pray tell me so graphically that my mind may become free from all attachments, and I may be able to link it with Lord Krishna when I give up this tabernacle. By hearing the accounts of the Lord with faith, and singing, the glories of his deeds, Bhagwan Krishna soon enters the heart of his devotees through his ears and removes all the delusion from his mind. just as autumn season cleanses the profaned waters of rains. Blessed with a purified mind the devotee holds fast to the feet of the Lord and feels happy just as a traveller reaches home, after the troubles of his journey are over and feels happy. 1–5

आसीद्यदुदरात् पद्मं लोकसंस्थानलक्षणम् । भजः सृजति भूतानि भूतात्मा यदनुग्रहात् ॥६॥
स चापि यत्र पुरुषो विश्वस्थित्युद्भवाप्ययः । मुक्त्वाऽऽत्ममायां मायेशः शेते सर्वगुहाशयः ॥७॥
यावान् कल्पो विकल्पो वा यथा कालोऽनुमीयते । भूतभव्यभवच्छब्द आयुर्मानं च यत्सतः ॥८॥
कालस्यानुगतिर्या तु लक्ष्यतेऽण्वी बृहत्यपि । यावत्यः कर्मगतयो यादृशीर्द्विजसत्तम ॥९॥
भूपातालककुब्व्योमग्रहनक्षत्रभूभृताम् । सरित्समुद्रद्वीपानां सम्भवश्चैतदोकसाम् ॥१०॥
प्रमाणमण्डकोशस्य बाह्याभ्यन्तरभेदतः । महतां चानुचरितं वर्णाश्रमविनिश्चयः ॥११॥
युगानि युगमानं च धर्मो यश्च युगे युगे । अवतारानुचरितं यदाश्चर्यतमं हरेः ॥१२॥
नृणां साधारणो धर्मः सविशेषश्च यादृशः । श्रेणीनां राजर्षीणां च धर्मः कृच्छ्रेषु जीवताम् ॥१३॥
तत्त्वानां परिसंख्यानं लक्षणं हेतुलक्षणम् । पुरुषाराधनविधिर्योगस्याध्यात्मिकस्य च ॥१४॥
योगेश्वरैश्वर्यगतिर्लिङ्गभङ्गस्तु योगिनाम् । वेदोपवेदधर्माणामितिहासपुराणयोः ॥१५॥
सम्प्लवः सर्वभूतानां विक्रमः प्रतिसंक्रमः । इष्टापूर्तस्य काम्यानां त्रिवर्गस्य च यो विधिः ॥१६॥

Oh Ye great! please narrate to me in details as to how the lotus, the source of creation of the world came out of the navel of the Lord, and by whose grace Brahma, who had come out of that lotus creates this universe of beings and how that Lord of maya who creates, sustains, and dissolves the universe and who is present in the heart of every being, how could he remain away, unaffected, by his own Maya. Further please tell us, what is the duration and time limit of "Kalpa" and avantar (sub) Kalpa. Time which is known as past, present, and future, what is its extent. What is the span of different lives, also tell us the motion of time, and the course of actions, both seen and unseen and how do they operate; and the history of the creation of this earth the nether worlds, the quarters, the sky, planets, constellations, and mountains, rivers, oceans, islands and the creatures living in them. What is the dimension of this universe, from within and without Again tell me the lives of great men and the religious findings on the Varnashram, the Yugas, and the period of duration of the Yugas, the dharma prevalent at that time, and the accounts of astounding life stories of the Lord in these Yugas; also describe the duties of men, both common and special, duties of the four castes, duties of the kings and duties for everybody in times of danger and calamity. Further please tell me the number of evolutes their purpose and characteristics and explain to me the mode of meditation and practice in Yoga, and how the best of the Yogis who have attained siddhis like anima and others, die, and what happens to them after death. What is the form of the Vedas, the Upvedas, Smrities the epics

यश्चानुशायिनां सर्गः पाखण्डस्य च सम्भवः। आत्मानो बन्धमोक्षौ च व्ययस्थानं स्वरूपतः ॥१७॥
यथाऽऽत्मतन्त्रो भगवान् विक्रीडत्यात्ममायया। विसृज्य वा यथा मायामुदास्ते साक्षिवद्विभुः ॥१८॥
सर्वमेतच्च भगवन् पृच्छते मेऽनुपूर्वशः। तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय महामुने ॥१९॥

सूत उवाच

यद् यत् परीक्षिदृषभः पाण्डूनामनुपृच्छति। आनुपूर्व्येण तत्सर्वमाख्यातुमुपचक्रमे ॥२०॥

॥ इति श्रीसङ्क्षिप्तभागवते द्वितीयस्कन्धे प्रश्नविधिर्नामाष्टमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

श्रीशुक उवाच

स आदिदेवो जगतां परो गुरुः स्वधिष्ण्यमास्थाय सिसृक्षयैक्षत।
तां नाध्यगच्छद् दृशमत्र सम्मतां प्रपञ्चनिर्माणविधिर्यया भवेत् ॥१॥
स चिन्तयन् द्व्यक्षरमेकदाम्भस्युपाशृणोद् द्विर्गदितं वचो विभुः।
स्पर्शेषु यत्षोडशमेकविंशं निष्किञ्चनानां नृप यद् धनं विदुः ॥२॥

and the classics. How does every creature perish in the great deluge, and in the intermittent dissolutions, and how is he born again. Pray enlighten me on the ceremonies, of Ishtapurt and agnihotra, oblational worship performed, to fulfill ones desires, for sense objects. How are beings, who have risen above the turmoils of worldliness born again, and the rise of the cult of heresy. Further please elucidate the secret of the soul's bondage and release, and its ultimate union with the self The Lord who is free from all inhibitions and controls, creates all these, through his maya for sport, and in the end, how does he remain apathetic and aloof after relinquishing his maya at the time of dissolution. Oh ye greatest of the wise pray, explain, all this to me seriatim who has come to you, seeking this knowledge, in all earnestness 6-19

Soota then said that, Shree Shukdev then replied to all the questions, in sequence, as put by King Parikshit the best of the Pandu, as follows. 20

Thus ends chapter eighth of Book II



CHAPTER IX

Shree Shukdev said : Brahma the great Guru, the prime deity, desired to create this universe; but he could not do it as he had not that requisite vision potential for such creation; while he was thus reflecting he heard a word spoken twice from the waters. The first letter was the

निशम्य तद्वक्तृदिदृक्षया दिशो विलोक्य तत्रान्यदपश्यमान ।
स्वधिष्ण्यमास्थाय विमृश्य तद्धित तपस्युपादिष्ट इवादधे मन ॥३॥
अतप्यत स्माखिललोकतापनं तपस्तपीयास्तपता समाहित ।
तस्मै स्वलोक भगवान् सभाजित सन्दर्शयामास पर न यत्परम् ॥४॥
ददर्श तत्राखिलसात्वता पतिं श्रिय पतिं यज्ञपतिं जगत्पतिम् ।
सुनन्दनन्दप्रबलार्हणादिभि स्वपार्षदमुख्यै परिसेवित विभुम् ॥५॥
तद्दर्शनाह्लादपरिप्लुतान्तरो हृष्यत्तनु प्रेमभराश्रुलोचन ।
ननाम पादाम्बुजमस्य विश्वसृग् यत्पारमहंस्येन पथाधिगम्यते ॥६॥
त प्रीयमाण समुपस्थितं तदा प्रजाविसर्गे निजशासनार्हणम् ।
बभाष ईषत्स्मितशोचिषा गिरा प्रिय प्रिय प्रीतमना करे स्पृशन् ॥७॥

श्रीभगवानुवाच

त्वयाहं तोषित सम्यग्वेदगर्भ सिसृक्षया । वर वरय भद्र ते वरेश माभिवाञ्छितम् ॥८॥

ब्रह्मोवाच

भगवच्छिक्षितमहं करवाणि ह्यतन्द्रित । नेहमान प्रजासर्गं बध्येय यदनुग्रहात् ॥९॥

sixteenth consonant and the second letter was twenty first consonant These two letters put together formed the word 'Tapa" austerity, which is the wealth of the sages To find out as to who uttered these syllables he looked in all directions, but he did not see anyone So, he concluded that some unknown power inspires him for penance and in it lay his welfare, then sitting in the right posture merged in meditation Brahma began his great penance, with deep concentration and single mindedness that gave him energy to create the universe This austere penance, pleased and propitiated the Lord who besides, giving him his darshan showed him his best abode Vaikunth 1-4

There he saw the Lord of the Universe being worshipped by Lakshmi and his other devotees, and attendants Sunanda, Nand, Prabala and Arhan When he saw this sight he was filled with delight His eyes were filled with tears of joy and he experienced a thrill of ecstacy Brahmaji then bowed down to the lotus like feet of the Lord, accessible to the Paramhansas only The Lord then touched Brahma with his hand and spoke to him beaming with sweet smile so natural to him 5-7

Ye heart of Vedas said His Divinity—you have by your austere penance with a desire to create the world pleased me, blessed thou art, you may ask for a boon of your choice 8

Shree Bhramaji replied Bhagwan ! I will execute your commands with agility, but pray give me such boon that by your grace during

श्रीभगवानुवाच

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम् । सरहस्यं तदङ्गं च गृहाण गदितं मया ॥१०॥
अहमेवासमेवाग्रे नान्यद्यत्सदसत्परम् । पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥११॥
ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि । तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः ॥१२॥
यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु । प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥१३॥
एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः । अन्वयव्यतिरेकाभ्यां यत्स्यात् सर्वत्र सर्वदा ॥१४॥
एतन्मतं समातिष्ठ परमेण समाधिना । भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित् ॥१५॥

श्रीशुक उवाच

सम्प्रदिश्यैवमजनो जनानां परमेष्ठिनम् । पश्यतस्तस्य तद् रूपमात्मनो न्यरुणद्धरिः ॥१६॥
अन्तर्हितेन्द्रियार्थाय हरये विहिताञ्जलिः । सर्वभूतमयो विश्वं ससर्जेदं स पूर्ववत् ॥१७॥

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the course of creation I may not be bound by that air of vain glory of creation; this is the only boon that I ask from you. 9

His Divine Majesty—The Lord then quoth : I am now telling you, all about that esoteric wisdom, with its essence and experience and their means to attain it, which you listen with attention. I was the only one that existed before the creation of this universe, even maya the tripartite prakriti which is beyond truth and untruth was not existent and with the dissolution of this universe, it will be myself alone that will survive. All that is seen or manifest is " I " whatever will remain after the deluge will be myself only. That which is false and non existent but appears real to the eye and that which is real and existent but is not visible to the eye, know that to be my Maya (like the Moon which though one, appears two to a defective eye and Rahu though in the constellation of planets is not visible to that eye). The five main elements seem to pervade all objects, both big and small and are also not in those objects as they are not seen, as the cause, either in the beginning, or in the end. Similarly I am also in all those objects and am also not, in all those objects. Those who are desirous of knowing the real essence of the Atman the soul, has to bear in mind that which is manifest always at all times by Anway and Vyatireka (the logic of persistence of man in exclusion of states is therefore useful to establish that the soul of man is different from his body) is the soul eternal the Atman. If you follow my views steadfastly you will never be deluded in the creation from Kalpa to Kalpa. 10–15

Shree Shukdev said : The Lord, thus instructing Brahmadev disappeared before his eyes. To that, Shree Hari he bowed down in all humbleness and created this universe as it was before in the previous creation. Once

प्रजापतिर्धर्मपतिरेकदा नियमान् यमान्। भद्रं प्रजानामन्विच्छन्नातिष्ठत् स्वार्थकाम्यया ॥१८॥
तं नारदः प्रियतमो रिक्थादानामनुव्रतः। देवर्षिः परिपप्रच्छ भवान् यन्मानुपृच्छति ॥१९॥
तस्मा इदं भागवतं पुराणं दशलक्षणम्। प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत् ॥२०॥
नारदः प्राह मुनये सरस्वत्यास्तटे नृप। ध्यायते ब्रह्म परमं व्यासायामिततेजसे ॥२१॥
यदुताहं त्वया पृष्टो वैराजात् पुरुषादिदम्। यथाऽऽसीत्तदुपाख्यास्ये प्रश्नानन्यांश्च कृत्स्नशः ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे नवमोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

श्रीशुक उवाच

अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः। मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः।
दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम्। ॥१॥
भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः। ब्रह्मणो गुणवैषम्याद् विसर्गः पौरुषः स्मृतः ॥२॥
स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः। मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः ॥३॥

Brahma the Lord of creation and protector of dharma the patriarch of the family of beings, to fulfil his wish of doing good to mankind, took to Yogic discipline before beginning his tapasya. Narad who was dearest to him in all his sons, attended on him with devotion; at that time, devarshi Narad asked Brahmaji what you have asked me now. Brahma then narrated to him, this Bhagwat with its ten characteristics, as related to him by Shree Bhagwan. Narad then told the illustrious Vyas who was engrossed in the devotion of the Lord on the banks of Saraswati, "I will now explain to you in detail all that you have asked me as to how, this universe emanated from the Virat the cosmic Purush, and your other allied questions." 16-22

Thus ends chapter ninth of Book II

CHAPTER X

Shree Shuka said : Sarga, Visarga sthan, Poshan, Uti, Manvantar, Ishanukatha, nirodha, Mukti, and ashraya, these are the ten distinguishing features of Shrimad Bhagwat. To comprehend the tenth one, Ashraya, the great describe the nine others, either by hymns or shrutees or by stories and ancedotes. Because of gunas of Brahma undergoing a change there were produced the chief elements, earth, water, light, air, and ether, the five evolutes, sound, touch, form, taste, and smell. Five cognitive faculties and five conative faculties and the intellect the Mahat, This is known as

अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् । सतामीशकथाः प्रोक्ता नानाख्यानोपबृंहिता. ॥४॥
निरोधोऽस्यानुशयनमात्मन सह शक्तिभि । मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्थिति ॥५॥
आभासश्च निरोधश्च यतश्चाध्यवसीयते । स आश्रय पर ब्रह्म परमात्मेति शब्दते ॥६॥
एकमेकतराभावे यदा नोपलभामहे । त्रितय तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥७॥
द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । यदनुग्रहत सन्ति न सन्ति यदुपेक्षया ॥८॥
एको नानात्वमन्विच्छन् योगतल्पात् समुत्थित । वीर्यं हिरण्मय देवो मायया व्यसृजत् त्रिधा ॥९॥
अधिदैवमथाध्यात्ममधिभूतमिति प्रभु. । अथैकं पौरुषं वीर्यं त्रिधाभिद्यत तच्छृणु ॥१०॥
अन्त शरीर आकाशात् पुरुषस्य विचेष्टत. । ओज सहो बल जज्ञे तत. प्राणो महानसुः ॥११॥

'Sarga'—the mobile and the immobile creation of the Virat is 'Visarga'—Disciplined conduct of the created beings is 'Sthiti'—position—the grace of the Lord on the sinful, disregarding his sins is Poshana', or Nourishment. Dharma and duties as prescribed and practised at different periods by men is Manvantara Desire or subliminal tendenci s of creatures for action is called 'uti'-stories and accounts of the Lord and his devotees, is Ishanukatha. Dissolution of the individual soul (atman) with all his faculties in the Lord is "Nirodha" Transformation of the soul individual, divested of all its nescience (avidya) into the soul universal the Parmatman is 'Mukti' To surrender to that Supreme Divine, from whom this creation evolves and in whom this creation dissolves is called "Ashray". If one of these three the evolutes the senses and the soul is not there no action is possible as they are inter dependent For instance, the body which consists of elements, if it is not there, the soul cannot function without it but the supreme consciousness, is such that it knows all the three (and sets them in order). He does not need any body's help or support, that is why everybody has to surrender to him 1-7

(From here is described the various functions of the cosmic consciousness that manifested as Virat, the corporeal body of the universe, with thousands of heads hands, feet, and other limbs as dealt with in the fifth chapter of this Skandh) By whose grace "dravya" the five elements, Karma, time, the cause of disparity in qualities, Nature the motive behind the result, and the empirical soul (Jiva) the enjoyer, can only function, but are rendered redundant, and are not able to do anything if neglected by Him This Lord who is only one without a second, desired to become many, so he divided himself by his Yoga maya in three forms The Adhibhautika and adhivaivik and adyatmika (The five main elements Earth etc the energy or vitality of senses, and the Atman) Now

अनु प्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु । अपानन्तमपानन्ति नरदेवमिवानुगाः ॥१२॥
प्राणेन क्षिपता क्षुत्तृडन्तरा जायते प्रभोः । पिपासतो जक्षतश्च प्राङ्मुखं निरभिद्यत ॥१३॥
मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते । ततो नानारसो जज्ञे जिह्वया योऽधिगम्यते ॥१४॥
विवक्षोर्मुखतो भूम्नो वह्निर्वाग्व्याहृतं तयोः । जले वै तस्य सुचिरं निरोधः समजायत ॥१५॥
नासिके निरभिद्येतां दोधूयति नभस्वति । तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः ॥१६॥
यदात्मनि निरालोकमात्मानं च दिदृक्षतः । निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः ॥१७॥
बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः । कर्णौ च निरभिद्येतां दिशः श्रोत्रं गुणग्रहः ॥१८॥
वस्तुनो मृदुकाठिन्यलघुगुर्वोष्णशीतताम् । जिघृक्षतस्त्वङ् निर्भिन्ना तस्यां रोममहीरुहाः ॥
तत्र चान्तर्बहिर्वातस्त्वचा लब्धगुणो वृतः ॥१९॥

listen, as to what happened to these three divisions. By a gesture of the conative faculty (adhibuta) of the supreme being there arose by his space evolute the potency of senses the mind and the strength of the body, the (adhivaiva). From the subtle force spiritual (adhyatma) of the being originated the principal Pran the thread of all vital energy (the Sutratma) and just as a King is followed by his courteers, this pran'(vital air) like a king when present in all bodies is attended by all th senses mind etc. means they all live, but as soon as the pran leaves thee body they all get defunct and disappear. 8-12

The function of this prana now begins. First there arose thirst and hunger and the mouth appeared followed by palate and tongue for the soul to enjoy all sorts of tastes Then that being, the Purush desired to speak, tongue the organ of speech and its presiding deity fire, originated from his mouth, to speak became its subject. By the retention of the vital air the two nostrils were created, they became the organ of smell. Vayu was its presiding deity, to smell became its subject, with a desire to see himself and others there appeared the eyes, the organ of vision, Sun became its presiding deity, to see became its subject. With the desire to hear the Vedas two ears to the body were created Shrotra the ears was the organ of hearing, the quarters became their deity to listen was its subject. Then with the desire of the Purush to know softness, harshness, size, big or small, cold or heat, skin was created with hairs on it, wind *was its god, knowledge through touch and feel became its* subject. He desired to do all sorts of work with physical limbs, and the two hands with strength were created Indra was the presiding deity, to hold and release was its subject. With a desire to go whenever he liked two legs sprouted firth Motion was its sense, Vishnu was the deity, to procure materials for

हस्तौ रुरुहतुस्तस्य नानाकर्मचिकीर्षया । तयोस्तु बलमिन्द्रश्च आदानमुभयाश्रयम् ॥२०॥
गतिं जिगीषतः पादौ रुरुहातेऽभिकामिकाम् । पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः ॥२१॥
निरभिद्यत शिश्नो वै प्रजानन्दामृतार्थिनः । उपस्थ आसीत् कामानां प्रियं तदुभयाश्रयम् ॥२२॥
उत्सिसृक्षोर्धातुमलं निरभिद्यत वै गुदम् । ततः पायुस्ततो मित्र उत्सर्ग उभयाश्रयः ॥२३॥
आसिसृप्सोः पुरः पुर्या नाभिद्वारमपानतः । तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् ॥२४॥
आदित्सोरन्नपानानामासन् कुक्ष्यन्त्रनाडयः । नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये ॥२५॥
निदिध्यासोरात्ममायां हृदयं निरभिद्यत । ततो मनस्ततश्चन्द्रः संकल्पः काम एव च ॥२६॥
त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः । भूम्यप्तेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः ॥२७॥
गुणात्मकानीन्द्रियाणि भूतादिप्रभवा गुणाः । मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी ॥२८॥
एतद्भगवतो रूपं स्थूलं ते व्याहृतं मया । मह्यादिभिश्चावरणैरष्टभिर्बहिरावृतम् ॥२९॥
अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम् । अनादिमध्यनिधनं नित्यं वाङ्मनसः परम् ॥३०॥

sacrifice, was its subject. For progeny and pleasure he created, the gender; pudenda was the organ. Prajapati became its deity, pleasure from coitus became its subject. To excrete he created the rectum, Mitra was its god. To go from one body to another body navel was produced, to exale was its sense, death became its deity, to die was its subject. With a desire to feed were created the stomach, intestines, and the blood vessels. River and the sea became their God. Satisfaction and growth became its subject. When he thought of reflecting on his own Maya there appeared the heart, mind became its instrument, Moon the presiding deity and determination, doubt, and will, became its subject. By the mutual contact of earth water and light (energy) came into being the seven essential constituents skin both, soft and hard, flesh, blood, fat, marrow and bones. Through the mutual contact of sky, water and air, the ten pran (Pran, Apan, Vyan, Udan, Saman, Nag, Kurma, Kukul, Devdatt and Dhananjaya) the breaths vital came into being. The three qualities the satva, rajas and tamas that pervade the senses, are the outcome of the mutual conflict of the five elements, with one another, mind is the centre of all excitements. Intellect is the discriminating faculty between good and bad, true and false. 13-28

I have thus described to you the physical form of the Lord shrouded by eight layers, earth, water, light, air, ether, mind, intellect, and ego. Besides this there is another form atomic in size not visible to the eye, without attributes. It has no origin no end, and no where to be found in between. It is eternal. It is beyond mind and speech. Both these orms of the Lord I have described to you. They belong to His world

अमुनी भगवद्रूपे मया ते अनुवर्णिते । उभे अपि न गृह्णन्ति मायासृष्टे विपश्चितः ॥३१॥
स वाच्यवाचकतया भगवान् ब्रह्मरूपधृक् । नामरूपक्रिया धत्ते सकर्माकर्मकः परः ॥३२॥
द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः । कुशलाकुशला मिश्राः कर्मणां गतयस्त्विमाः ॥३३॥
अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः । यथा पुरस्ताद् व्याख्यास्ये पाद्मं कल्पमथो शृणु ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे पुरुषसंस्थानुवर्णनं नाम दशमोऽध्यायः ॥१०॥

इति द्वितीयः स्कन्धः समाप्त



of (Maya) illusion. The wise therefore donot acknowledge them. The immaculate Brahma, the absolute is beyond both these forms. That absolute, the Bhagwan is the Brahma incarnate, which though ever inactive, resorts to his own maya for practical purposes and assumes name, form and functions. It is because of this that two kinds of bodies gross and subtle, four types of beings Jarayuja-viviparous, Swedaja-vapourous, Andaj-oviparous, and Udbhija-sprouting from soil moving on earth, in water and in the sky, happy and miserable, gods, demons, and mankind all these, move about in this cosmos according to their individual karma. 27-33

Rajan ! I have told you the story of the Brahma Kalpa alongwith the avantarkalpa (subkalpa). Now I will tell you about the Padma Kalpa in the form of a discourse between Vidur and Maitreya which you listen with attention. 34

Thus ends chapter tenth of Book II



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

तृतीयः स्कन्धः

अथ प्रथमोऽध्यायः

श्रीशुक उवाच

एवमेतत् पुरा पृष्टो मैत्रेयो भगवान् किल। क्षत्त्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमृद्धिमत् ॥१॥

राजोवाच

कुत्र क्षत्तुर्भगवता मैत्रेयेणास सङ्गमः। कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥२॥

श्रीशुक उवाच

यदा तु राजा स्वसुतानसाधून् पुष्णन्नधर्मेण विनष्टदृष्टिः।
भ्रातुर्यविष्ठस्य सुतान् विबन्धून् प्रवेश्य लाक्षाभवने ददाह ॥३॥
यदा सभायां कुरुदेवदेव्याः केशाभिमर्शं सुतकर्म गर्ह्यम्।
न वारयामास नृपः स्नुषायाः स्वास्रैर्हरन्त्याः कुचकुङ्कुमानि ॥४॥

CHAPTER I

Shree Shukdev said : His Holiness Maitreya had been asked this very question by Vidura, who had gone to a forest after renouncing his home.

The King asked : Master ! please tell us where and when Vidura had met His Holiness Maitreya and narrate the discourse which he had with him.

Shree Shukdev said : It was when the King (Dhritrashtra) burnt down friendless sons of his younger brother (Pandu) by contriving to make them enter a building constructed of lac, since his power of discrimination had been destroyed by lending support to his wicked sons by perverse means It was when the king did not prevent his sons' despicable action of pulling the hair of the queen (Draupadi) of the King of the Kuru dynasty (Yudhishthira), though she was virtually his own daughter-in-law and though she was shedding tears, which washed the vermilion paint from her breasts. It was when, having recourse to his base nature, he did not give back the share of that saint (Yudhishthira) to whom none is an enemy, who resorted to truth and who had

द्यूते त्वधर्मेण जितस्य साधोः सत्यावलम्बस्य वनागतस्य ।
न याचतोऽदात्समयेन दायं तमो जुषाणो यदजातशत्रोः ॥५॥
यदा च पार्थप्रहितः सभायां जगद्गुरुर्यानि जगाद कृष्णः ।
न तानि पुंसाममृतायनानि राजोरु मेने क्षतपुण्यलेशः ॥६॥
यदोपहूतो भवनं प्रविष्टो मन्त्राय पृष्टः किल पूर्वजेन ।
अथाह तन्मन्त्रदृशां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति ॥७॥
अजातशत्रोः प्रतियच्छ दायं तितिक्षतो दुर्विषहं तवागः ।
सहानुजो यत्र वृकोदराहिः श्वसन् रुषा यत्त्वमलं बिभेषि ॥८॥
स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमत्या ।
पुष्णासि कृष्णाद् विमुखो गतश्रीस्त्यजाश्वशैवं कुलकौशलाय ॥९॥
इत्यूचिवांस्तत्र सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ।
असत्कृतः सत्स्पृहणीयशीलः क्षत्ता सकर्णानुजसौबलेन ॥१०॥
क एनमत्रोपजुहाव जिह्मं दास्याः सुतं यद्बलिनैव पुष्टः ।
तस्मिन् प्रतीपः परकृत्य आस्ते निर्वास्यतामाशु पुराच्छ्वसानः ॥११॥

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lost in the gambling bout by foul play of the Kauravas when he returned from the forest and demanded it It was when the King, whose last iota of righteousness had perished, did not respect the words which Krishna—the preceptor of the world uttered in the royal assembly and which served as nectar to men Whatever that best of counsellors (Vidura) said when he was asked by his elder brother (Dhritrashtra) after he had entered the palace on invitation is known as Vidura Neeti by the politicians

He said Restore the hereditory share of Yudhishthira to whom none is an enemy, since that Bheemasena, who is ferocious like a cobra and who has a wolf s appetite and of whom you are afraid, is fuming with wrath along with his younger brother Arjuna The very fact that you, whose intelligence has vanished and who are antagonizing Krishna, are lending support to that element which has intruded into your house, on account of filial feelings is your fault Disown that inauspicious person for the welfare of your family

When Vidura, whose character was the envy of saint said thus, he was contemptuously referred to by Suyodhana—his lips quivering with intense wrath and by Karna, Duhshasana and Shakuni, "who said who has invited this crook, who acts against him, by whom he, a mere son

स इत्थमत्युल्वणकर्णबाणैर्भ्रातुः पुरो मर्मसु ताडितोऽपि ।
स्वयं धनुर्द्वारि निधाय मायां गतव्यथोऽयादुरु मानयानः ॥१२॥
स निर्गतः कौरवपुण्यलब्धो गजाह्वयात्तीर्थपदः पदानि ।
अन्वाक्रमत् पुण्यचिकीर्षयोर्व्यां स्वधिष्ठितो यानि सहस्रमूर्तिः ॥१३॥
गां पर्यटन् मेध्यविविक्तवृत्तिः सदाऽऽप्लुतोऽधःशयनोऽवधूतः ।
अलक्षितः स्वैरवधूतवेषो व्रतानि चेरे हरितोषणानि ॥१४॥
इत्थं व्रजन् भारतमेव वर्षं कालेन यावद्गतवान् प्रभासम् ।
तत्राथ शुश्राव सुहृद्विनष्टिं वनं यथा वेणुजवह्निसंश्रयम् ॥१५॥
अन्यानि चेह द्विजदेवदेवैः कृतानि नानायतनानि विष्णोः ।
कालेन तावद्यमुनामुपेत्य तत्रोद्धवं भागवतं ददर्श ।
आलिङ्ग्य गाढं प्रणयेन भद्रं स्वानामपृच्छद् भगवत्प्रजानाम् ॥१६॥
कच्चित्पुराणौ पुरुषौ स्वनाभ्यपाद्मानुवृत्त्येह किलावतीर्णौ ।
आसात उर्व्याः कुशलं विधाय कृतक्षणौ कुशलं शूरगेहे ॥१७॥

of a maid-servant, has been fattended with food? Let him be quickly banished from the city, deprived of all his possessions sparing only his life."

Thus, having been struck in the vitals with darts of words, which served as poison to his ears; he who has renounced his feelings of attachment himself went away without remorse since he was a man of self-respect after laying his bow on the door frame and renounced feelings of attachment. He was an acquisition to the family of Kauravas, and the fruit of the latter's virtuous acts. As he was desirous of acquiring religious merits, he travelled to places of pilgrimage on the Earth, which are veritable abodes of thousands of Forms of God

While travelling on earth he used to take sacred food in solitude bathe always in sacred sources of water sleep on bare ground voluntarily lead the life of an ascetic who has renounced his wordly attachments to remain unobserved by others and to observe religious vows of austerity calculated to propitiate Hari (Vishnu) While journeying thus in Bharat he reached Prabhas after some time. There he heard about destruction of his relatives like the destruction of a forest with fire resulting from mutual friction of bamboos (and about attainment of sovereignty by Yudhishthir). Then he visited various shrines of Vishnu founded by deities and brahmins. When he reached the Yamuna after sometime he saw Uddhava who was a great devotee of Vishnu. He embraced him and inquired affectionately about welfare of his relatives thus;

कच्चिद्वरूथाधिपतिर्यदूनां प्रद्युम्न आस्ते सुखमङ्ग वीरः ।
यं रुक्मिणी भगवतोऽभिलेभे आराध्य विप्रान् स्मरमादिसर्गे ॥१८॥
अपिस्विदास्ते भगवान् सुखं वो यः सात्वतां कामदुघोऽनिरुद्धः ।
यमामनन्ति स ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम् ॥१९॥
अपिस्विदन्ये च निजात्मदैवमनन्यवृत्त्या समनुव्रता ये ।
हृदीकसत्यात्मजचारुदेष्णगदादयः स्वस्ति चरन्ति सौम्य ॥२०॥
अपि स्वदोर्भ्यां विजयाच्युताभ्यां धर्मेण धर्मः परिपाति सेतुम् ।
दुर्योधनोऽतप्यत यत्सभायां साम्राज्यलक्ष्म्या विजयानुवृत्त्या ॥२१॥
तस्य प्रपन्नाखिललोकपानामवस्थितानामनुशासने स्वे ।
अर्थाय जातस्य यदुष्वजस्य वार्तां सखे कीर्तय तीर्थकीर्तेः ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्धवसंवादे प्रथमोऽध्यायः ॥१॥



I hope the two primordial Gods, who have incarnated on the earth (as Balarama and Krishna) at the request of Brahman, who had sprung up from the neval of Vishnu the latter are happy in the house of Vasudev, having accomplished welfare of the people. I hope Pradyumna, the Commander-in-chief of Yadus, who was cupid in his previous life and whom Rukmini had begotten by propitiating holy Brahmins, is happy. I also hope that Lord Aniruddha, who grants desires of his devotees, who is the cause of sound and whom Vedas consider to be the presiding deity of mind—the fourth element in the quadric of conscience is happy. Gentle Uddhava I also hope that Hrideeka, Charudeshna—son of Satyabhama Gada and others, who are keen followers of Krishna, since he is to them life itself are happy.

I hope Dharmaraja, on observing the empirical splendour of whose court Duryodhana was distressed and who has gained a series of victories, has been protecting the institution of religion in a righteous manner with the help of Arjuna the image of victory of Krishna the image of imperishability who are like his arms. Oh friend ! Please narrate to me the activities of Krishna of sacred glory, who, though not subject to birth, has taken birth among Yadavas for protection of all the guardians of the world.

Thus ends chapter first of Book III



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

इति भागवतः पृष्टः क्षत्त्रा वार्तां प्रियाश्रयाम्। प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात्स्मारितेश्वरः
यः पञ्चहायनो मात्रा प्रातराशाय याचितः। तन्नैच्छद्रचयन् यस्य सपर्यां बाललीलया ॥२॥
स कथं सेवया तस्य कालेन जरसं गतः। पृष्टो वार्तां प्रतिब्रूयाद्भर्तुः पादावनुस्मरन् ॥३॥
पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलद्दृशा शुचः। विमृज्यनेत्रे विदुरं प्रत्याहोद्धव उत्स्मयन् ॥४॥

उद्धव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह। किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् ॥५॥
दुर्भगो बत लोकोऽयं यदवो नितरामपि। ये संवसन्तो न विदुर्हरिं मीना इवोडुपम् ॥६॥
इङ्गितज्ञाः पुरुप्रौढा एकारामाश्च सात्वताः। सात्वतामृषभं सर्वे भूतावासममंसत ॥७॥
यस्यानुरागप्लुतहाससासलीलावलोकप्रतिलब्धमानाः ।
व्रजस्त्रियो दृग्भिरनुप्रवृत्तधियोऽवतस्थुः किल कृत्यशेषाः ॥८॥

CHAPTER II

Shree Shukdeva said : Thus questioned by Vidura about the activities pertaining to his dear Krishna, the devotee of Vishnu (Uddhava) was reminded of the Lord and could not reply on account of his mental agony. He remembered how when Krishna was five years old, he (Uddhava) would not respond to the call of his mother for breakfast, since he (Uddhava) would then be serving him in the course of his childish pastime. He had since grown old in his service and was reminded of Krishna of those days. How could then give a reply ? The hair stood on end on all his limbs and he bagan to shed *tears due to sorrow.* He wiped them off and bewildered at the Maya of the Lord said. 1–4

Uddhava said : About which welfare in our homes can I tell you since they have been swallowed by the serpant of time and their splendour has disappeared as the Sun in the form of the corpus of Krishna had set over them ? Really these people are unlucky—the more so are the Yadavas since they had failed to recognise Hari (Vishnu) of whom Krishna was an incarnation, when he was living among them, like fishes not recognising the Moon. Members of the Satwata clan itself; though they were capable of judging men from their gestures and though they *were clever and were residing in the same place, considered the lord of* Satwatas, as only an abode of elements. 5–7

I recollect how the minds of women of Vraja, who had been honoured by his smile which was drenched with affection for them and by the

दुनोति चेतः स्मरतो ममैतद् यदाह पादावभिवन्द्य पित्रोः ।
तातम्ब कंसादुरुशङ्कितानां प्रसीदतं नोऽकृतनिष्कृतीनाम् ॥९॥
दृष्ट्वा भवद्भिर्ननु राजसूये चैद्यस्य कृष्णं द्विषतोऽपि सिद्धिः ।
यां योगिनः संस्पृहयन्ति सम्यग्योगेन कस्तद्विरहं सहेत ॥१०॥
तत्तस्य कैङ्कर्यमलं भृतान्नो विग्लापयत्यङ्ग यदुग्रसेनम् ।
तिष्ठन्निषण्णं परमेष्ठिधिष्ण्ये न्यबोधयद्देव निधारयेति ॥११॥
अहो बकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेम ॥१२॥

वसुदेवस्य देवक्यां जातो भोजेन्द्रबन्धने । चिकीर्षुर्भगवानस्याः शमजेनाभियाचितः ॥१३॥
ततो नन्दव्रजमितः पित्रा कंसाद्विबिभ्यता । एकादश समास्तत्र गूढार्चिः सबलोऽवसत् ॥१४॥

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privilege of witnessing the rasaleela, closely followed their eyes. They used to stand-still, leaving their work. My mind is agitated when I remember how, after reverently falling at the feet of his parents (after killing Kansa), he said: "Oh Father ! Oh Mother ! We have not been able to serve you through intense fear of Kansa (till now). Be pleased with us" I am much pained when I recollect all this, who can tolerate separation from him, whom the King of Chedi antagonized on the occasion of the Rajasooya sacrifice (of Yudhishthira) and whose mystic accomplishments were, as observed by you, coveted even by mystics by proper performance of mystic rites ? My dear ! We are distressed when we think of his sense of humility, which became apparent, when he addressed Ugrasena who was sitting on the throne of sovereignty, saying : "Lord ! give us orders to whom other merciful person—we should resort to than him who favoured even Putana (with the status of an emancipated soul) which was fit only for the foster mother though she was wicked and had suckled him with her breast milk which was surcharged with fatal poison with the desire of killing him. 8–12

Having been entreated by Brahman. His divinity who desired to give happiness to Devaki—was born of her and Vasudeva in the prison of the King of Bhojas (of Kansa) for the welfare of the universe. Vasudev his father was afraid (of Kansa), so he took him to Nandrai from there in Vraja concealing his lustre. The Lord stayed there with Balarama for eleven years. Having the poise of an artless lion-cub, his movements appeared to be charming to virgins residing in Vraja, as he laughed merrily and wept sorrowful like a child destroying its toys, he had des-

कौमारीं दर्शयंश्चेष्टां प्रेक्षणीयां व्रजौकसाम्। रुदन्निव हसन्मुग्धबालसिंहावलोकनः ॥१५॥
प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः। लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ॥१६॥
विपन्नान् विषपानेन निगृह्य भुजगाधिपम्। उत्थाप्यापाययद्गावस्तत्तोयं प्रकृतिस्थितम् ॥१७॥
वर्षतीन्द्रे व्रजः कोपाद्भग्नमानेऽतिविह्वलः। गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ॥१८॥
शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम्। गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्धवसंवादे द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः।
निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षद् व्यसुमोजसोर्व्याम् ॥१॥
सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य, सविस्तरम्। तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥२॥

troyed with ease, rākshasas who had powers of illusion and of assuming any physical form at will and who had been commissioned by the King of Bhojas to kill him. He brought under restrain the Lord of Cobras (Kaliya) and brought back to life people and cows of Vraja, who had died by drinking that water mixed with his poison and who had thus made water unfit for driking purpose. When Indra showered rains and Vraja became distressed, he benignly protected it, by making the mountai Govardhan serve as an umbrella with ease He was virtually the orn ment of the group of ladies when he played the rasa dance to the tu of their melodious singing and thus honoured the setting night, wh was bathed with rays of the autumnal Moon. 13-19

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Uddhava proceeded further : Desirous of giving happine parents, he (Krishna) came to the city (Mathura) accomp Baladeva. After pulling down Kansa, who was the overlord of of his enemies, from his lofty throne, he killed him and dragge body on the ground with his prowes[illegible] arnt from S lore pertaining to the supreme spir[illegible] recital to him as a boon his deceased son from[illegible] ancha

समाहुता भीष्मकन्यया ये श्रियः सवर्णेन बुभूषयैषाम् ।
गान्धर्ववृत्त्या मिषतां स्वभागं जह्रे पदं मूर्ध्नि दधत्सुपर्णः ॥३॥
ततोऽहृतास्ता नरदेवकन्याः कुजेन दृष्ट्वा हरिमार्तबन्धुम् ।
उत्थाय सद्यो जगृहुः प्रहर्षव्रीडानुरागप्रहितावलोकैः ॥४॥
आसां मुहूर्त एकस्मिन्नानागारेषु योषिताम् । सविधं जगृहे पाणीननुरूपः स्वमायया ॥५॥
शम्बरं द्विविदं बाणं मुरं बल्वलमेव च । अन्यांश्च दन्तवक्त्रादीनवधीत्कांश्च घातयत् ॥६॥
कियान् भुवोऽयं क्षपितोरुभारो यद्द्रोणभीष्मार्जुनभीममूलैः ।
अष्टादशाक्षौहिणिको मदंशैरास्ते बलं दुर्विषहं यदूनाम् ॥७॥
मिथो यदैषां भविता विवादो मध्वामदाताम्रविलोचनानाम् ।
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एवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् । नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन् ॥९॥

He abducted Rukmini, daughter of Bhashmaka on consonance with the gandharva form of marriage and claimed her as a booty within the sight of invited Kings who were prompted to respond to the invitation by the desire to get her, placing his foot on their heads in the manner of Garud (the divine eagle) snatching away his share or neety When the princesses who were abducted and kept by Bhaumasura saw Hari—the saviour of the afflicted—they rose and accepted him (as their husband) with glances inspired by extreme joy, bashfulness and love Then ceremoniously he accepted their hands in marriage at the same auspicious hour, in different palaces by assuming different forms suitable for them by his mysterious power He himself killed Shambara, Dwivida, Bana, Mura and also Balvala and others such as Danta vaktra and had some others killed through other persons Some of the heavy load of impiety on the Earth in the form of armies—eighteen Akshauhinis strong—was lightened through Bhishma, Drona, Arjuna and Bheema He thought to himself however "The army of Yadus, which is unconquerable on account of the latter being my kiths and kins, yet remains Except that there should be a mutual conflict among them, when their eyes get red by drinking liquor, there would be no other means of their destruction, when I have disappeared (from the earth)"

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प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः। लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ॥१६॥
विपन्नान् विषपानेन निगृह्य भुजगाधिपम्। उत्थाप्यापाययद्गावस्तत्तोयं प्रकृतिस्थितम् ॥१७॥
वर्षतीन्द्रे व्रजः कोपाद्भज्यमानेऽतिविह्वलः। गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ॥१८॥
शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम्। गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥१९॥

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अथ तृतीयोऽध्यायः

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः।
निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षद् व्यसुमोजसोर्व्याम् ॥१॥
सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य, सविस्तरम्। तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥२॥

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उत्तरायां धृतः पूरोर्वंशः साध्वभिमन्युना । स वै द्रौण्यस्त्रसंछिन्नः पुनर्भगवता धृतः ॥१०॥
भगवानपि विश्वात्मा लोकवेदपथानुगः । कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमास्थितः ॥११॥
तस्यैवं रममाणस्य संवत्सरगणान् बहून् । गृहमेधेषु योगेषु विरागः समजायत ॥१२॥
पुर्यां कदाचित्क्रीडद्भिर्यदुभोजकुमारकैः । कोपिता मुनयः शेपुर्भगवन्मतकोविदाः ॥१३॥
ततः कतिपयैर्मासैर्वृष्णिभोजान्धकादयः । ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः ॥१४॥
तत्र स्नात्वा पितृन्देवानृषींश्चैव तदम्भसा । तर्पयित्वाथ विप्रेभ्यो गावो बहुगुणा ददुः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्धवसंवादे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

उद्धव उवाच

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम् । तया विभ्रंशितज्ञाना दुरुक्तैर्मर्म पस्पृशुः ॥१॥
तेषां मैरेयदोषेण विषमीकृतचेतसाम् । निम्लोचति रवावासीद्वेणूनामिव मर्दनम् ॥२॥
भगवान् स्वात्ममायाया गतिं तामवलोक्य सः । सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् ॥३॥

descendant of the dynasty of Puru and which had been hit by the missile of the son of Drona (Ashwathama). 1-10

The Lord, who is virtually the soul of the Universe, followed the paths prescribed by Vedas and resorted to the Sankhya system of philosophy and enjoyed wordly pleasures, with detachment in Dwakara. After he had thus diverted himself for many years, detachment in the activities of a house holder was engendered in him. Once, the sages, who were angered at the wanton jokes of the boys of Yadu and Bhoja dynasties and who know the intention of the Lord, cursed them. Some months thereafter, members of Vrishni, Bhoja, Andhaka and other clans went to Prabhas in chariots in gay mood having been deluded by destiny. There they took holy bath (in the Saraswati) and propitiated manes, deities, and sages, with offerings and gave in charity cows having many good qualities to the Brahmins. 11-15

Thus ends chapter third of Book III

CHAPTER IV

Uddhava continued : Then those Yadavas took their meals in the evening and drank liquor. Being intoxicated under its influence they lost their senses, they quarreled, abused one another and struck vitals (of each other) and when the Sun set they entered into a broil like bam-

अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह । बदरीं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा ॥४॥
अथापि तदभिप्रेतं जानन्नहमरिन्दम । पृष्ठतोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः ॥५॥
अद्राक्षमेकमासीनं विचिन्वन्दयितं पतिम् । श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥६॥
तस्मिन्महाभागवतो द्वैपायनसुहृत्सखः । लोकाननुचरन् सिद्ध आससाद यदृच्छया ॥७॥

श्रीभगवानुवाच

वेदाहमन्तर्मनसीप्सितं ते ददामि यत्तद् दुरवापमन्यैः ।
सत्रे पुरा विश्वसृजां वसूनां मत्सिद्धिकामेन वसो त्वयेष्टः ॥८॥
स एष साधो चरमो भवानामासादितस्ते मदनुग्रहो यत् ।
यन्मां नृलोकान् रह उत्सृजन्तं दिष्ट्या ददृश्वान् विशदानुवृत्त्या ॥९॥
पुरा मया प्रोक्तमजाय नाभ्ये पद्मे निषण्णाय ममादिसर्गे ।
ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति ॥१०॥

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boos, brushing against each other since their senses had lost equilibrium due to intoxication of liquor. The Lord, who observed their plight which was caused by the infatuation brought about by Himself went on the Banks of the Saraswati and sat below the Pipal tree. I had already been told by the Lord, who dispels afflictions of His proteges and who was desirous of destroying His clan: " Go thou to the sanctum of Badari, oh subduer of foes ! " Though I (thus) knew that he desired me to go; I went after Him since I was not able to bear separation from his feet. Searching for my dear Lord I observed that he had then no abode of his own and made the bank of Saraswati his abode though he is himself the abode of Laxmi the goddess of prosperity. At that time that dear friend (Maitreya) of Vyasa, who was then moving about the world at will arrived there. 1-7

The Lord said : Oh Vasu (Uddhava)! I have known the desire of thy heart. I am, therefore, imparting to you that knowledge, which is difficult to be acquired by others. Formerly I had been worshipped by thee at the sacramental sacrifice of Vasus (the creators of the Universe), since thou wert desirous of attaining union with me. Pious man ! this is the last of thy births. It is due to my favour that thou hast had audience with me on account of thy pious devotion while I am renouncing this world, inhabited by humanity—On the occasion of the first creation I had imparted that divine knowledge to the unborn deity Brahma who was seated on the lotus which had sprung up from my navel. It expostulates my greatness, the sages call it " Bhagavatam " (I will impart that knowledge to thee) 8-10

इत्यादृतोक्तः परमस्य पुंसः प्रतिक्षणानुग्रहभाजनोऽहम् ।
स्नेहोत्थरोमा स्खलिताक्षरस्तं मुञ्चञ्छुचः प्राञ्जलिराबभाषे ॥११॥
ज्ञानं परं स्वात्मरहःप्रकाशं प्रोवाच कस्मै भगवान् समग्रम् ।
अपि क्षमं नो ग्रहणाय भर्तर्वदाञ्जसा यद् वृजिनं तरेम ॥१२॥
इत्यावेदितहार्दाय मह्यं स भगवान् परः । आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ॥१३॥
स एवमाराधितपादतीर्थादधीततत्त्वात्मविबोधमार्गः ।
प्रणम्य पादौ परिवृत्य देवमिहागतोऽहं विरहातुरात्मा ॥१४॥
सोऽहं तद्दर्शनाह्लादवियोगार्तियुतः प्रभो । गमिष्ये दयितं तस्य बदर्याश्रममण्डलम् ॥१५॥

विदुर उवाच

ज्ञानं परं स्वात्मरहःप्रकाशं यदाह योगेश्वर ईश्वरस्ते ।
वक्तुं भवान्नोऽर्हति यद्धि विष्णोर्भृत्याः स्वभृत्यार्थकृतश्चरन्ति ॥१६॥

उद्धव उवाच

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्ति मे । साक्षाद्भगवताऽऽदिष्टो मर्त्यलोकं जिहासता ॥१७॥

Oh Vidura when I was told thus regardfully, my hairs stood on ends due to my love for him since I have been the recipient of the favours of the great Lord every moment I told him seriously in faltering tones with folded hands " The Lord had imparted divine knowledge to Brahma which expostulates the secret of the spirit. It is capable of being imbibed by,us, please tell us so that we may cross over this distressful existence."

When I thus expressed the desire of my heart that great Lord whose eyes resemble lotus petals explained to me His supreme status. Having thus received spiritual knowledge through the worship of the venerable Lord, I bowed down circumambulated around the Lord, and have there after arrived here, but my soul has been afflicted by the separation from him. I was delighted on having audience with him. I am now distressed at his separation. I will now go to Badrikashrama his favourite resort. 11–15

Vidura said : Please tell me about that secret knowledge of the self which the Master of Yoga the Lord has imparted to you. Because the devotees of Vishnu move about the earth for the welfare of those who serve him. 16

Uddhava said : You should win the favour of Maharshi Maitreya, for achieving spiritual knowledge since he has been instructed by the Lord to impart it to you when he was about to leave this mortal world. 17

श्रीशुक उवाच

इति सह विदुरेण विश्वमूर्तेर्गुणकथया सुधया प्लावितोरुतापः ।
क्षणमिव पुलिने यमस्वसुस्तां समुषित औपगविर्निशां ततोऽगात् ॥१८॥

राजोवाच

निधनमुपगतेषु वृष्णिभोजेष्वधिरथयूथपयूथपेषु मुख्यः ।
स तु कथमवशिष्ट उद्धवो यद्धरिरपि तत्यज आकृतिं त्र्यधीशः ॥१९॥

श्रीशुक उवाच

ब्रह्मशापापदेशेन कालेनामोघवाञ्छितः । संहृत्य स्वकुलं नूनं त्यक्ष्यन् देहमचिन्तयत् ॥२०॥
अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम् । अर्हत्युद्धव एवाद्धा सम्प्रत्यात्मवतां वरः ॥२१॥
नोद्धवोऽण्वपि मन्न्यूनो यद्गुणैर्नार्दितः प्रभुः । अतो मद्वयुनं लोकं ग्राहयन्निह तिष्ठतु ॥२२॥
विदुरोऽप्युद्धवाच्छ्रुत्वा कृष्णस्य परमात्मनः । क्रीडयोपात्तदेहस्य कर्माणि श्लाघितानि च ॥२३॥
आत्मानं च कुरुश्रेष्ठ कृष्णेन मनसेक्षितम् । ध्यायन् गते भागवते रुरोद प्रेमविह्वलः ॥२४॥

Shree Shukdeva said : Thus Uddhava the agony of whose heart had been thus extinguished by the nectar in the form of recital of the greatness of the Lord, who constitutes the image of the universe—passed the night, as if it were a moment on the bank of the Yamuna and then set out from there. 18

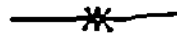
The King asked : When the great leading chariot warriors of Vrishni and Bhoja clans, met with death and when the Lord of the three worlds, himself renounced the' world how was it that Uddhava survived ? 19

Shri Shukdeva said : The Lord, whose desires never fail having brought about the destruction of his clan, under the excuse of brahmin's curse pondered while renouncing his body. When I have renounced this world, it is only Uddhava who is foremost among spiritual men at present capable of upholding the spiritual knowledge which vests in me. Uddhava is not inferior to me even by an iota, since he has not been adversely affected by the qualities of sattwa, rajas and tamas. Therefore let him stay over and impart knowledge about Me to people. 20–22

Exalted Kuru! Vidur too, having heard about the admirable activities of Lord Krishna, who had assumed the mortal corpus only for diversion, and recollecting that the Lord had remembered him, was overwhelmed with love for him and wept. Vidura the most exalted among

कालिन्द्याः कतिभिः सिद्ध अहोभिर्भरतर्षभः । प्रापद्यत स्वःसरितं यत्र मित्रासुतो मुनिः ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्धवसंवादे चतुर्थोऽध्यायः ॥४॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

द्वारि द्युनद्या ऋषभः कुरूणां मैत्रेयमासीनमगाधबोधम् ।
क्षत्तोपसृत्याच्युतभावशुद्धः पप्रच्छ सौशील्यगुणाभितृप्तः ॥१॥

विदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वदेन्नः ॥२॥
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥३॥
करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।
यथा ससर्जाग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते ॥४॥

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the Bharatas and an accomplished soul—started from the bank of the Yamuna and reached the heavenly river Ganges, where the sage Maitreya was living. 23–25

Thus ends chapter fourth of Book III

CHAPTER V

Shree Shukdeva continued : Vidura the best among the Kurus—who had been sanctified by his love for His Divinity Achyuta (Vishnu) approached Maitreya who had fathomless spiritual knowledge and who was seated at the entrance of the region of the heavenly river the Ganges, since-he was pleased with his virtuous conduct and asked him. 1

Vidura said : People engage in activities for happiness, but neither happiness nor freedom from afflictions ensue from them, on the contrary they come by misery alone. Your worship may, therefore, tell me what is proper. Mgnificent corpuses of His Divinity (Vishnu) i.e. his devotees move about in this world for gratification of the people who have turned away from Krishna (incarnation of Vishnu) and who are addicted to irreligiosity under the influence of destiny and are, therefore, extremely miserable. My mind is, however, not contended with hearing about the activities of His Divinity,

यथा पुनः स्वे ख इदं निवेश्य शेते गुहायां स निवृत्तवृत्तिः ।
योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत् ॥५॥
क्रीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः ।
मनो न तृप्यत्यपि शृण्वतां नः सुश्लोकमौलेश्चरितामृतानि ॥६॥
येन प्रजानामुत आत्मकर्मरूपाभिधानां च भिदां व्यधत्त ।
नारायणो विश्वसृडात्मयोनिरेतच्च नो वर्णय विप्रवर्य ॥७॥
मुनिर्विवक्षुर्भगवद्गुणानां सखापि ते भारतमाह कृष्णः ।
यस्मिन्नृणां ग्राम्यसुखानुवादैर्मतिर्गृहीता नु हरेः कथायाम् ॥८॥
स विश्वजन्मस्थितिसंयमार्थे कृतावतारः प्रगृहीतशक्तिः ।
चकार कर्माण्यतिपूरुषाणि यानीश्वरः कीर्तय तानि मह्यम् ॥९॥

मैत्रेय उवाच

साधु पृष्टं त्वया साधो लोकान् साध्वनुगृह्णता । कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः॥१०

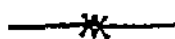
which are cooling like nectar. His Divinity is independent and is the master of the qualities of sattwa, rajas and tamas, though he has taken this incarnation (as Krishna). Please tell us how he created this universe, though he has no desires, how, after establishing it firmly, he provided for its upkeep, how he rests in the divine cave after depositing the same in Himself and retiring from all activities, how the overlord of Yog's remains singular though he appears to have manifold forms after entering the universe in the course of His sportive activities and how he acts for the welfare of brahmins, cows and deities by taking various incarnations. 2-6

Exalted Brahmin! Please describe to us how Narayana—creator of the universe, the self-born brought about creation of individual souls, and various forms and activities of the people and their names, though your friend Krishna Dwaipayana (Sage Vyas), desirious of extolling merits of the Lord has composed the Maha Bharata epic, in which he has diverted the minds of men to the accounts relating to Shree Hari (Krishna) by describing only the material happiness. Please describe to me, the superhuman deeds, which He, in his incarnation (as Krishna) performed through his Yogic powers in the interests of the creation, maintenance and restraint of the universe. 7-9

Maitreya said: Virtuous man ! This question is appropriate in your case, since your heart is attached to Vishnu and since you are engaged in doing favour to people and in extolling the glory of Vishnu, which

कालिन्द्याः कतिभिः सिद्ध अहोभिर्भरतर्षभः। प्रापद्यत स्वःसरितं यत्र मित्रासुतो मुनिः ॥२५॥

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अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

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विदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा।
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वदेन्नः ॥२॥
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥३॥
करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्र्यधीशः।
यथा ससर्जाग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते ॥४॥

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यस्य ज्ञानोपदेशाय मादिशद् भगवान् व्रजन् । अथ ते भगवल्लीला योगमायोपबृंहिताः ।
विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥११॥
भगवानेक आसेदमग्र आत्माऽऽत्मनां विभुः । सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका ।
माया नाम महाभाग ययेदं निर्ममे विभुः ॥१२॥
कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः । आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया ॥१३॥
महत्तत्त्वाद्विकुर्वाणादहंतत्त्वं व्यजायत । वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥१४॥
अहंतत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत् । वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः ॥१५॥
तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च । तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः ॥१६॥
कालमायांशयोगेन भगवद्वीक्षितं नभः । नभसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम् ॥१७॥
अनिलोऽपि विकुर्वाणो नभसोरुबलान्वितः । ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम् ॥१८॥
अनिलेनान्वितं ज्योतिर्विकुर्वत्परवीक्षितम् । आधत्ताम्भो रसमयं कालमायांशयोगतः ॥१९॥

(automatically) results in extending your own fame Vidur ! This is not unusual in your case, since you are born of Badarayana (Vyas) and you are engaged in meditation of Hari (Vishnu) with a singular mind. Yama (the God of Death), who is the controller of all creatures has taken birth as yourself You are born of the union of the mistress of the brother of Vyasa (Shantanu), who is a son of Satyavatee. You are held in esteem both by His Divinity and his devotees It is, therefore, that I have been instructed by the Lord to import to you spiritual knowledge, while he was departing from the world

In the beginning, there was His Divinity alone, who was the soul of all life Highly lucky Vidura ! The power of His Divinity, merely oversees everything which is composed of Spirit and matter (both) and is known as maya by having recourse to which His Divinity has created this universe His Divinity has manifested himself in this maya which is composed of the qualities of sattwa, rajas and tamas with the power of time with the desire of creating this universe With this change that took place in great entity (Mahat-tattwa) there was born the ego with three types of divisions, when the former was undergoing transformation, viz. subject to changes—luminous and dark

The Mind and deities presiding over the senses, which enable cognizance of objects, which is subject to change senses and physical limbs, emanated from the luminous ego and vacuum which is the ultimate cause of the five elements, emanated from darkness; when the ether, which was overseen by His Divinity was invited with time and Maya, the

ज्योतिषाम्भोऽनुसंसृष्टं विचक्रे ब्रह्मवीक्षितम् । महीं गन्धगुणामाधात्कालमायांशयोगतः ॥२०॥
एते देवाः कला विष्णोः कालमायांशलिङ्गिनः । नानात्वात्स्वक्रियानीशाः प्रोचुः प्राञ्जलयो विभुम्

देवा ऊचुः

नमाम ते देव पदारविन्दं प्रपन्नतापोपशमातपत्रम् ।
भजेम सर्वे शरणं यदीश स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ॥२२॥

तत्ते वयं लोकसिसृक्षयाऽऽद्य त्वयानुसृष्टास्त्रिभिरात्मभिः स्म ।
सर्वे वियुक्ताः स्वविहारतन्त्रं न शक्नुमस्तत्प्रतिहर्तवे ते ॥२३॥

यावद्बलिं तेऽज हराम काले यथा वयं चान्नमदाम यत्र ।
यथोभयेषां त इमे हि लोका बलिं हरन्तोऽन्नमदन्त्यनूहाः ॥२४॥

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attribute of touch emanated from the ether when the latter became sub ject to change, His Divinity created wind When the very powerful wind underwent change these was created light, which has a form (i e which is capable of being perceived with eyes), which constitutes veritable eyes of the people by which people can see everything in this world The light when united with wind, which were overseen by His Divinity, underwent change due to afflux of time and Maya, and resulted in water which has the attribute of taste The water in conjunction with light underwent change which resulted in earth having the attribute of smell As how ever these deities (constituting senses), which are manifestations of Vishnu and which had in them the elements of time and Maya did not have the power to perform their own respective functions they appealed to His Divinity with folded hands 12–21

The deities said · God ! We bow to thy lotus like feet which serve as an umbrella lending coolness to those who resort to them Oh Lord ! we seek thy protection since merely recollecting your name affords free dom from fear to thy devotees, we have been created by thee with thy three attributes of sattwa rajas and tamas with the desire of creating the world, since we are separate from each other we are incapable of offering to Thee—a regulated world an object of thy sport Oh Unborn please tell us as to how we may be enabled to offer to Thee at appro priate time, how we may also be enabled to enjoy food and how these people also, while offering oblations to both of us may be enabled to enjoy food in a care free manner Oh Supreme spirit ! lead by Brahman what shall we, who have come into existence for Thy sake, do for thee ?

ततो यथं सत्प्रभुणा यदर्थं बभूविमात्मन् करवाम किं ते ।
त्वं नः स्वचक्षुः परिदेहि शक्त्या देव क्रियार्थे यदनुग्रहाणाम् ॥२५॥
॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे पञ्चमोऽध्यायः ॥५॥



अथ षष्ठोऽध्यायः

ऋषिरुवाच

इति तासां स्वशक्तीनां सतीनामसमेत्य सः । प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥१॥
कालसंज्ञां तदा देवीं बिभ्रच्छक्तिमुरुक्रमः । त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥२॥
सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् । भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥३॥
प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः । प्रेरितोऽजनयत् स्वाभिर्मात्राभिरधिपूरुषम् ॥४॥
एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः । आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते ॥५॥
साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा । विराट् प्राणो दशविध एकधा हृदयेन च ॥६॥
अथ तस्याभितप्तस्य कति चायतनानि ह । निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥७॥
तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत् पदम् । वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ॥८॥

God! Please give us sight and ability to act, since we are objects of thy favour. 22–25

Thus ends chapter fifth of Book III



CHAPTER VI

Sage *Maitreya* said: On finding that the elements, though composed of His own faculties, were incapable of lending impetus to the dormant organization of creation, the omnipotent Lord had recourse to the Goddess of Time and entered simultaneously into the group of the twentythree elements. Having entered into that *group, His Divinity* awakened their dormant functions and brought the disunited elements into unision—awakened by His Divinity and inspired by Him the group created the Supreme organism, with his own limbs. This—the soul of entire creatures—is the primordial incarnation of God in whom this multitude of creatures is perceived. This supreme organism manifested itself into spiritual, divine and temporal elements, life breadth of ten varieties and the individual soul which resides in the heart. 1-6

Now, hear what I tell you about various abodes of the supreme organism and also about the deities presiding over them. 7

When the mouth of the supreme organism sprouted forth, the god of fire—one of the regents of the quarters—stepped into it with his func-

निर्भिन्नं तालु वरुणो लोकपालोऽविशद्धरेः । जिह्वयांशेन च रसं ययासौ प्रतिपद्यते ॥९॥
निर्भिन्ने अश्विनौ नासे विष्णोराविशतां पदम् । घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ॥१०॥
निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद् विभोः । चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ।
निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत् । प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥१२॥
कर्णावस्य विनिर्भिन्नौ धिष्ण्यं स्वं विविशुर्दिशः । श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥१३॥
मेढ्रं तस्य विनिर्भिन्नं स्वधिष्ण्यं क उपाविशत् । रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥१४॥
गुदं पुंसो विनिर्भिन्नं मित्रो लोकेश आविशत् । पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥१५॥
हस्तावस्य विनिर्भिन्नाविन्द्रः स्वर्पतिराविशत् । वार्तयांशेन पुरुषो यया वृत्तिं प्रपद्यते ॥१६॥
पादावस्य विनिर्भिन्नौ लोकेशो विष्णुराविशत् । गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते ॥१७॥
बुद्धिं चास्य विनिर्भिन्नां वागीशो धिष्ण्यमाविशत् । बोधेनांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत् ।
हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्ण्यमाविशत् । मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥१९॥

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tion of speech, whereby it achieved the ability to speak what it desires When its palate sprouted forth, the god of water (another regent of the quarters) stepped into it with his function of tongue, whereby it achieved ability of taste. When the nostrils of Vishnu (then the supreme organism) sprouted forth, the Ashwinikumar twins stepped into them with their function of smell, whereby the feeling of smell is achieved When eyes of the Lord sprouted forth, the Sun god stepped into them with his function of vision, whereby perception of form is achieved. When its skin sprouted forth, the wind god—yet another regent of the quarters—stepped into it with the function of sensitivity, whereby the sense of touch is achieved. When its ears sprouted forth, the quarters entered their abode with the function of ears, whereby the fulfilment of the function of word is achieved. When its organ of generation sprouted forth shukra stepped into it with the function of semen, whereby the individual soul gets pleasure. When its rectum sprouted forth, Varuna—also a regent of one of the quarters—stepped into it with the function of dispelling excreta, whereby it attains the ability of excreting faceal matter When its arms sprouted forth, Indra the Lord of Heaven—stepped into them with his function of earning livelihood, whereby man earns livelihood. When its legs sprouted forth, Vishnu—the Lord of the world—stepped into them with His faculty of motion whereby man reaches the desired object. When its intellect sprouted forth, the Lord of Speech (Brahman) stepped into it with the faculty of obtaining knowledge hereby the power of acquiring knowledge is achieved When its heart sprouted forth, the

आत्मानं चास्य निर्भिन्नमभिमानोऽविशत्पदम् । कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ॥२०॥
सत्त्वं चास्य विनिर्भिन्नं महान् धिष्ण्यमुपाविशत् । चित्तेनांशेन येनासौ विज्ञानं प्रतिपद्यते ॥२१॥
शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नाभेरुदपद्यत । गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥२२॥
मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरूद्वह । यस्तून्मुखत्वाद् वर्णानां मुख्योऽभूद्ब्राह्मणो गुरुः ॥२३॥
बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः । यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात् ॥२४॥
विशोऽवर्तन्त तस्योर्वोर्लोकवृत्तिकरीर्विभोः । वैश्यस्तदुद्भवो वार्तां नृणां यः समवर्तयत् ॥२५॥
पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये । तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुष्यते हरिः ॥२६॥
एतत्क्षत्तर्भगवतो दैवकर्मात्मरूपिणः । कः श्रद्दध्यादुपाकर्तुं योगमायाबलोदयम् ॥२७॥
यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह । अहं चान्य इमे देवास्तस्मै भगवते नमः ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे षष्ठोऽध्यायः ॥ ६ ॥

Moon entered the abode, with the faculty of mind, whereby the quality of fickleness is achieved. When its soul sprouted forth, ego or self-conceit stepped into it with the faculty of activity, whereby it attains the ability of doing things. When its faculty of consciousness sprouted forth, Rudra entered therein with faculty of thinking, whereby knowledge is achieved.

The heaven was created from its (Supreme organisation) head, the earth from its feet, and the sky from its navel, wherein deities (men and demons) respectively, the emblems of the three qualities of sattwa, rajas and tamas are discernible. Oh ! offspring of the Kuru dynasty. The Vedas emerged from the mouth of the Supreme organism, which became Brahmana-principal among and preceptor of the (four) caste, since he emerged from the mouth and Kshatriya, who follows the profession of valour, who is manliness incarnate and who protects the (four) castes from harm caused by the wicked, emerged from its arms. The commercial communities, which provide maintenance to people, emerged from its thighs. Service was born from the feet of His Divinity. The Shudra was born from it in the ancient time. Hari (Vishnu) is propitiated by his following this profession. 8–26

Vidura ! who is capable of describing this divine activity, born of Yoga and Maya of His Divinity, who is personified spirit and activity ? I bow to His Divinity, to attain whom speech along with mind, myself and these deities, fall back. 27–28

Thus ends chapter sixth of Book III

अथ सप्तमोऽध्यायः

विदुर उवाच

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः । लीलया चापि युज्येरन्निर्गुणस्य गुणाः क्रियाः ॥१॥
अस्राक्षीद् भगवान् विश्वं गुणमय्याऽऽत्ममायया । तया संस्थापयत्येतद्भूयः प्रत्यपिधास्यति ॥
देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः । अविलुप्तावबोधात्मा स युज्येताजया कथम् ॥
भगवानेक एवैष सर्वक्षेत्रेष्ववस्थितः । अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥४॥
एतस्मिन् मे मनो विद्वन् खिद्यतेऽज्ञानसङ्कटे । तन्नः पराणुद विभो कश्मलं मानसं महत् ॥५॥

मैत्रेय उवाच

सेयं भगवतो माया यन्नयेन विरुध्यते । ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥६॥
यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः । दृश्यतेऽसन्नपि द्रष्टुरात्मनोऽनात्मनो गुणः ॥७॥
स वै निवृत्तिधर्मेण वासुदेवानुकम्पया । भगवद्भक्तियोगेन तिरोधत्ते शनैरिह ॥८॥

CHAPTER VII

Vidura inquired . Spiritual Master! How could the qualities of Sattwa, Rajas and Tamas and activity be attributed to His Divinity who is the absolute spirit and is immutable and without qualities The Lord (as you said), created the universe with his own maya having these qualities, maintains it and again withdraws it Since He himself is unaffected by space and time or in other ways and since his cognition is unimpaired, how cold he be united with maya ? If the Lord, who is all alone, has established himself in all corpuses, how could he have ill-luck and distress (while residing in these corpuses) as a result of acts (done by invduals souls) ? Learned sage ! My mind is afflicted by this quandary, caused by ignorance Master ! Please remove this great mental dejection of mine 1–5

Maitreya replied It is this Maya of the Lord which is opposed to rules of logic, whereby it appears that the Lord, who is completely free, suffers from mental dejection and has fetters Just as it appears that there are tremors or the Moon in water (though the Moon herself is not tremulous), the qualities of the material body seen to belong to the spirit, though the latter is only a (detached) observer and though they do not exist in it This (illusion) disappears gradually by having recourse to abstinence from activity, by the grace of Lord Vasudeva and by steady devotion to the Lord Even more hearing about the glory of the adversary of demon Mura (Vishnu) produces complete pacification of mental turmoil, then what to talk of love for recourse to the pollen

अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।
कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्धा ॥९॥

विदुर उवाच

संछिन्नः संशयो मह्यं तव सूक्तासिना विभो । उभयत्रापि भगवन् मनो मे सम्प्रधावति॥१०॥
सृष्ट्वाग्रे महदादीनि सविकाराण्यनुक्रमात् । तेभ्यो विराजमुद्धृत्य तमनुप्राविशद् विभुः ॥११॥
यस्मिन् दशविधः प्राणः सेन्द्रियार्थेन्द्रियस्त्रिवृत् । त्वयेरितो यतो वर्णास्तद्विभूतीर्वदस्व नः ॥१२॥
प्रजापतीनां स पतिश्चक्लृपे कान् प्रजापतीन् । एतेषामपि वंशांश्च वंशानुचरितानि च ॥१३॥
उपर्यधश्च ये लोका भूमेर्मित्रात्मजासते । तेषां संस्थां प्रमाणं च भूर्लोकस्य च वर्णय ॥१४॥
तिर्यङ्मानुषदेवानां सरीसृपपतत्त्रिणाम् । वद नः सर्गसंव्यूहं गार्भस्वेदद्विजोद्भिदाम् ॥१५॥
वर्णाश्रमविभागांश्च रूपशीलस्वभावतः । ऋषीणां जन्मकर्मादि वेदस्य च विकर्षणम् ॥१६॥
यज्ञस्य च वितानानि योगस्य च पथः प्रभो । नैष्कर्म्यस्य च सांख्यस्य तन्त्रं वा भगवत्स्मृतम् ॥१७॥
पाखण्डपथवैषम्यं प्रतिलोमनिवेशनम् । जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः ॥१८॥

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like hair on his lotus like feet, which can be attained only by spiritual knowledge ? 6-9

Vidura said : Master ! My doubt has been cut off by the sword of your exellent discourse. Master ! My mind rushes to both the alternatives. You told us that the Lord, having created in the beginning Mahat and other elements in serial order, which are his own transformations and having brought out the brilliant supreme organism *therefrom*, the Lord entered in. You have also told us that the life winds of ten types and the organs of senses along with their threefold function reside in it. Now please describe to us the castes and their special functions, which progenitors of mankind did the Lord create ? Please narrate to us their lineage of the account of their activities and functions. The worlds above and below the earth lowly creatures, deities, *serpents*, and birds, about creation of viviparous creatures, creatures generated by sweat, aviparous creatures and plants. Lord ! tell us about the divisions of castes in accordance with the appearance, character and nature of their respective constituents, about religious orders, about births and activities of sages, compilation of Vedas into four divisions, about varieties of religious sacrifices, the system of Yoga, the Sankhya system expounding rejection of desires, the philosophy extolled by the Lord, to Narada (Narada Pancharatra) about the impropriety of the sect of heretics, marriages with brides of lower caste, all the destinations of souls resulting from the three qualities of sattwa, rajas and tamas and from actions, means

धर्मार्थकाममोक्षाणां निमित्तान्यविरोधतः। वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ॥१९॥
श्राद्धस्य च विधिं ब्रह्मन् पितृणां सर्गमेव च। ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् ॥२०॥
दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम्। प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि ॥२१॥
येन वा भगवांस्तुष्येद् धर्मयोनिर्जनार्दनः। सम्प्रसीदति वा येषामेतदाख्याहि चानघ ॥२२॥
तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः। तत्रेमं क उपासीरन् क उ स्विदनुशेरते ॥२३॥
पुरुषस्य च संस्थानं स्वरूपं वा परस्य च। ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ॥२४॥
निमित्तानि च तस्येह प्रोक्तान्यनघ सूरिभिः। स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ॥२५॥
एतान् मे पृच्छतः प्रश्नान् हरेः कर्मविवित्सया। ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे सप्तमोऽध्यायः ॥ ७॥

अथाष्टमोऽध्यायः

मैत्रेय उवाच

सोऽहं नृणां क्षुल्लसुखाय दुःखं महद्गतानां विरमाय तस्य।
प्रवर्तये भागवतं पुराणं यदाह साक्षाद् भगवानृषिभ्यः ॥१॥

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for the attainment of Dharma (religious merit), Artha (material prosperity), Kama (temporal happiness) and Moksha (spiritual salvation), other means of livelyhood principle of meeting out punishment, Vedic doctrines, rites for offering oblations to manes, the world of manes, the positions of planets, stellar constellations and stars at various divisions of times, fruits of charity, penance, ritual sacrifices, sinking of public wells 'etc., and duties of persons, while on journey and when in adversity. Sinless sage! Please tell me how Lord Janardana (Vishnu—destroyer of the demon named Jana), who is the source of religious, is propiated and with whom he is pleased. Master ! Please tell us how often the elements revert to their origin which among them resort to Him and which merge in Him. What is the real form of souls and of God? Tell us about philosophy of the Vedas in which teachers and students are engaged. Oh sinless ! Tell us the means of attaining that knowledge propagated by ancient sages; How could men attain devotion to God, knowledge about Him and detachment from temporal objects by themselves? 10 25

I have asked these questions with the desire to know the activities of Hari (Vishnu). Please tell me about them by virtue of my friendship with you, since my own vision has been destroyed by Maya. 26

Thus ends chapter seventh of Book III

CHAPTER VIII

Maitreya said : I will now recite the Bhagavatam epic, which had been recited by His Divinity (Sankarshana) himself to sages (Sankarshana

तस्यार्थसूक्ष्माभिनिविष्टदृष्टेरन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः सूष्यंस्तदाभिद्यत नाभिदेशात् ॥९॥

स पद्मकोशः सहसोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं विद्योतयन्नर्क इवात्मयोनिः ॥१०॥

तल्लोकपद्मं स उ एव विष्णुः प्रावीविशत् सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ॥११॥

तस्यां स चाम्भोरुहकर्णिकायामवस्थितो लोकमपश्यमानः ।
परिक्रमन् व्योम्नि विवृत्तनेत्रश्चत्वारि लेभेऽनुदिशं मुखानि ॥१२॥

तस्माद् युगान्तश्वसनावघूर्णजलोर्मिचक्रात् सलिलाद् विरूढम् ।
उपाश्रितः कञ्जमु लोकतत्त्वं नात्मानमद्धाविददादिदेवः ॥१३॥

क एष योऽसावहमब्जपृष्ठ एतत्कुतो वाब्जमनन्यदप्सु ।
अस्ति ह्यधस्तादिह किञ्चनैतदधिष्ठितं यत्र सता नु भाव्यम् ॥१४॥

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latent in wood when he took up activity by means of the energy of time, he observed that the worlds had been reposing in his own corpus His sight then fell on the subtle elements, and his keen desire was pierced by the quality of Rajas, which was associated with time

Since former was desirous of coming out, it sprang forth from the region of his navel. Having been activated by time, which arouses activity, it suddenly came out in the form of a closed lotus flower. Since it was a cause into itself, it brightened the expanse of water like the Sun. Then, Vishnu himself entered this lotus which is the prime cause of the world and in which the qualities of sattwa, rajas and tamas appeared. Then, Brahma, who is the personification of Vedas and who is called self-born, created himself in it As, however, he failed to see the creation, while sitting on the pericarp of that lotus, he looked around at the sky with open eyes. Thereupon, he acquired four faces one in each direction. Seated on the lotus flower, which had sprung up from the water, which was replete with circular ripples caused by its waves of the water, since it was agitated by the wind at the termination of the previous Yuga, the Primordial deity could know the truth about the creation and about himself He, therefore, pondered : who am I, who am on the lotus, and whence has this another lotus sprung up in the water ? There is certainly something below, where its support must be existing. After pondering thus, Brahma entered into the water through

आसीनमुर्व्यां भगवन्तमाद्यं सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
विवित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन् ॥२॥
प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन ।
सनत्कुमाराय स चाह पृष्टः सांख्यायनायाङ्ग धृतव्रताय ॥३॥
सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः ।
जगाद सोऽस्मद्गुरवेऽन्विताय पराशरायाथ बृहस्पतेश्च ॥४॥
प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं तवैतत् कथयामि वत्स श्रद्धालवे नित्यमनुव्रताय ॥५॥
उदाप्लुतं विश्वमिदं तदासीद्यन्निद्रयामीलितदृङ्न्यमीलयत् ।
अहीन्द्रतल्पेऽधिशयान एकः कृतक्षणः स्वात्मरतौ निरीहः ॥६॥
सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः कालात्मिकां शक्तिमुदीरयाणः ।
उवास तस्मिन् सलिले पदे स्वे यथानलो दारुणि रुद्धवीर्यः ॥७॥
चतुर्युगानां च सहस्रमप्सु स्वपन् स्वयोदीरितया स्वशक्त्या ।
कालाख्ययाऽऽसादितकर्मतन्त्रो लोकानपीतान् ददृशे स्वदेहे ॥८॥

and others) for felicity of people, who are suffering great misery for the sake of trifling material happiness. 1

Once Sanatkumara and other Rishis desirous of knowing the ultimate truth questioned Lord Sankarshana, of unlimited prowess, who was seated on the ground. This epic, which had been recited by the great Divinity to Sanatkumara, who was attached to the school of philosophy, which preached abstinence from worldly activity, was recited by the latter to Sankhyayana, who had taken the vow of austerity. Sankhyayana who was a leading recluse of a Paramahansa order and who was desirous to narrate the magnificient qualities of Lord Vishnu recited it to his disciples and my preceptors Parashara and to Brihaspati—that merciful sage (Parashara) who had received a boon from sage Pulatsya, recited the ancient epic to me. Dear me ! I am now reciting it to you, since you are the veritable abode of religious faith and are my unflinching follower. 2–5

Once this universe was immersed in water. His Divinity who was all alone, was enjoying leisure on the bed consisting of King of serpants (Sheshanaga) with closed eyes merged in his own bliss. Desireless as he was and engrossed in his spiritual self as he was, he opened his eyes. Having reposed the subtle elements within his corpus, and keeping awake the energy of time, He was resting in his own acquatic residence. After sleeping for a thousand quadris of Yugas, like fire remaining

तस्यार्थसूक्ष्माभिनिविष्टदृष्टेरन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः सूष्यंस्तदाभिद्यत नाभिदेशात् ॥९॥
स पद्मकोशः सहसोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं विद्योतयन्नर्क इवात्मयोनिः ॥१०॥
तल्लोकपद्मं स उ एव विष्णुः प्रावीविशत् सर्वगुणावभासम् ।
तस्मिन् स्वयं वेदमयो विधाता स्वयंभुवं यं स्म वदन्ति सोऽभूत् ॥११॥
तस्यां स चाम्भोरुहकर्णिकायामवस्थितो लोकमपश्यमानः ।
परिक्रमन् व्योम्नि विवृत्तनेत्रश्चत्वारि लेभेऽनुदिशं मुखानि ॥१२॥
तस्माद् युगान्तश्वसनावघूर्णजलोर्मिचक्रात् सलिलाद् विरूढम् ।
उपाश्रितः कञ्जमु लोकतत्त्वं नात्मानमद्धाविददादिदेवः ॥१३॥
क एष योऽसावहमब्जपृष्ठ एतत्कुतो वाब्जमनन्यदप्सु ।
अस्ति ह्यधस्तादिह किञ्चनैतदधिष्ठितं यत्र सता नु भाव्यम् ॥१४॥

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स इत्थमुद्वीक्ष्य तदब्जनालनाडीभिरन्तर्जलमाविवेश ।
नार्वाग्गतस्तत्खरनालनालनाभिं विचिन्वंस्तदविन्दताजः ॥१५॥
ततो निवृत्तोऽप्रतिलब्धकामः स्वधिष्ण्यमासाद्य पुनः स देवः ।
शनैर्जितश्वासनिवृत्तचित्तो न्यषीददारूढसमाधियोगः ।
स्वयं तदन्तर्हृदयेऽवभातमपश्यतापश्यत यन्न पूर्वम् ॥१६॥
आयामतो विस्तरतः स्वमानदेहेन लोकत्रयसंग्रहेण ।
विचित्रदिव्याभरणांशुकानां कृतश्रियापाश्रितवेषदेहम् ॥१७॥
निवीतमाम्नायमधुव्रतश्रिया स्वकीर्तिमय्या वनमालया हरिम् ।
सूर्येन्दुवाय्वग्न्यगमं त्रिधामभिः परिक्रमत्प्राधनिकैर्दुरासदम् ॥१८॥
तर्ह्येव तन्नाभिसरःसरोजमात्मानमम्भः श्वसनं वियच्च ।
ददर्श देवो जगतो विधाता नातः परं लोकविसर्गदृष्टिः ।
अस्तौद् विसर्गाभिमुखस्तमीड्यमव्यक्तवर्त्मन्यभिवेशितात्मा ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टमोऽध्यायः ॥८॥



the tubular stalk of that lotus, in search of the support of the lotus, but he could not find it. Having thus failed in his object, he retreated therefrom and returned to his seat. Then, controlling his breath gradually and composing his mind, he sat and resorted to profound meditation. Thereupon, he himself observed the lustrous entity (Vishnu), which he had not observed previously in the recess of his heart He had thus a vision of Shri Hari (Vishnu) whose corpus was limitless in expanse and in length and contained in itself the three worlds lent glamour to his variegated celestial ornaments and clothes, was adorned by the sylvan garland in the form of his own glory consisting of the splendour of bees in the form of Vedas, was not capable of being comprehinded even by the Sun, the Moon, the wind god, fire-god and deities and was unapproachable on account of the presence of pre-eminent weapons which had excess to the three worlds and which were circumambulating around him. At the same time, the divine creator of the world, who got the vision about the ways of creating the world, had the view of the lotus which had sprung up from His Divinity's (Vishnu's) lake-like navel and of himself, the water, wind and the sky and of nothing else. Intent upon creation, he fixed his mind on the unmanifest God and offered prayer to the Lord, since he deserved it. 6–19

Thus ends chapter eighth of Book III



अथ नवमोऽध्यायः

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजां न ज्ञायते भगवतो गतिरित्यवद्यम् ।
नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं मायागुणव्यतिकराद्यदुर्विभासि ॥१॥
रूपं यदेतदवबोधरसोदयेन शश्वन्निवृत्ततमसः सदनुग्रहाय ।
आदौ गृहीतमवतारशतैकबीजं यन्नाभिपद्मभवनादहमाविरासम् ॥२॥
तावद्भयं द्रविणगेहसुहृन्निमित्तं शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममेत्यसदवग्रह आर्तिमूलं यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥३॥
अह्न्यापृतार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणभग्ननिद्राः ।
दैवाहतार्थरचना ऋषयोऽपि देव युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥४॥
शश्वत्स्वरूपमहसैव निपीतभेदमोहाय बोधधिषणाय नमः परस्मै ।
विश्वोद्भवस्थितिलयेषु निमित्तलीलारासाय ते नम इदं चकृमेश्वराय ॥५॥

CHAPTER IX

Brahma said : Lord ! I have come to know you after a very long time. It is regrettable that the course of attaining you is not known to corporeal beings. There is, however, nothing-else in the universe except yourself. That you appear to be manifold due to the pervasion of the attribute of Maya is not real. Your this corpus, in which there is eternal cessation of the quality of tamas due to manifestation of spiritual knowledge, is meant for doing favour to saintly persons. The fact that I was born from the region of your lotus-like navel was the course for which you took hundreds of incarnations. So long as people do not choose to have recourse to your feet, where there is negation of fear, there is apprehension in respect of wealth, house and relatives, and there are sorrows, desires, abundance of avarice and wrong persistence in the notion of meum which is the root of distress. Lord ! Even sages, whose senses are afflicted by about their vocations worries by day and whose sleep is disturbed every moment by thoughts of various desires when they lie down at night and whose desires are not fulfilled due to ill-luck, have to pass through births and deaths in this world if they remain averse to accounts of your activities. We bow to you. You do not consider the universe to be distinct from you on account of the greatness of your eternity since you have no dualism and have no mental illusion which prevents discernment of truth. You are the abode of knowledge. You are playing the " Rasa " dance in the company of " Maya ", which is the course of creation, sustenance and

लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे।
यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥६॥
तिर्यङ्मनुष्यविबुधादिषु जीवयोनिष्वात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः।
रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै नमो भगवते पुरुषोत्तमाय ॥७॥
सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन नयनाम्बुरुहं विजृम्भन्।
उत्थाय विश्वविजयाय च नो विषादं माध्व्या गिरापनयतात्पुरुषः पुराणः ॥८॥

श्रीभगवानुवाच

मा वेदगर्भ गास्तन्द्रीं सर्ग उद्यममावह। भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम् ॥९॥
तत आत्मनि लोके च भक्तियुक्तः समाहितः। द्रष्टासि मां ततं ब्रह्मन्मयि लोकांस्त्वमात्मनः ॥१०॥
यदा तु सर्वभूतेषु दारुष्वग्निमिव स्थितम्। प्रतिचक्षीत मां लोको जह्यात्तर्ह्येव कश्मलम् ॥११॥
यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः। स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति ॥१२॥
नानाकर्मवितानेन प्रजा बह्वीः सिसृक्षतः। नात्मावसीदत्यस्मिंस्ते वर्षीयान्मदनुग्रहः।
ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुण। यन्मनो मयि निर्बद्धं प्रजाः संसृजतोऽपि ते ॥१३॥

destruction of the universe. People remain engaged in wicked activities and are indifferent to the wholesome activities pertaining to your worship. We, therefore, bow to you powerful master as you are, since you instantly cut off peoples hopes of living and do not even wink We bow to you—the Supreme Being, which diverts itself due to its own desire to preserve the established law of righteousness by voluntarily taking births in the finite bodies of sentient creations of animals, birds, human-beings and deities, though you donot entertain any desires. May your Divinity—the primordial supreme spirit—open His lotus-like eyes with a smile which is replete with bountiful affections, arise and dispel our afflictions by His Lordship's honey-sweet speech. 1–8

His Divinity said : Brahma ! You are versed in Vedas. Do not resort to slothfulness. Be industrious. Perform penance again and achieve spiritual knowledge which is dependent on Me. Brahma ! After you become devoted to me and have concentrated on Me, you shall perceive Me pervading the creation and yourself and the creation pervading Me. When men perceive me as residing in all creatures like fire which is latent in wood, they shall have a glimpse of Myself and then only they will shake off dejection. When a man experiences that he is distinct from the elements organs of senses, objects perceived by senses and as being one with Me in reality, he achieves salvation. Even while creating several creatures by a variety of extensive activities the sinful quality Rajas

सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मयोनिना । प्रजाः सृज यथापूर्वं याश्च मय्यनुशेरते ॥१४॥

मैत्रेय उवाच

तस्मा एवं जगत्स्रष्ट्रे प्रधानपुरुषेश्वरः । व्यज्येदं स्वेन रूपेण कञ्जनाभस्तिरोदधे ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे नवमोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

विदुर उवाच

अन्तर्हिते भगवति ब्रह्मा लोकपितामहः । प्रजाः ससर्ज कतिधा दैहिकीर्मानसीर्विभुः ॥१॥

मैत्रेय उवाच

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः । आत्मन्यात्मानमावेश्य यदाह भगवानजः ॥२॥
तपसा ह्येधमानेन विद्यया चात्मसंस्थया । विवृद्धविज्ञानबलो न्यपाद् वायुं सहाम्भसा ॥३॥
तद्विलोक्य वियद्व्यापि पुष्करं यदधिष्ठितम् । अनेन लोकान्प्राग्लीनान्कल्पितास्मीत्यचिन्तयत् ॥

(Mundanity) shall not tie you—the primordial spirit as you are—to the temporal existence, since your mind will be attached to Me. Brahma! You are the embodiment of all knowledge and have identified yourself with Me. Now create worlds, which lie latent in me, as before. 9–14

Maitreya said : The chief supreme spirit, having thus given direction to the creator of the world, His Divinity having lotus-like navel, disappeared with His corpus. 15

Thus ends chapter ninth of Book III

CHAPTER X

Vidura asked : When Lord Vishnu disappeared how many corporeal and spiritual creations did God Brahma—the proginitor of the world—create ?

Maitreya replied : Brahma, having concentrated his mind on the Supreme Spirit, performed penance for one hundred divine years, as instructed by the Lord of Eternity. With intense penance and his own spiritual knowledge, Brahma, whose power of spiritual knowledge had been intensified with intense penance, and with the spiritual knowledge which he (already) had, absorbed within himself all air and water. Thereupon, he observed the lotus on which he was seated and felt that he alone would create the worlds, which had perished in the diluvian in the past, with it. Having been impelled into activity, he divided the calise of the lotus severally into three divisions (heaven, earth and nether

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः । एकं व्यभाङ्क्षीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥५॥
एतावाञ्जीवलोकस्य संस्थाभेदः समाहृतः । धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठ्यसौ ॥६॥

विदुर उवाच

यदात्थ बहुरूपस्य हरेरद्भुतकर्मणः कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो ॥७॥

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः । पुरुषस्तदुपादानमात्मानं लीलयासृजत् ॥८॥
सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः । कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः ।
आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः ॥९॥
द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः । भूतसर्गस्तृतीयस्तु तन्मात्रो द्रव्यशक्तिमान् ॥१०॥
चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः । वैकारिको देवसर्गः पञ्चमो मन्मयं मनः ॥११॥
षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभो । षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ॥१२॥

world) in such a way that they could be sub divided into two groups of seven parts each (a group of seven parts including the earth and seven heavens and another group of seven nether worlds), since the composition of the creations of the three worlds (in which creatures are enabled to enjoy themselves) in this much Brahma himself is the fruit of performing religious deeds without any desire of fruit. 2-6

Vidura said : Spiritual Master ! Please describe to us the characteristic known as Time, belonging to Hari (Vishnu), whose deeds are marvellous and who assumes manifold forms. 7

Maitreya said : God Vishnu, who represents conversion of the qualities (of Sattwa i.e. sublimity, Rajas i.e. mundanity and Tamas i.e. spiritual darkness) into Mahat-tattwa (cosmic mass) who is immutable, who is Himself the ultimate entity, created the worlds with facility by using the same as material.

The creation is of nine types divided into natural and mutable creations. The diluvian (also) is caused in three ways viz., by Time, by matter and by the qualities. The creation of Mahat (cosmic mass) caused by disequillibrium in the qualities of the spirit, is the first creation. The second is the creation of ego, wherein matter (the five elements), Knowledge (senses of perception) and activity (senses of activity) come into existence. The third is the creation of the subtle primary elements (perception of sound, perception of taste, sensation of touch, perception of form and perception of smell) containing potentialities of the matter. The fourth, consisting of cognition and activity, is the creation of the senses of perception and organs of activities. The presiding (functions) of these senses and

रजोभाजो भगवतो लीलेयं हरिमेधसः । सप्तमो मुख्यसर्गस्तु षड्विधस्तस्थुषां च यः ॥१३॥
वनस्पत्योषधिलतात्वक्सारा वीरुधो द्रुमाः । उत्स्रोतसस्तमःप्राया अन्तःस्पर्शा विशेषिणः ॥
तिरश्चामष्टमः सर्गः सोऽष्टाविंशद्विधो मतः । अविदो भूरितमसो घ्राणज्ञा हृद्यवेदिनः ॥१५॥
अर्वाक्स्रोतस्तु नवमः क्षत्तरेकविधो नृणाम् । रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः ॥१६॥
वैकृतास्त्रय एवैते देवसर्गश्च सत्तम । देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुराः ॥१७॥
गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः । भूतप्रेतपिशाचाश्च विद्याध्राः किन्नरादयः ॥१८॥

organs and the mind (identified with Me) constitute the fifth creation which is mutable. Sir, the sixth is the creation of ignorance, which is created by absence of intellect. These are the natural creations. Hear from Me now about the mutable creations.

These consist of the diversion of Lord Vishnu, adopting the quality of Rajas. The main seventh creation, constituting multitudes of immovable objects, is of six types (1) vegetation (yielding fruits, without flowering), (2) herbs (dying after yielding fruits), (3) creepers (requiring support), (4) plants whose bark has beneficial qualities, (5) shrubs, and (6) trees, their life-stream flows upwards; they are mostly devoid of sensation but can feel the sensation of touch from within and are of various types.

The eighth is the lower creation, which is considered to be of twenty-eight types (animals, birds etc.). There creatures are devoid of intelligence get cognizance through the organ of smell and are devoid of feelings of the heart.

Vidura ! The ninth is the creation of man, which is only of one type. Its life-stream flows downwards. It has more of the quality of Rajas (mundanity), is devoted to physical activities and is used to feel happy even in miseries. 13-16

Exalted Vidura ! These creations are subject to decay. The creation of deities has already been mentioned among creations, which are mutable. The creation of eternal youthfulness (like that of the Sanatkumar brothers) is both mutable and immutable. The creation of deities is of eight types : (1) Gods, (2) manes, (3) demons, evil spirits and ghosts and goblins, (4) Gandharvas (divine songsters and Charmas (bards) and Vidyadharas (bards), (5) Apsarasas (divine nymphs), (6) Siddhas (accomplished souls), (7) Yakshas (demi-gods) and Kinnaras (semi-human beings), and (8) Pretas (departed souls)—Vidura ! I have thus described to you these creations,

वैकारिकस्तु य. प्रोक्त. कौमारस्तूभयात्मक । दशैते विदुराख्याता. सर्गास्ते विश्वसृक्कृताः ॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे दशमोऽध्याय ॥१०॥

अथैकादशोऽध्याय:

मैत्रेय उवाच

चरम सद्विशेषाणामनेकोऽसंयुत. सदा । परमाणु. स विज्ञेयो नृणामैक्यभ्रमो यतः ॥१॥
एवं कालोऽप्यनुमित सौक्ष्म्ये स्थौल्ये च सत्तम । सस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग् विभुः ॥
स काल. परमाणुर्वै यो भुङ्क्ते परमाणुताम् । सतोऽविशेषभुग् यस्तु स कालः परमो महान् ॥३॥
अणुर्द्वौ परमाणू स्यात्त्रसरेणुस्त्रय. स्मृत. । जालार्करश्म्यवगतः खमेवानुपतन्नगात् ॥४॥
त्रसरेणुत्रिकं भुङ्क्ते य. काल सत्रुटि. स्मृत. । शतभागस्तु वेध. स्यात्तैस्त्रिभिस्तु लव स्मृतः ॥५॥
निमेषस्त्रिलवो ज्ञेय आम्नातस्ते त्रय. क्षण. । क्षणान् पञ्च विदु. काष्ठा लघुता दश पञ्च च ॥६॥

which have been created by the creator of the universe Henceforth, I will describe to you geneologies and epochs of Manu Hari (Vishnu) who gets imbibed with the quality of Rajas (mundanity) and who creates Himself, creates creations to the commencement of each Kalpa (Brahma's life-span) 17–19

Thus ends chapter tenth of Book III

CHAPTER XI

Maitreya continued : The ultimate particle of material objects is always singular and is not joined with anything else It is known as an "atom", wherefrom one gets the misapprehension of one-ness Exalted Vidura ! Time also has been estimated both in minuteness and in expanse The all pervading Lord also, though He is unmanifest, become manifest by association with objects That time also which assumes minuteness and that which pervades the whole existence (not any particular part thereof) is the Mahakala (expansive time) Two atoms (when they come together) constitute a twin atom and three atoms constitute a triad of atoms The portion of time, required by rays of the Sun in motion to pass through apertures (in a tiled roof or in a lattice) is called the "time of the triad of atoms" The time required by a triad of atoms to pass through apertures is known as a "Truti" A hundred "Trutis" constitute a "Vedha" and three "Vedhas' constitute a "lava". Three "lavas" constitute a "Nimisha" (time required for twinking of the eyes) Three "Nimishas" constitute a "Kshana" (a moment), five "Kshanas" make one

लघूनि वै समाम्नाता दश पञ्च च नाडिका। ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम् ॥७॥
द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः। स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम् ॥८॥
यामाश्चत्वारश्चत्वारो मर्त्यानामहनी उभे। पक्षः पञ्चदशाहानि शुक्लः कृष्णश्च मानद ॥९॥
तयोः समुच्चयो मासः पितॄणां तदहर्निशम्। द्वौ तावृतुः षडयनं दक्षिणं चोत्तरं दिवि ॥१०॥
अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः। संवत्सरशतं नृणां परमायुर्निरूपितम् ॥११॥
ग्रहर्क्षताराचक्रस्थः परमाण्वादिना जगत्। संवत्सरावसानेन पर्येत्यनिमिषो विभुः ॥१२॥
संवत्सरः परिवत्सर इडावत्सर एव च। अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते ॥१३॥
कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम्। दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥१४॥
त्रिलोक्या युगसाहस्रं बहिराब्रह्मणो दिनम्। तावत्येव निशा तात यन्निमीलति विश्वसृक् ॥१५॥

"Kashtha"; fifteen "Kashthas" make one "Laghu", fifteen "Laghus" together are known as a "Nadika". Two of these (Nadikas) constitute a "Muhoorta". Six or seven "Nadikas" of men constitute a "Prahara" The time required for a measure of six "Palas" (approximately the weight of six Indian rupees), at the bottom of which a whole is bored with a golden pin of the length of four finger widths, to sink in water is called a "Ghatika". Four quarters of day-time and four quarters of night-time constitute a day. Venerable Vidura ! Fifteen days constitute a fortnight-one of which is bright and the other is dark. Their aggregate constitutes a month, which constitutes a single day and a single night of manes Two of these make one season and six of them a solastice two of which represents the northern and the southern movements of the Sun in the sky. The two solastices constitute respectively a single day and a single night of gods. Twelve months constitute a year. The maximun life-span of man has been prescribed to consist of a hundred years The Sun would completely circumambulate round the world through the circle of planets, constellations of stars and without a wink of the end of a year calculated with atoms etc. Learned men call a year a "Samvatsara" (solar-according to revolutions of Jupiter), "Idavatsara (calculating a month of thirty days)", Anuvatsara (lunar year based on revolutions of the Moon) and Vatsara (based on revolutions of stars). 1-13

It is prescribed that four Yugas (epochs), viz., Krita (epoch of truthful activity), Treta (epoch of religious sacrifices), Dwapara (defined as distinct from Krita and Treta Yugas) and Kali (Iron age) are constituted of twelve thousand divine years. Krita Yuga consists of 17,28,000 years of man, Treta Yuga consists of 12,96,000 years of man, Dwapara Yuga

निशावसान आरब्धो लोककल्पोऽनुवर्तते । यावद्दिनं भगवतो मनून् भुञ्जंश्चतुर्दश ॥१६॥
एवंविधैरहोरात्रैः कालगत्योपलक्षितैः । अपक्षितमिवास्यापि परमायुर्वयः शतम् ॥१७॥
यदर्धमायुषस्तस्य परार्धमभिधीयते । पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते ॥१८॥
पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् । कल्पो यत्राभवद् ब्रह्मा शब्दब्रह्मेति यं विदुः ॥१९॥
अस्यैव चान्ते कल्पोऽभूद् यं पाद्ममभिचक्षते । यद्धरेर्नाभिसरस आसील्लोकसरोरुहम् ॥२०॥
अयं तु कथितः कल्पो द्वितीयस्यापि भारत । वाराह इति विख्यातो यत्रासीत्सूकरो हरिः ॥२१॥
कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते । अव्याकृतस्याऽनन्तस्य अनादेर्जगदात्मनः ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे एकादशोऽध्यायः ॥११॥



consists of 8,64,000 years of man and Kali Yuga consists of 4,43,000 years of man. The four Yugas together consist of 43,20,000 years of man. Dear Vidura ! In the worlds (from the world of Mahar up to the world of Brahma) which are outside the three worlds (the Earth, heaven and nether world) a day consists of one thousand years. Their night also is of equal duration; during which the creator of the universe sleeps : The task of the creation of the world which commenced at the end of (Brahma's night continues till the day lasts, and spreads over the regimes of fourteen Manus (Primordial man). A hundred years of the life of even this Brahma, thus calculated by passage of time, according to his days and nights, have elapsed. One-half of his life-span is called Parardha. The first Parardha has already elapsed. The second Parardha is continuing. There was an epoch, called Brahma Kalpa at the commencement of the first Parardha, in which the creator Brahma was born. Learned men know him as Shabda Brahma ! (embodiment of spiritual knowledge of the supreme spirit.) The Kalpa (epoch) which flourished at its conclusion is called Padma (lotus) in which the lotus of the creation of Bharata clan ! The Kalpa (epoch) that came into existence in the second Parardha is famous as Varaha Kalpa (the epoch of the divine boar), in which Hari (Vishnu) took the incarnation of a boar. This epoch, composed of two Parardhas, is covered by only a wink of His Divinity, who is unmanifest, limitless and eternal. 14–22

Thus ends chapter eleventh of Book III



अथ द्वादशोऽध्यायः

मैत्रेय उवाच

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः । महिमा वेदगर्भोऽथ यथास्राक्षीन्निबोध मे ॥१॥
ससर्जाग्रेऽन्धतामिस्रमथ तामिस्रमादिकृत् । महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥२॥
दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बह्वमन्यत । भगवद्ध्यानपूतेन मनसान्यां ततोऽसृजत् ॥३॥
सनकं च सनन्दं च सनातनमथात्मभूः । सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः ॥४॥
तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः । तन्नैच्छन्मोक्षधर्माणो वासुदेवपरायणाः ॥५॥
क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे । धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजापतेः ॥६॥
सद्योऽजायत तन्मन्युः कुमारो नीललोहितः । नामानि कुरु मे धातः स्थानानि च जगद्गुरो ॥७॥
इति तस्य वचः पाद्मो भगवान् परिपालयन् । अभ्यधाद् भद्रया वाचा मा रोदीस्तत्करोमि ते ॥८॥
यदरोदीः सुरश्रेष्ठ सोद्वेग इव बालकः । ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ॥९॥
हृदिन्द्रियाण्यसुर्व्योम वायुरग्निर्जलं मही । सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे ॥१०॥
मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः । उग्ररेता भवः कालो वामदेवो धृतव्रतः ॥११॥

CHAPTER XII

Maitreya said : Vidura ! I have thus described to you the greatness of the Supreme spirit, known as Time. Now, hear from me how that incarnation of knowledge (Brahma) proceeded with the task of the creation. In the beginning, Brahma, the primordial creator, created various forms of ignorance, viz., Tamas (eclipse of reality), Moha (considering body as spirit), Mahamoha (desire for enjoyment of material objects), Tamisra (anger caused by obstruction to enjoyment of material objects), and Andha Tamisra (feeling of destruction of one's self on destruction of objects of material happiness) On observing this sinful creation, he did not consider himself to be competent (as creator). Brahma, therefore, created another creation with his mind purified by contemplation on His Divinity. It consisted of sages named Sanaka, Sanandana, Sanatana and Sanatkumara, who were averse to activity and were celibrates. Brahma told his these sons : "Dear sons ! procreate progeny". As, however, their creed was salvation and as they were devoted to Vasudeva (Vishnu) they did not desire that (progeny). The wrath of the creator, eventhough it was being controlled by intellect, instantaneously emanated from between his eye-brows in the form of a boy of dark red colour, who said : " progenitor of the world ! Brahma ! Give me names and residences " Complying with his request, the lotus-born god told him in soothing words : " Do not weep. I am just giving thee names, oh thou foremost among gods !

धीर्वृत्तिरुशनोमा च नियुत्सर्पिरिलाम्बिका । इरावती सुधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियः ॥१२॥
एभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः । इत्यादिष्टः स गुरुणा भगवान्नीललोहितः ।
सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ॥१३॥
अलं प्रजाभिः सृष्टाभिरीदृशीभिः सुरोत्तम । तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् ॥१४॥

मैत्रेय उवाच

एवमात्मभुवाऽऽदिष्टः परिक्रम्य गिरां पतिम् । बाढमित्यमुमामन्त्र्य विवेश तपसे वनम् ॥१५॥
अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे । भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥१६॥
उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः । प्राणाद् वसिष्ठः सञ्जातो भृगुस्त्वचि करात्क्रतुः ॥
पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोर्ऋषिः । अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवत् ॥१८॥
धर्मः स्तनाद् दक्षिणतो यत्र नारायणः स्वयम् । अधर्मः पृष्ठतो यस्मान्मृत्युर्लोकभयङ्करः ॥१९॥

Since thou wept like a dejected boy, people shall call thee Rudra (weeper) by name. Heart, organs of senses, life-breaths, sky, wind, fire, water, the Earth, the Sun, the Moon and penance have already been fixed by me as residences for thee. Manyu, Manu, Maheshana, Mohan, Shiva, Ritudwaja, Ugraretas, Bhava, Kala, Vamadeva and Dhritavrata shall be thy names. Rudra ! Rudranis, named Dhee, Vritti, Ushana, Uma, Niyut, Sarpis, Ida, Ambica, Iravati, Sudha and Deeksha shall be thy wives. Procreate peoples through them, since thou art the lord of peoples. Lord Neela, Lohita, having been thus directed by his father, procreated peoples having the same prowess, forms and temperament as he himself had. On seeing them, Brahma said eminent God ! Enough of the creation of such peoples. Resort to penance, which would bring happiness to all creatures. Fare thou well." 1–14

Maitreya continued : Having been thus instructed by the Lord of speech (Brahma), he circumambulated around him and told him "Let it be so." Then, he entered a forest for performing penance. Then, when, equipped with the power of His Divinity Vishnu, he was contemplating further creation, ten mental sons-the cause of the continuity of the peoples-were born. Narada was born from the lap and Daksha from the thumb of the self-born God. Vashishtha was born from his life-breath, Bhrigu from his skin and Kratu from his hands. Pulaha was born from his neval, sage Pulatsya from his ears, Angiras from his mouth, Atri, from his eyes and Mareechi from his mind. Dharma, controller of righteousness, was born from the nipple of his right breast, where His Divinity Narayana himself resides, and Adharma (unrighteousness) was born from his back, where-from comes death-dreadful to the people,

हृदि कामो भ्रुवः क्रोधो लोभश्चाधरदच्छदात्। आस्याद्वाक्सिन्धवो मेढ्रान्निर्ऋतिः पायोरघाश्रयः॥
छायायाः कर्दमो जज्ञे देवहूत्याः पतिः प्रभुः। मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत्॥२१॥

विदुर उवाच

स वै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत्। यद् यद् येनासृजद् देवस्तन्मे ब्रूहि तपोधन॥२२॥

मैत्रेय उवाच

ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः। शास्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात्क्रमात्॥
आयुर्वेदं धनुर्वेदं गान्धर्वं वेदमात्मनः। स्थापत्यं चासृजद् वेदं क्रमात्पूर्वादिभिर्मुखैः॥२४॥
इतिहासपुराणानि पञ्चमं वेदमीश्वरः। सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः॥२५॥
षोडश्युक्थौ पूर्ववक्त्रात्पुरीष्यग्निष्टुतावथ। आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम्॥२६॥

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cupid was born from his heart, anger from his eye-lashes, avarice from his lower lip, speech from his mouth, oceans from his generating organ, Nirriti, a demon-resort of sins-from his rectum and His Holiness Kardama-husband of Devahooti-was born from his shadow. Thus was born the world from the mind and the body of the Creator of the Universe. 15-21

Vidura said : Oh fountain of penance ! The Lord of the proginitors of the world created the Vedas from his mouths facing the East and the other directions. Please tell me which scriptures did he create and from which mouths ? 22

Maitreya replied : He created the Vedas (Rigveda, Yajurveda, Samaveda and Atharvaveda) respectively from his mouths facing the East and other directions. He created in the same order Shastra-Karma (duties of the priest charged with offering oblations to the fire of ritual sacrifices), Ijya-Karma (duties of the priest charged with correction of faults in ritual sacrifices). He created Ayurveda (science of health), Dhanurveda (science of archery and warfare), Gandharvaveda (science of music) and Sthapatyaveda (science of architecture) respectively from the mouths facing the East and other directions. The Lord knows all sciences, created history and epic, which constitute the fifth Vedas, from all his months. He created the ritual sacrifices known as Shodashi and Uktha from his mouth facing the East, the ritual sacrifices known as Pureeshi and Agnishtoma from his mouth facing the South, the ritual sacrifices known as Aptoryama and Atiratra from his mouth facing the West and the ritual sacrifices known as Vajapeya and Gosava from his mouth facing the North. He created knowledge, charity, penance and truth-the four foundations of religion-religious orders, viz. Brahmacharya (student's

विद्या दानं तपः सत्यं धर्मस्येति पदानि च । आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः ॥२७॥
सावित्र प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा । वार्त्ता सञ्चयशालीनशिलोञ्छ इति वै गृहे ॥२८॥
वैखानसा वालखिल्यौदुम्बराः फेनपा वने । न्यासे कुटीचकः पूर्वं बह्वोदो हंसनिष्क्रियौ ॥२९॥
आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च । एवं व्याहृतयश्चासन् प्रणवो ह्यस्य दह्रतः ॥३०॥
तस्योष्णिगासील्लोमभ्यो गायत्री च त्वचो विभोः । त्रिष्टुम्मांसात्स्नुतोऽनुष्टुब्जगत्यस्थ्नः प्रजापतेः
मज्जायाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत् । स्पर्शस्तस्याभवज्जीवः स्वरो देह उदाहृतः ॥३२॥
ऊष्माणमिन्द्रियाण्याहुरन्तःस्था बलमात्मनः । स्वराः सप्त विहारेण भवन्ति स्म प्रजापतेः ॥३३॥
ततोऽपरामुपादाय स सर्गाय मनो दधे । ज्ञात्वा तद्धृदये भूयश्चिन्तयामास कौरव ।
एवं युक्तकृतस्तस्य दैवं चावेक्षतस्तदा ॥३४॥
कस्य रूपमभूद् द्वेधा यत्कायमभिचक्षते । ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत ॥३५॥

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career), Grihastha (house-holder's career), Vanaprastha (career of a retired life) and Sanyastha (order of renunciation and means of their maintenance in the same order) 23–27

Savitra, Prajapatya, Brahma and Naishthika (four classes of the order of Brahmacharya), Varta, Sanchaya, Shaleena and Shilonchha (four means for maintenance of house-holders), Vaikhanasa, Valakhilya, Audumbara and Fenapa (four types of retired life and means of maintenance), Kuteechaka, Bahvoda, Hansa and Parama Hansa) (four types of the order of reduses and means of their maintenance), Anvikshiti, Trayi, Varta, Dandaneeti and Vyahritis (Bhur, Bhuvar, Sevar and Mahar) were also created respectively from Brahma's mouths facing the East and other directions and Pranava (the sacred monosylable "Om") was created from his heart. 28–30

Ushnik meter was born from the hair and Gayatri meter from the mouth of His Divinity's Trishtuble meter was born from His flesh, Anushtuble meter from his bones and Jagati meter from the life-breath of His Divinity. Pankti meter was born from his marrcow and Brihati from His Divinity's life-breaths. The Sparsha letters (to) became his life and vowels His body. Ushma letters (Sh, Sh, S and H) are called his organs of senses and Antastha letters (Y, V, R, and L) constitute His strength. The seven swaras (Rishabha, Gandhara, Madhama, Shedja, Dhaivata, Panchana and Nishada) constituted diversion of the Lord of creation. 31–33

Then, having taken to other bodies, He devoted His mind to creation. Scion of Kuru dynasty ! He again thought of increasing it. Having resolved thus, he waited for the favour of His Divinity Vishnu, the body of Brahma (Ka) then split into two. It is, therefore, called Kaya (body).

यस्तु तत्र पुमान्सोऽभून्मनुः स्वायम्भुवः स्वराट्। स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः
तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूविरे । स चापि शतरूपायां पञ्चापत्यान्यजीजनत् ॥३७॥
प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत । आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥३८॥
आकूतिं रुचये प्रादात्कर्दमाय तु मध्यमाम्। दक्षायादात्प्रसूतिं च यत आपूरितं जगत् ॥३९॥
॥ इति श्रीमत्संक्षिप्तभागवते तृतीयस्कन्धे द्वादशोऽध्याय ॥१२॥

Thus ends chapter twelfth of Book III

अथ त्रयोदशोऽध्यायः

विदुर उवाच

स वै स्वायम्भुवः सम्राट् प्रियः पुत्रः स्वयम्भुवः । प्रतिलभ्य प्रियां पत्नीं किं चकार ततो मुने ॥१॥
श्रुतस्य पुंसां सुचिरश्रमस्य नन्वञ्जसा सूरिभिरीडितोऽर्थः ।
यत्तद्गुणानुश्रवणं मुकुन्दपादारविन्दं हृदयेषु येषाम् ॥२॥

मैत्रेय उवाच

यदा स्वभार्यया साकं जातः स्वायम्भुवो मनुः । प्राञ्जलिः प्रणतश्चेदं वेदगर्भमभाषत ॥३॥
त्वमेकः सर्वभूतानां जन्मकृद् वृत्तिदः पिता । अथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् ॥४॥

A couple was born from these halves of his body Out of them, what was male became the self-born King Manu and what was female-Shataroopa-became the queen of that magnanimous soul. Thereafter, population increased on the principle of union of s xes. He also, procreated five children through Shataroopa Exalted scion of Bharata dynasty! They were Priyavrata and Uttanapada (sons'. Akooti, Devahooti and Prasooti (daughters) He gave Akooti in marriage to Ruchi, the middle daughter Devahooti to Kardama and Prasooti to Daksha The world has been filled with their progenies. 34-39

CHAPTER XIII

Vidura said: Sage! Having had a dear wife, what did, the dear son of the self-born Brahma do thereafter? The object of men in studying scripures with protocted labour has been reverently mentioned to be hearing of meritorious activities of Him (Vishnu) and of those in whose heart repose the lotus-like feet of Mukunda (Vishnu). 1-2

Maitreya said · When Manu, son of self born Brahma was born along with his wife, he bowed to Brahma (who has given birth to Vedas) with folded hands and said: "Thou alone art the procreator of all creatures, and also providest maintenance to them Now (tell us) how may we-thy progeny-serve thee?" 3-4

ब्रह्मोवाच

प्रीतस्तुभ्यमहं तात स्वस्ति स्ताद्वां क्षितीश्वर । यन्निर्व्यलीकेन हृदा शाधि मेत्यात्मनार्पितम् ॥५॥
एतावत्यात्मजैर्वीर कार्या ह्यपचितिर्गुरौ । शक्त्याप्रमत्तैर्गृह्येत सादरं गतमत्सरैः ॥६॥
स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः । उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज ॥७॥
परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप । भगवांस्ते प्रजाभर्तुर्हृषीकेशोऽनुतुष्यति ॥८॥

मनुरुवाच

आदेशेऽहं भगवतो वर्तेयामीवसूदन । स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥९॥
यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि । अस्या उद्धरणे यत्नो देव देव्या विधीयताम् ॥१०॥

मैत्रेय उवाच

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम् । कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् ॥११॥
इत्यभिध्यायतो नासाविवरात्सहसानघ । वराहतोको निरगादङ्गुष्ठपरिमाणकः ॥१२॥

Brahma said : Dear son ! I am pleased with thee, Lord of the Earth ! Blessed be both of you, since thou hast surrendered thyself (to me) with a guileless heart by telling me. " Give me directions. " Heroic son ! This much service should be rendered by children to their father, according to their ability with reverence, casting away indolence and self-interest. Such thou procreate through thy wife-children matching thee in qualities-govern the earth with righteousness and worship Vishnu by performing ritual sacrifices. King ! Protection of the people would constitute a great service to me. Lord Hrishikesh (who controls His organs of senses) will be pleased with thee when thou wouldst maintain people. 5–8

Manu said : Destroyer of sins ! I will act in compliance with the precept of the Lord. Oh God ! Please instruct me about the place where my people and I should reside. The Earth, which is meant to be the residence of all creatures is submerged in expansive water. Action may please to taken for uplifting the goddess (the Earth) from it. 9–10

Maitreya said : Seeing the Earth submerged in water, Brahma brooded over the matter with intelligence for a long time : " How shall I bring it out ? Oh sinless ! When he was thus contemplating, a bear cub of the size of a thumb emerged from one of his nostrils. Scion of Bharata dynasty ! While he was yet looking on it, reached the sky and grew into the size of an elephant in a moment. That was a great marvel. He pondered : " The cub, which was at first observed to be of the size of the phalanx of a thumb, has become equal to a mountain-rock in a

तस्याभिपश्यतः खस्थः क्षणेन किल भारत । गजमात्रः प्रववृधे तदद्भुतमभून्महत् ॥१३॥
दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाद्गण्डशिलासमः । अपि स्विद्भगवानेष यज्ञो मे खेदयन्मनः ॥१४॥
इति मीमांसतस्तस्य ब्रह्मणः सह सूनुभिः । भगवान् यज्ञपुरुषो जगर्जागेन्द्रसन्निभः ॥१५॥

निशम्य ते घर्घरितं स्वखेदक्षयिष्णु मायामयसूकरस्य ।
जनस्तपःसत्यनिवासिनस्ते त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म ॥१६॥
तेषां सतां वेदवितानमूर्तिर्ब्रह्मावधार्यात्मगुणानुवादम् ।
विनद्य भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश ॥१७॥
खुरैः क्षुरप्रैर्दरयंस्तदाप उत्पारपारं त्रिपरू रसायाम् ।
ददर्श गां तत्र सुषुप्सुरग्रे यां जीवधानीं स्वयमभ्यधत्त ॥१८॥
स्वदंष्ट्रयोद्धृत्य महीं निमग्नां स उत्थितः संरुरुचे रसायाः ।
तत्रापि दैत्यं गदयाऽऽपतन्तं सुनाभसंदीपिततीव्रमन्युः ॥१९॥
जघान रुन्धानमसह्यविक्रमं स लीलयेभं मृगराडिवाम्भसि ।
तद्रक्तपङ्काङ्कितगण्डतुण्डो यथा गजेन्द्रो जगतीं विभिन्दन् ॥२०॥

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moment. Could it be His Divinity Vishnu-incarnation of ritual sacrifies-overpowering my mind ?" When Brahma and his sons were thus pondering, His Divinity incarnation of ritual sacrifices-who resembled a mountain, roared Hearing the roars of His Divinity, who had assumed the form of the illusory boar, which had destroyed their mental affliction sages residing in the worlds named Jana, Tapas and Satya, offered prayers with hymns from the three Vedas His Divinity who was the personification of the three Vedas, on hearing the eulogy of His qualities which are discribed in the Vedas, roared again and entered the water, imitating sportiveness of an elephant. Cutting through the limitless water with his scimitar-like hoofs and going to Rasatala (the lowest nether world) He saw the Earth, which affords residence to all creatures and which had been previously deposited thereby Himself, when he was desirous of going to sleep (on the occurrence of the deluge) and lifted it up. Lifting the submerged Earth with His tusk, when he came out of Rasatala, He appeared lustrous Extreme wrath, dreadful like the disc-weapon of Vishnu, having been kindled in Him, He killed the demon, whose exploits were dauntless, as if in a sport, while he was yet in the sky, in the manner of a lion killing an elephant. The demon assaulted and obstructed Him at that juncture. My dear ! He appeared splendid like a lordly elephant, whose temples and trunk have become red with mud when digging earth

ब्रह्मोवाच

प्रीतस्तुभ्यमहं तात स्वस्ति स्ताद्वां क्षितीश्वर । यन्निर्व्यलीकेन हृदा शाधि मेत्यात्मनार्पितम् ॥५॥
एतावत्यात्मजैर्वीर कार्या ह्यपचितिर्गुरौ । शक्त्याप्रमत्तैर्गृह्येत सादरं गतमत्सरैः ॥६॥
स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः । उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज ॥७॥
परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप । भगवांस्ते प्रजाभर्तुर्हृषीकेशोऽनुतुष्यति ॥८॥

मनुरुवाच

आदेशेऽहं भगवतो वर्तेयामीवसूदन । स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥९॥
यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि । अस्या उद्धरणे यत्नो देव देव्या विधीयताम् ॥१०॥

मैत्रेय उवाच

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम् । कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् ॥११॥
इत्यभिध्यायतो नासाविवरात्सहसानघ । वराहतोको निरगादङ्गुष्ठपरिमाणकः ॥१२॥

Brahma said : Dear son ! I am pleased with thee, Lord of the Earth ! Blessed be both of you, since thou hast surrendered thyself (to me) with a guileless heart by telling me. " Give me directions. " Heroic son ! This much service should be rendered by children to their father, according to their ability with reverence, casting away indolence and self-interest. Such thou procreate through thy wife-children matching thee in qualities-govern the earth with righteousness and worship Vishnu by performing ritual sacrifices. King ! Protection of the people would constitute a great service to me. Lord Hrishikesh (who controls His organs of senses) will be pleased with thee when thou wouldst maintain people. 5-8

Manu said : Destroyer of sins ! I will act in compliance with the precept of the Lord. Oh God ! Please instruct me about the place where my people and I should reside. The Earth, which is meant to be the residence of all creatures is submerged in expansive water. Action may please to taken for uplifting the goddess (the Earth) from it. 9-10

Maitreya said : Seeing the Earth submerged in water, Brahma brooded over the matter with intelligence for a long time : " How shall I bring it out ? Oh sinless ! When he was thus contemplating, a bear cub of the size of a thumb emerged from one of his nostrils. Scion of Bharata dynasty ! While he was yet looking on it, reached the sky and grew into the size of an elephant in a moment. That was a great marvel. He pondered : " The cub, which was at first observed to be of the size of the phalanx of a thumb, has become equal to a mountain-rock in a

तस्याभिपश्यतः खस्थः क्षणेन किल भारत । गजमात्रः प्रववृधे तदद्भुतमभून्महत् ॥१३॥
दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाद्गण्डशिलासमः । अपि स्विद्भगवानेष यज्ञो मे खेदयन्मनः ॥१४॥
इति मीमांसतस्तस्य ब्रह्मणः सह सूनुभिः । भगवान् यज्ञपुरुषो जगर्जागेन्द्रसन्निभः ॥१५॥

निशम्य ते घर्घरितं स्वखेदक्षयिष्णु मायामयसूकरस्य ।
जनस्तपःसत्यनिवासिनस्ते त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म ॥१६॥
तेषां सतां वेदवितानमूर्तिर्ब्रह्मावधार्यात्मगुणानुवादम् ।
विनद्य भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश ॥१७॥
खुरैः क्षुरप्रैर्दरयंस्तदाप उत्पारपारं त्रिपरू रसायाम् ।
ददर्श गां तत्र सुषुप्सुरग्रे यां जीवधानीं स्वयमभ्यधत्त ॥१८॥
स्वदंष्ट्रयोद्धृत्य महीं निमग्नां स उत्थितः संरुरुचे रसायाः ।
तत्रापि दैत्यं गदयाऽऽपतन्तं सुनाभसंदीपिततीव्रमन्युः ॥१९॥
जघान रुन्धानमसह्यविक्रमं स लीलयेभं मृगराडिवाम्भसि ।
तद्रक्तपङ्काङ्कितगण्डतुण्डो यथा गजेन्द्रो जगतीं विभिन्दन् ॥२०॥

moment. Could it be His Divinity Vishnu-incarnation of ritual sacrifies-overpowering my mind ?" When Brahma and his sons were thus pondering, *His Divinity incarnation of ritual sacrifices–who resembled a mountain,* roared. Hearing the roars of His Divinity, who had assumed the form of the illusory boar, which had destroyed their mental affliction sages residing in the worlds named Jana, Tapas and Satya, offered prayers with hymns from the three Vedas. His Divinity who was the personification *of the three Vedas, on hearing the eulogy of His qualities which* are discribed in the Vedas, roared again and entered the water, imitating sportiveness of an elephant. Cutting through the limitless water with his scimitar-like hoofs and going to Rasatala (the lowest nether world). He saw the Earth, which affords residence to all creatures and which had been previously deposited thereby Himself, when he was desirous of going to sleep (on the occurrence of the deluge) and lifted it up. Lifting the submerged Earth with His tusk, when he came out of Rasatala, He appeared lustrous. Extreme wrath, dreadful like the disc-weapon of Vishnu, having been kindled in Him, He killed the demon, whose exploits were dauntless, as if in a sport, while he was yet in the sky, in the manner of a lion killing an elephant. The demon assaulted and obstructed Him at that juncture. My dear ! He appeared splendid like a lordly elephant, whose temples and trunk have become red with mud when digging earth

तमालनीलं सितदन्तकोट्या क्ष्मामुत्क्षिपन्तं गजलीलयाङ्ग ।
प्रज्ञाय बद्धाञ्जलयोऽनुवाकैर्विरिञ्चिमुख्या उपतस्थुरीशम् ॥२१॥

ऋषय ऊचुः

जितं जितं तेऽजित यज्ञभावन त्रयीं तनुं स्वां परिधुन्वते नमः ।
यद्रोमगर्तेषु निलिल्युरध्वरास्तस्मै नमः कारणसूकराय ते ॥२२॥
रूपं तवैतन्ननु दुष्कृतात्मनां दुर्दर्शनं देव यदध्वरात्मकम् ।
छन्दांसि यस्य त्वचि बर्हिरोमस्वाज्यं दृशि त्वङ्घ्रिषु चातुर्होत्रम् ॥२३॥
स्रुक्तुण्ड आसीत्स्रुव ईश नासयोरिडोदरे चमसाः कर्णरन्ध्रे ।
प्राशित्रमास्ये ग्रसने ग्रहास्तु ते यच्चर्वणं ते भगवन्नग्निहोत्रम् ॥२४॥
दीक्षानुजन्मोपसदः शिरोधरं त्वं प्रायणीयोदयनीयदंष्ट्रः ।
जिह्वा प्रवर्ग्यस्तव शीर्षकं क्रतोः सभ्यावसथ्यं चितयोऽसवो हि ते ॥२५॥
सोमस्तु रेतः सवनान्यवस्थितिः संस्थाविभेदास्तव देव धातवः ।
सत्राणि सर्वाणि शरीरसन्धिस्त्वं सर्वयज्ञक्रतुरिष्टिबन्धनः ॥२६॥
नमो नमस्तेऽखिलमन्त्रदेवताद्रव्याय सर्वक्रतवे क्रियात्मने ।
वैराग्यभक्त्यात्मजयानुभावितज्ञानाय विद्यागुरवे नमो नमः ॥२७॥

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surcharged with ochre. My dear ! On observing Him, who was dark like Tamal leaves, lifting the Earth, on the point of His white tusk with the sportiveness of an elephant, sages led by Brahma, extolled His Divinity with Vedic hymns with folded hands. 11–21

The Sages said : Invincible Lord ! You are manifest in ritual sacrifices. We bow to you, while you are shaking your body, which is an embodiment of this incarnation of a boar on purpose. Ritual sacrifices are reposing in your hair. God ! Your this figure and body which is the personification of ritual sacrifices, is difficult to be seen by wicked persons. Vedic meters repose in your skin. Kusha grass reposes in your hair. Clarified butter reposes in your eyes the four functions of ritual sacrifices repose in your feet. Lord ! The laddle used for offering oblations in ritual sacrifices in your trunk, the small laddle in your nostrils, Ida (plate for serving remnauls of oblations for eating) in your belly, Chamases (cups for soma juice) in your ear-holes, Prashitra (bowl for Brahma's share) in your mouth, Grahas (vessel for Soma plants) in your throat and the Agnihotra sacrifice constitutes your act of chewing. Your incarnation is the Deekshaniya sacrifice and your throat constitutes the triad of Upasad sacrifices. Your two tusks are Prayaniya and Udayániya sacrifices. Your tongue is the pravargya (the divine eagles) sacrifice, your head is the Sabhya fire (to which

स इत्थं भगवानुर्वीं विष्वक्सेनः प्रजापतिः। रसाया लीलयोन्नीतामप्सु न्यस्य ययौ हरिः ॥२८॥
य एवमेतां हरिमेधसो हरेः कथां सुभद्रां कथनीयमायिनः।
शृण्वीत भक्त्या श्रवयेत वोशतीं जनार्दनोऽस्याशु हृदि प्रसीदति ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे वराहप्रादुर्भावानुवर्णने त्रयोदशोऽध्यायः ॥१३॥



अथ चतुर्दशोऽध्यायः

विदुर उवाच

तेनैव तु मुनिश्रेष्ठ हरिणा यज्ञमूर्तिना। आदिदैत्यो हरिण्याक्षो हत इत्यनुशुश्रुम ॥१॥
तस्य चोद्धरतः क्षोणीं स्वदंष्ट्राग्रेण लीलया। दैत्यराजस्य च ब्रह्मन् कस्माद्धेतोरभून्मृधः ॥२॥

मैत्रेय उवाच

साधु वीर त्वया पृष्टमवतारकथां हरेः। यत्त्वं पृच्छसि मर्त्यानां मृत्युपाशविशातनीम् ॥३॥
दितिर्दाक्षायणी क्षत्तर्मारीचं कश्यपं पतिम्। अपत्यकामा चकमे सन्ध्यायां हृच्छयार्दिता ॥४॥
इष्ट्वाग्निजिह्वं पयसा पुरुषं यजुषां पतिम्। निम्लोचत्यर्क आसीनमग्न्यगारे समाहितम् ॥५॥

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no oblations have been given) and Avasathya fire (to which offerings are being made) and the bricks of the altar are your five life-breaths. The Soma juice is your semen. The three ritual sacrifices, which are being performed in the morning at mid-day, and in the evening constitute the three stages of your life. The seven sacrifices (Agnishtoma, Atyagnishtoma, Uktha, Shodashi, Vajapeya, Atiratra and Aptoryama) constitute the primary fluids of your body. All the sacrificial sessions constitute joints of your body and the performance of sacrifices is the constitution of your body. You are the personification of ritual sacrifices performed with Soma juice as well as those that are performed without it. We bow repeatedly to you-the personification of all the Vedic hymns, deities, sacrificial materials and all the ritual sacrifices and activities. Your vision could be had by having recourse to renunciation devotion to God and self restraint and you are the preceptor of true Knowledge. 22–27.

Maitreya said : The all-pervading Master of creations-Hari (Vishnu) placed the Earth, which had been raised by him in a sportive manner, on the oceanic waters and disappeared. 28 [His divinity Janardana (Vishnu–destroyer of the demon named Jana) would be quickly delighted in His heart with whomsoever, who hears or recites with devotion this auspicious account of the sacrifice of Hari (Vishnu) whose Maya is alluring. 29.

Thus ends chapter thirteenth of Book III

दितिरुवाच

एष मां त्वत्कृते विद्वन् काम आत्तशरासनः। दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः ॥९॥
अथ मे कुरु कल्याण कामं कञ्जविलोचन। आर्तोपसर्पणं भूमन्नमोघं हि महीयसि ॥१०॥
इति तां वीर मारीचः कृपणां बहुभाषिणीम्। प्रत्याहानुनयन् वाचा प्रवृद्धानङ्गकश्मलाम् ॥११॥
एष तेऽहं विधास्यामि प्रियं भीरु यदिच्छसि। तस्याः कामं न कः कुर्यात्सिद्धिस्त्रैवर्गिकी यतः ॥१२॥
सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान्। व्यसनार्णवमत्येति जलयानैर्यथार्णवम् ॥१०॥
यामाहुरात्मनो ह्यर्धं श्रेयस्कामस्य मानिनि। यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः ॥११॥
यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः। वयं जयेम हेलाभिर्दस्यून्दुर्गपतिर्यथा ॥१२॥
न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि। अप्यायुषा वा कात्स्न्येन ये चान्ये गुणगृध्नवः ॥१३॥
एषा घोरतमा वेला घोराणां घोरदर्शना। चरन्ति यस्यां भूतानि भूतेशानुचराणि ह ॥१४॥
एतस्यां साध्वि सन्ध्यायां भगवान् भूतभावनः। परीतो भूतपर्षद्भिर्वृषेणाटति भूतराट् ॥१५॥

CHAPTER XIV

Vidura said : Eminent sage ! We have heard that primordial demon-Hiranyaksha-had been killed by the same His Divinity Hari (Vishnu) who is the personification of ritual sacrifices, when He was raising the Earth with His tusk in a sportive manner. Spiritual sage ! What was the reason that led to the fight ? 1–2

Maitreya replied : Eminent Vidura ! It is "good that you have asked me about the account of the incarnation of Hari (Vishnu). What you are asking me is such as would destroy the fetters of death of mortals. Vidura ! Diti—daughter of Daksha who was desirous of having a child and was afflicted by Cupid, approached her husband Kashyapa, son of Mareechi—for sexual knowledge one evening when the Sun was about to set and when he was sitting composed in the hall of sacrificial fire after having offered oblations of milk-pudding *to the presiding deity of Yajurveda, to whom the sacrificial fire is* his tongue. 3–5

Diti said : Sage ! Cupid, having taken up his bow, has invaded me and has been afflicting poor me, like an elephant attacking a banana plant. My lotus eyed propitious lord fulfil my craving, since approach by the afilicted to a great man is not fruitless. Vidura ! The son of Mareechi (Kashyapa) replied the poor gerrulous woman, who was distressed on account of excessive passion with a pursuasive speech : "Timid woman : I will do what you desire and like. Who will not comply with the desire of his wife from whom he gets the three-fold advantage of

मैत्रेय उवाच

सैवं संविदिते भर्त्रा मन्मथोन्मथितेन्द्रिया । जग्राह वासो ब्रह्मर्षेर्वृषलीव गतत्रपा ॥१६॥
स विदित्वाथ भार्यायास्तं निर्बन्धं विकर्मणि । नत्वा दिष्टाय रहसि तयाथोपविवेश ह ॥१७॥
अथोपस्पृश्य सलिलं प्राणानायम्य वाग्यतः । ध्यायञ्जजाप विरजं ब्रह्म ज्योतिः सनातनम् ॥१८॥
दितिस्तु व्रीडिता तेन कर्मावद्येन भारत । उपसंगम्य विप्रर्षिमधोमुख्यभ्यभाषत ॥१९॥

दितिरुवाच

मा मे गर्भमिमं ब्रह्मन् भूतानामृषभो वधीत् । रुद्रः पतिर्हि भूतानां यस्याकरवमंहसम् ॥२०॥

religious merit; economic stability and temporal pleasure? A man having a wife helps followers of all orders of life (orders of calibates, house-holders, those who have retired to forest and recluses) to cross the ocean of miseries and he himself crosses the same by his house-holders' order; like one crossing one ocean in a sea going vessel Selfrespecting woman! Lady of my house! Either I or others, who are desirous of their welfare and who appreciate merits, are not able to complete in their whole short life span with you woman whom learned men call the better-half of man. By placing his own yoke on her, a man moves about without anxiety. By resorting to her, we-men-vanquish, as if in a sport, the enemies in the form of organs of senses, which are unconquerable by followers of other orders of life, just as a commandant of a castle vanquishes bandits. The present time is, however, most terrific and frightful in appearance, goblins-followers of the lord of all creatures (Shiva) move about at this time Pious woman! Shiva—the Lord and protector of all creatures—moves about on his bull at this time of the evening twilight, surrounded by hosts of goblins. 6-15

Maitreya said : The sensual organs of the woman had been, however, sorely oppressed by cupid. When, therefore, she was told this by her husband, she caught the dhoti of the spiritual sage like a shameless prostitute. Having realized the resolve of his wife for the sinful act, he bowed to destiny and lay with her in privacy. Thereafter, he touched water, restrained his breath and controlled his speech. Then, he concentrated on the Divine spirit and muttered the name of the perpetual divine light, without attachment. Scion of Bharata dynasty! Ditti, who was struck with shame due to her censurable behaviour, approached the Brahminic sage with a downcast face and told him as under: 16-19

Spiritual sage! May Rudra (Shiva) the overlord of creatures—whom I have sinned against, not destroy my this embryo. 20

कश्यप उवाच

अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत । मन्निदेशातिचारेण देवानां चातिहेलनात् ॥२१॥
भविष्यतस्तवाभद्रावभद्रे जाठराधमौ । लोकान् सपालांस्त्रींश्चण्डि मुहुराक्रन्दयिष्यतः ॥२२॥
प्राणिनां हन्यमानानां दीनानामकृतागसाम् । स्त्रीणां निगृह्यमाणानां कोपितेषु महात्मसु ॥२३॥
तदा विश्वेश्वरः क्रुद्धो भगवाँल्लोकभावनः । हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वधृक् ॥२४॥
कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् । भगवत्युरुमानाच्च भवे मय्यपि चादरात् ॥२५॥
पुत्रस्यैव तु पुत्राणां भवितैकः सतां मतः । गास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् ॥२६॥

अन्तर्बहिश्चामलमब्जनेत्रं स्वपूरुषेच्छानुगृहीतरूपम् ।
पौत्रस्तव श्रीललनाललामं द्रष्टा स्फुरत्कुण्डलमण्डिताननम् ॥२७॥

मैत्रेय उवाच

श्रुत्वा भागवतं पौत्रममोदत दितिर्भृशम् । पुत्रयोश्च वधं कृष्णाद्विदित्वाऽऽसीन्महामनाः ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे दितिकश्यपसंवादे चतुर्दशोऽध्यायः ॥१४॥



Kashyapa said : Inauspicious woman ! As the consequence of thy disobedience to my order and thy momentary lapse, thou shalt give birth to two obstinate and wicked sons. Passionate woman ! They shall terrorize people of the three worlds and their rulers. When magnanimous men will be enraged at the killing of poor innocent animals and kidnapping of women by them, the overlord of the universe, who is the protector of people, shall kill them, as Indra destroyed mountains, since you have become regretful and sorry on properly pondering over the matter, and since you have great reverence for His Divinity God Shiva and for me, one of thy grand-sons shall be held in respect by saintly persons. People shall sing his glory, which would equal that of His Divinity. Besides, thy grand-son shall have vision of His Divinity Vishnu, who is within and without, has lotus-like eyes, takes incarnations for complying with requests of His devotees, is an ornament to the beauty of goddess Laxmi and whose face is decked with tremulous ear-rings. 21-27

Maitreya said : When she heard that her grand-son shall be a devotee of His Divinity Vishnu and learnt that her two sons shall be killed by Vishnu, large-hearted Aditi was extremely delighted. 28

Thus ends chapter fourteenth of Book III



अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोहनं दितिः । दधार वर्षाणि शतं शङ्कमाना सुरार्दनात् ॥१॥
लोके तेन हतालोके लोकपाल हतौजसः । न्यवेदयन् विश्वसृजे ध्वान्तव्यतिकरं दिशाम् ॥२॥

देवा ऊचुः

तम एतद्विभो वेत्थ संविग्ना यद्वयं भृशम् । न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्त्मनः ॥३॥
नमो विज्ञानवीर्याय माययेदमुपेयुषे । गृहीतगुणभेदाय नमस्तेऽव्यक्तयोनये ॥४॥

ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः । चेरुर्विहायसा लोकाँल्लोकेषु विगतस्पृहाः ॥५॥
त एकदा भगवतो वैकुण्ठस्यामलात्मनः । ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ॥६॥
वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः । येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ॥७॥
यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः । सत्त्वं विष्टभ्य विरजं स्वानां नो मृडयन् वृषः ॥८॥

CHAPTER XV

Maitreya continued: Suspecting trouble from the deities, Diti bore for a hundred years the foetus constituted of the lustrous semen of the Prajapati (Kashyapa), which was capable of destroying the might of enemies, when, however, light was destroyed in the world (by the presence of the foetus in Diti's womb), the guardians of the quarters, whose lustre also had been eclipsed, reported the extensive darkness to the creator of the universe (Brahma). 1–2

The deities said: Lord! You know about the darkness which has caused us extreme anxiety. Nothing is beyond your cognizance, since you are not affected by the efflux of time. We bow to you. Your strength consists of knowledge. You have assumed the present body, and have resorted to the quality of Rajas on account of Maya. The cause of your birth is, however, not known. We bow to you. 3-4

Brahma said: My spiritual sons–Sanaka and others–who are your ancestors and who have no desires, used to move among people while travelling in the sky. Once, these sinless sages went to "Vaikuntha" mansion of Lord Vaikuntha (Vishnu) to which all people bow. All persons there have the form of Vaikuntha and are engrossed in propitiating Hari (Vishnu) in a righteous manner without any motive of self-interest. The Primodial Divinity there, who could be known by recourse to Vedas and who resorts (only) to the quality of Sattwa, has made

यत्र नैःश्रेयसं नाम वनं कामदुघैर्द्रुमैः। सर्वर्तुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत् ॥९॥
तद्विश्वगुर्वधिकृतं भुवनैकवन्द्यं दिव्यं विचित्रविबुधाग्र्यविमानशोचिः।
आपुः परां मुदमपूर्वमुपेत्य योगमायाबलेन मुनयस्तदथो विकुण्ठम् ॥१०॥
तस्मिन्नतीत्य मुनयः षडसज्जमानाः कक्षाः समानवयसावथ सप्तमायाम्।
देवावचक्षत गृहीतगदौ परार्ध्यकेयूरकुण्डलकिरीटविटङ्कवेषौ ॥११॥
तान् वीक्ष्य वातरसनांश्चतुरः कुमारान् वृद्धान्दशार्धवयसो विदितात्मतत्त्वान्।
वेत्रेण चास्खलयतामतदर्हणांस्तौ तेजो विहस्य भगवत्प्रतिकूलशीलौ ॥१२॥
ताभ्यां मिषत्स्वनिमिषेषु निषिध्यमानाः स्वर्हत्तमा ह्यपि हरेःप्रतिहारपाभ्याम्।
ऊचुः सुहृत्तमदिदृक्षितभङ्ग ईषत्कामानुजेन सहसा त उपप्लुताक्षाः ॥१३॥

मुनय ऊचुः

को वामिहैत्य भगवत्परिचर्ययोच्चैस्तद्धर्मिणां निवसतां विषमः स्वभावः।
तस्मिन् प्रशान्तपुरुषे गतविग्रहे वां को वाऽऽत्मवत्कुहकयोः परिशङ्कनीयः ॥१४॥

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the quality of Rajas ineffective. He is the personification of righteousness, gives delight to his devotees and resides in that mansion. There is a park named "Nihshreyasa" (absolute bliss), which is the personification of absolution. It is bright and has desire yielding trees, which yield products (foliage, flowers and fruits) of all seasons. On reaching, with their yogic power, "Vaikuntha," which is presided only by the spiritual preceptor of the universe, which is the only venerable object in the three worlds, which is divine and appears bright on account of the presence of aerial chariots of various types belonging to leading deities, the sages were extremely delighted. Having crossed seven of its halls without feeling any attachment for them, the sages saw near the seventh hall two deities, of equal age, were armed with maces and wore costly bright attire, invaluable bracelets, ear rings and crowns. On seeing the four boyish sages, who were naked and who appeared only five years old, though they were aged, and who had spiritual knowledge, the two deities whose behaviour was averse to the Lord, laughed at them and obstructed them with their maces, though they were undeserving of such treatment. Though they were highly venerable, they were thus obstructed in their desire to have audience with their dearest Lord by the two chiefs of door-keepers of Hari (Vishnu). Thereupon, their eyes became red and they addressed them as under: 5-13

The sages said : How is it that you have such rough manners though you are living among deities who have developed the same disposition as His Divinity himself by serving Him? Who deserves to be suspected

न ह्यन्तरं भगवतीह समस्तकुक्षावात्मानमात्मनि नभो नभसीव धीराः ।
पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं व्युत्पादितं ह्युदरभेदिभयं यतोऽस्य ॥१५॥
तद्वाममुष्य परमस्य विकुण्ठभर्तुः कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम् ।
लोकानितो व्रजतमन्तरभावदृष्ट्या पापीयसस्त्रय इमे रिपवोऽस्य यत्र ॥१६॥
तेषामितीरितमुभाववधार्य घोरं तं ब्रह्मदण्डमनिवारणमस्त्रपूगैः ।
सद्यो हरेरनुचरावुरु बिभ्यतस्तत्पादग्रहावपततामतिकातरेण ॥१७॥
भूयादघोनि भगवद्भिरकारि दण्डो यो नौ हरेत सुरहेलनमप्यशेषम् ।
मा घोऽनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेदिह तु नौ व्रजतोरधोऽधः ॥१८॥
एवं तदैव भगवानरविन्दनाभः स्वानां विबुध्य सदतिक्रममार्यहृद्यः ।
तस्मिन् ययौ परमहंसमहामुनीनामन्वेषणीयचरणौ चलयन् सहश्रीः ।
तं त्वागतं प्रतिहृतौपयिकं स्वपुम्भिस्तेऽचक्षताक्षविषयं स्वसमाधिभाग्यम् ॥१९॥ *

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by you rogues with regard to the extremely tranquil Lord, who has (moreover) no ego about his body? Self-possessed persons do not entertain any distinction between themselves and His Divinity. Since the whole universe reposes in his belly like the sky in the etherial fluid pervading the whole universe Though you bear the guise of deities, why did you think we were nursing within us the intention of causing harm to Him? We are, therefore, thinking of what is best for you two in this matter. You are weak in intelligence, though you are serving the great Lord of Vaikuntha Since, therefore, you entertain a feeling of distinction between different persons, you two should go from here to the world of sinful people, where the three enemies in the form of desire, anger and cupidity pervade. 14 16

When the two servants of Hari (Vishnu) pondered over the terrible curse of the Brahmins, which was incapable of being warded off by the best of means, they were alarmed and fell at their feet with extreme timidity. They said: The punishment meted out by your Reverends to us would completely destroy our entire sin consisting of contempt of venerable persons May we, however, not be overcome by infatuation causing obliteration of the remembrance of His Divinity, when we go down (to the world of humans) by dint of your curse 17-18

At this very jucture, His Divinity from whose navel the lotus of creation had sprung up to whom saintly persons are dear and who had observed the irreverance shown to the saintly persons, came up there in company of (His consort) Laxmi on foot which are sought after by recluses of the highest religious order and great sages.

कुमारा ऊचुः

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां त्वं सोऽद्यैव नो नयनमूलमनन्त राद्धः ।
यर्ह्येव कर्णविवरेण गुहां गतो नः पित्रानुवर्णितरहा भवदुद्भवेन ॥२०॥
कामं भवः स्ववृजिनैर्निरयेषु नः स्ताच्चेतोऽलिवद् यदि नु ते पदयो रमेत ।
वाचश्च नस्तुलसिवद् यदि तेऽङ्घ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ।
तस्मा इदं भगवते नम इद्विधेम योऽनात्मनां दुरुदयो भगवान् प्रतीतः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे जयविजययोः सनकादिशापो नाम पञ्चदशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

श्रीभगवानुवाच

एतौ तौ पार्षदौ मह्यं जयो विजय एव च । कदर्थीकृत्य मां यद्वो बह्वक्रातामतिक्रमम् ॥१॥
यस्त्वेतयोर्धृतो दण्डो भवद्भिर्मामनुव्रतैः । स एवानुमतोऽस्माभिर्मुनयो देवहेलनात् ॥२॥
तद्वः प्रसादयाम्यद्य ब्रह्म दैवं परं हि मे । तद्धीत्यात्मकृतं मन्ये यत्स्वपुम्भिरसत्कृताः ॥३॥
यन्नामानि च गृह्णाति लोको भृत्ये कृतागसि । सोऽसाधुवादस्तत्कीर्तिं हन्ति त्वचमिवामयः ॥४॥

They (the Sanatkumara brothers) saw before their eyes His Divinity, who was the lucky fruition of their concentration on the Supreme Being though He was followed by His retinue, He was without the usual paraphernalia. 19

The Sanatkumara brothers said : Venerable Lord of Eternity ! You remain obscure to wicked persons, though you repose in their hearts, but you are present before our eyes. Since you have been described by our father (Brahma) who is born of you, you have already penetrated the recesses of our hearts, through the holes of ears. If our minds were to rest at your feet like a bee, if our speech were to consist of glorification of your feet like the holy basil, and if the holes of our ears were to be filled with the multitude of your merits, let us varily be born even in hell on account of our sins We, therefore, offer our obeisance to your worship. Though you are not capable of being seen by the wicked, you have come before us. 20-21

Thus ends chapter fifteenth of Book III

CHAPTER XVI

His Divinity said : That these two attendants-Jaya and Vijaya-have offended you so much virtually amounts to contempt of Myself Sages ! The punishment inflicted on them by you has My approval, since you

येषां विभर्म्यहमखण्डविकुण्ठयोगमायाविभूतिरमलाङ्घ्रिरजः किरीटैः ।
विप्रांस्तु को न विषहेत यदर्हणाम्भः सद्यः पुनाति सहचन्द्रललामलोकान् ॥५॥

ऋषय ऊचुः

न वयं भगवन् विद्मस्तव देव चिकीर्षितम् । कृतो मेऽनुग्रहश्चेति यदध्यक्षः प्रभाषसे ॥६॥
ब्रह्मण्यस्य परं दैवं ब्राह्मणाः किल ते प्रभो । विप्राणां देवदेवानां भगवानात्मदैवतम् ॥७॥
त्वत्तः सनातनो धर्मो रक्ष्यते तनुभिस्तव । धर्मस्य परमो गुह्यो निर्विकारो भवान्मतः ॥८॥
तरन्ति ह्यञ्जसा मृत्युं निवृत्ता यदनुग्रहात् । योगिनः स भवान् किंस्विदनुगृह्येत यत्परैः ॥९॥

यं वानयोर्दममधीश भवान् विधत्ते वृत्तिं नु वा तदनुमन्महि निर्व्यलीकम् ।
अस्मासु वा य उचितो ध्रियतां स दण्डो येऽनागसौ वयमयुङ्क्ष्महि किल्बिषेण ॥१०॥

are My devotees and since their action virtually amounts to contempt of Gods. I am, therefore, propitiating you, since Brahmins are highest objects of veneration to Me. I consider the disrespect shown by My servants as having been caused by Myself. That people mention names (of masters) when their servants have committed a wrong amounts to a censure of the masters themselves and hurts their good name, like leprosy decaying skin. Who would put up with an offence of Brahmins, the dust of whose pious feet is borne by Me on my diadems, though My prosperity is unlimited due to my Yoga Maya and though the water offered at my feet in obeisance purifies all people including Shankara, who bears the crest of the Moon on his head? 1–5

The sages said : We do not understand what you intend to do when you—our overlord tell us : "You have done a favour to me", though Brahmins are the highest objects of veneration to you. You in turn are the highest object of veneration to Brahmins also and to the lord of Gods. The eternal religion of righteousness is born of you *and is being protected by your incarnation. You are held to be the* secret and undecaying great image of religion. How could you, be an object of favour by others. when even ascetics, who have retired form wordly affairs, overcome death by your grace ? Lord ! We approve without disargeement whatever punishment or reward you award to these two persons Whatever sentence is appropriate may be awarded to us also, since we have attributed guilt to these innocent persons. 6–10

The Lord said : Brahmins ! After having been born in the race of demons, these two attendants shall quickly come back to Me by constant

श्रीभगवानुवाच

एतौ सुरेतरगतिं प्रतिपद्य सद्यः संरम्भसम्भृतसमाध्यनुबद्धयोगौ ।
भूयः सकाशमुपयास्यत आशु यो वः शापो मयैव निमितस्तदवैत विप्राः ॥११॥

ब्रह्मोवाच

अथ ते मुनयो दृष्ट्वा नयनानन्दभाजनम् । वैकुण्ठं तदधिष्ठानं विकुण्ठं च स्वयंप्रभम् ॥१२॥
भगवन्तं परिक्रम्य प्रणिपत्यानुमान्य च । प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम् ॥१३॥
भगवाननुगावाह यातं मा भैष्टमस्तु शम् । मयि संरम्भयोगेन निस्तीर्य ब्रह्महेलनम् ।
प्रत्येष्यतं निकाशं मे कालेनाल्पीयसा पुनः ॥१४॥
द्वाःस्थावादिश्य भगवान् विमानश्रेणिभूषणम् । सर्वातिशयया लक्ष्म्या जुष्टं स्वं धिष्ण्यमाविशत् ॥
तौ तु गीर्वाणऋषभौ दुस्तराद्धरिलोकतः । हतश्रियौ ब्रह्मशापादभूतां विगतस्मयौ ॥१६॥
तावेव ह्यधुना प्राप्तौ पार्षदप्रवरौ हरेः । दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम् ॥१७॥
तयोरसुरयोरद्य तेजसा यमयोर्हि वः । आक्षिप्तं तेज एतर्हि भगवांस्तद् विधित्सति ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे षोडशोऽध्यायः ॥१६॥

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devotion of and concentration on Me, augmented by wrath. Please know that the curse given by you had (in fact) been ordained by Myself. 11

Brahma said: Those sages, having had audience with Lord Vaikuntha – the object of delight to eyes and having seen Vaikuntha – His self-illuminous abode – circumambulated around Him, bowed to Him and returned delighted, extolling the glory of Vishnu. The Lord then told His attendants: " Go away ! Do not entertain any fear May you be happy. You shall again return to my presence in a very short time after passing through the curse of the Brahmins by concentration on Me through wrathful behaviour towards Me. After imparting, these instructions to his door-keepers, His Divinity entered, His mansion, which appears to be adorned by the presence of a number of air chariots, of is the resort of Laxmi (Goddess of wealth) and excels all objects.

The two prominent deities, who had been deprived of their lustre by the unsurmountable curse of the Brahmins and whose pride had left them, fell from Vaikuntha These very prominent attendants of Vishnu have now penetrated the copious and lustrous semen of Kashyapa, which has entered the womb of (his wife) Diti. Your lustre has been eclipsed by the lustre of these demon twins, since His Divinity desires this to happen. 12–18

Thus ends chapter sixteenth of Book III

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्कयोज्झिताः। ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः ॥१॥
दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी। पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ ॥२॥
उत्पाता बहवस्तत्र निपेतुर्जायमानयोः। दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः ॥३॥
सहाचला भुवश्चेलुर्दिशः सर्वाः प्रजज्वलुः। सोल्काश्चाशनयः पेतुः केतवश्चार्तिहेतवः ॥४॥
दृष्ट्वान्यांश्च महोत्पातानतत्तत्त्वविदः प्रजाः। ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्प्लवम् ॥५॥
तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषौ। ववृधातेऽश्मसारेण कायेनाद्रिपती इव ॥६॥
प्रजापतिर्नाम तयोरकार्षीद् यः प्राक् स्वदेहाद् यमयोरजायत।
तं वै हिरण्यकशिपुं विदुः प्रजा यं तं हिरण्याक्षमसूत साग्रतः ॥७॥

CHAPTER XVII

Maitreya said: When the Gods heard about the cause of their calamity, their doubt about it left them. They, therefore, returned to the heaven. Diti too, suspecting danger to her sons (when they were born) gave birth to twins – both sons – after lapse of a complete hundred years, at the behest of her husband. Many phenomena, portending a great calamity to the two worlds (heaven and the earth) occurred in the heaven, on the Earth and in the sky. The Earth, along with mountains, quivered: all the quarters were ablaze; thunderbolts, surcharged with lighting crashed and meteors forboding disaster rose (in the sky). On observing these and other great phenomena forboding calamities, people who did not know the cause thereof, except the Brahmin boys (the Sanatkumar brothers) were frightened and apprehended that a universal deluge would occur. 1–5

The two primordial demons suddenly demonstrated their prowess, as they grew up. Their bodies had the strength of stones, as if they were mountains. Kashyapa, who was one of the proginitors of the human race, gave names to the twins, People knew him who was conceived earlier from his body (i.e. Soman) and was born later as Hiranyakashipu and him who was born earlier Hiranyaksha.

Hiranyakashipu, whom death could not overtake him from anywhere, brought into submission the three worlds, along with their protectors, with his arms, due to a boon obtained from Brahma and became insolent. His affectionate younger brother, while doing what was dear to him went to the heaven, a mace in hand in search of a battle-field, with

चक्रे हिरण्यकशिपुर्दोर्भ्यां ब्रह्मवरेण च । वशे सपालाँल्लोकांस्त्रीनकुतोमृत्युरुद्धतः ॥८॥
हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम् । गदापाणिर्दिवं यातो युयुत्सुर्मृगयन् रणम् ॥९॥
तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम् । भीता निलिल्यिरे देवास्तार्क्ष्यत्रस्ता इवाहयः ॥१०॥
स वै तिरोहितान् दृष्ट्वा महसा स्वेन दैत्यराट् । सेन्द्रान्देवगणान् क्षीबानपश्यन् व्यनदद् भृशम् ॥
ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमानिः स्वनम् । विजगाहे महासत्त्वो वार्धिं मत्त इव द्विपः ॥१२॥

तस्मिन् प्रविष्टे वरुणस्य सैनिका यादोगणाः सन्नधियः ससाध्वसाः ।
अहन्यमाना अपि तस्य वर्चसा प्रधर्षिता दूरतरं प्रदुद्रुवुः ॥१३॥
तत्रोपलभ्यासुरलोकपालकं यादोगणानामृषभं प्रचेतसम् ।
स्मयन् प्रलब्धुं प्रणिपत्य नीचवज्जगाद मे देह्यधिराज संयुगम् ॥१४॥
स एवमुत्सिक्तमदेन विद्विषा दृढं प्रलब्धो भगवानपां पतिः ।
रोषं समुत्थं शमयन् स्वया धिया व्यवोचदङ्गोपशमं गता वयम् ॥१५॥
पश्यामि नान्यं पुरुषात्पुरातनाद् यः संयुगे त्वां रणमार्गकोविदम् ।
आराधयिष्यत्यसुरर्षभेहि तं मनस्विनो यं गृणते भवादृशाः ॥१६॥
तं वीरमारादभिपद्य विस्मयः शयिष्यसे वीरशये श्वभिर्वृतः ।
यस्त्वद्विधानामसतां प्रशान्तये रूपाणि धत्ते सदनुग्रहेच्छया ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे हिरण्याक्षदिग्विजये सप्तदशोऽध्यायः ॥१७॥

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a desire to fight. On seeing him, the gods were frightened like serpents afraid of an eagle and concealed themselves, since his onslaught was unendurable. He wore jingling anklets. When that demon-king discovered that the gods, along with Indra, had made themselves scarce due to the fear of his great prowess and did not see them, he considered them too timid like eunuchs and roared much more. Retiring therefrom, that very powerful demon sportively delved into the deep ocean, which was roaring terribly like an intoxicated elephant plunging into the ocean.

When he entered the ocean, soldiers of Varuna and multitudes of sea monsters were terrorstriken, became despondent, were awe-struck by his prowess and bolted away, afar, even though they had not been struck by him. Approaching there Varun–the king of goblins and the lord of sea-monsters–he singled gently bowed to him tauntingly as if he were a lowly person and told him : " Great King ! Give me fight." The lord of water, who was thus taunted much by the haughty enemy, subdued his wrath, which was engendered by the taunt with understanding and said : " We have taken to control of senses King of demons ! I do not see any one, except the primordial God, who would give thee satisfaction in battle, since though knowest ways of battle. Please, therefore,

अथाष्टादशोऽध्यायः

मैत्रेय उवाच

तदेवमाकर्ण्य जलेशभाषितं महामनास्तद् विगणय्य दुर्मदः ।
हरेर्विदित्वा गतिमङ्ग नारदाद्रसातलं निर्विविशे त्वरान्वितः ।
ददर्श तत्राभिजितं धराधरं प्रोन्नीयमानावनिमग्रदंष्ट्रया ॥१॥
आहैनमेह्यज्ञ महीं विमुञ्च नो रसौकसां विश्वसृजेयमर्पिता ।
न स्वस्ति यास्यस्यनया ममेक्षतः सुराधमासादितसूकराकृते ॥२॥
स तुद्यमानोऽरिदुरुक्ततोमरैर्दंष्ट्राग्रगां गामुपलक्ष्य भीताम् ।
तोदं मृषन्निरगादम्बुमध्याद् ग्राहाहतः सकरेणुर्यथेभः ॥३॥
स गामुदस्तात्सलिलस्य गोचरे विन्यस्य तस्यामदधात्स्वसत्त्वम् ।
अभिष्टुतो विश्वसृजा प्रसूनैरापूर्यमाणो विबुधैः पश्यतोऽरेः ॥४॥

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approach Him whom wilful persons like thee give a challenge. When thou wouldst approach that champion, who assumes various forms with a desire to do favour to good men away for alleviation of persons like thee, thy arrogance shall disappear and thou shalt lie on a hero's bed (i.e. meet with death on the battle-field), surrounded by dogs. 6–17

Thus ends chapter seventeenth of Book III

CHAPTER XVIII

Maitreya said : On hearing what was told him by Varuna, that exceedingly insolent demon of high ambitions disregarded the implied warning. Dear Vidura ! He learnt about the whereabouts of Vishnu from Narada, quickly entered Rasatala (the lowest nether world), saw there the victorious Vishnu upholding the Earth which was being carried on the tip of His tusk and told him : ' Fool ! Put down the Earth. It has been assigned by the Creator of the universe to us, who reside in Rasatal, Ye lovers of the gods you have assumed the form of a boar. You shall not, however, fare well if you will try to escape with it within my sight. 1–2

Though afflicted by the juvelin – like abuses of the enemy, when he observed that the Earth, which was lying on the tip of His tusk, was afraid, He emerged from water, disregarding the affliction, like an elephant, accompanied by his mate struck by an aligator. He placed the Earth on the surface of the water by infusing in it His own vital force from below. He was, thereupon, extolled by the Creator of the Universe. (Brahma) Gods showered flowers on Him within view of His enemy. His Divinity, who was terribly enraged, told the latter,

परानुपक्तं तपनीयोपकल्पं महागदं काञ्चनचित्रदंशम् ।
मर्माण्यभीक्ष्णं प्रतुदन्त दुरुक्तैः प्रचण्डमन्युः प्रहसंस्तं बभाषे ॥५॥

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा युष्मद्विधान्मृगये ग्रामसिंहान् ।
न मृत्युपाशैः प्रतिमुक्तस्य वीरा विकत्थनं तव गृह्णन्त्यभद्र ॥६॥

मैत्रेय उवाच

सोऽधिक्षिप्तो भगवता प्रलब्धश्च रुषा भृशम् । आजहारोल्बणं क्रोधं क्रीड्यमानोऽहिराडिव ॥७॥
सृजन्नमर्षितः श्वासान्मन्युप्रचलितेन्द्रियः । आसाद्य तरसा दैत्यो गदयाभ्यहनद्धरिम् ॥८॥
भगवांस्तु गदावेगं विसृष्टं रिपुणोरसि । अवञ्चयत्तिरश्चीनो योगारूढ इवान्तकम् ॥९॥
एवं गदाभ्यां गुर्वीभ्यां हर्यक्षो हरिरेव च । जिगीषया सुसंरब्धावन्योन्यमभिजघ्नतुः ॥१०॥

आसन्नशौण्डीरमपेतसाध्वसं कृतप्रतीकारमहार्यविक्रमम् ।
विलक्ष्य दैत्यं भगवान् सहस्रणीर्जगाद नारायणमादिसूकरम् ॥११॥

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who had put on gold ornaments, was armed with a mace, was wearing a brilliant gold armour, was terribly wounding His vitals and was chasing Him, as if he were smiling 3-5

His Divinity said : Inauspicious demon ! It is true that we are an acquatic animal. We are, therefore, in seareh of dogs like you. Brave men do not mind censures of persons, who have been caught in the ncose of death (like you). 6

Maitreya said : When he was thus taunted and much ridiculed by His Divinity, he grew fierce with wrath like a cobra, which is goaded to sport. His senses of perception being agitated, he breathed heavily, became intolerant, hurriedly approached Vishnu and struck Him with his mace. His Divinity, however, parried the blow of the mace aimed by the enemy like a Yogi (contemplative ascetic) evading death. Hiranyaksha and Hari (Vishnu), both of whom were wrathful, thus struck each other with their heavy maces with the desire of scoring victory. Observing that the demon, who had become haughty, was fearless, was offering opposition and had dauntless heroism, Lord Brahma, the leader of thousands of sages, told Narayana-the Primordial Boar, as under : 7-11

Brahma said : Your Divinity ! This demon has sinned against Gods, who have approached your feet, and against Brahmins, cows and innocent creatures. He afflicts them, causes them fear, and indulges in wicked activities. Since he has obtained a boon from me, he has become matchless. He has, therefore, been loafing about in search of an adversary like a

ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम् । विप्राणां सौरभेयीणां भूतानामप्यनागसाम् ॥१२॥
आगस्कृद्भयकृद्दुष्कृदस्मद्राद्धवरोऽसुरः । अन्वेषन्नप्रतिरथो लोकानटति कण्टकः ॥१३॥
मैनं मायाविनं दृप्तं निरङ्कुशमसत्तमम् । आक्रीड बालवद् देव यथाऽऽशीविषमुत्थितम् ॥१४॥
अधुनैषोऽभिजिन्नाम योगो मौहूर्तिको ह्यगात् । शिवाय नस्त्वं सुहृदामाशु निस्तर दुस्तरम् ॥१५॥
॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे हिरण्याक्षवधऽष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

मैत्रेय उवाच

अवधार्य विरिञ्चस्य निर्व्यलीकामृतं वचः । प्रहस्य प्रेमगर्भेण तदपाङ्गेन सोऽग्रहीत् ॥१॥
ततः सपत्नं मुखतश्चरन्तमकुतोभयम् । जघानोत्पत्य गदया हनावसुरमक्षज ॥२॥
सा हता तेन गदया विहता भगवत्करात् । विघूर्णितापतद्रेजे तदद्भुतमिवाभवत् ॥३॥

thorn in the flesh Please do not, therefore, deal with him sportively like a child sporting with a serpent, since he has mystic powers is arrogant, uncontrollable and wicked There is now the auspicious planetary juncture called Abhijit Please overpower him in the duel, kill him and restore people to happiness 12–15

Thus ends chapter eighteenth of Book III



CHAPTER XIX

Maitreya said On hearing the guileless and nectar-sweet request of Brahma, His Divinity smiled and concurred with it with a si[de]-long wink, pregnant with affection Thereafter His Divinity, who had emerged from the nostrils of Brahma, lept and struck His adversary the demon who was then moving about in front of Him, and who did not entertain fear from anywhere, with His mace on his chin The latter hit the mace with his own mace so that His Divinity whirled and dropped down This episode was indeed, a marvel Though the demon thus got a chance, he did not strike His Divinity, who was then without a weapon, having regard to the laws of war, but angered Him

Then, he had recourse to mystic illusions to confuse Vishnu, who is Himself the master of mystic illusions On seeing this the worlds were terrified and apprehended that they were about to be extinct Terrific winds blew, dust raised by them created darkness and stones rained from

स तदा लब्धतीर्थोऽपि न बबाधे निरायुधम् । मानयन् स मृधे धर्मं विष्वक्सेनं प्रकोपयन् ॥४॥
अथोरुधासृजन्मायां योगमायेश्वरे हरौ । यां विलोक्य प्रजास्त्रस्ता मेनिरेऽस्योपसंयमम् ॥५॥
प्रववुर्वायवश्चण्डास्तमः पांसवमैरयन् । दिग्भ्यो निपेतुर्ग्रावाणः क्षेपणैः प्रहिता इव ॥६॥
बहुभिर्यक्षरक्षोभिः पत्त्यश्वरथकुञ्जरैः । आततायिभिरुत्सृष्टा हिंस्रा वाचोऽतिवैशसाः ॥७॥
प्रादुष्कृतानां मायानामासुरीणां विनाशयत् । सुदर्शनास्त्रं भगवान् प्रायुङ्क्त दयितं त्रिपात् ।
करेण कर्णमूलेऽहन् यथा त्वाष्ट्रं मरुत्पतिः ॥८॥

स आहतो विश्वजिता ह्यवज्ञया परिभ्रमद्गात्र उदस्तलोचनः ।
विशीर्णबाह्वङ्घ्रिशिरोरुहोऽपतद् यथा नगेन्द्रो लुलितो नभस्वता ॥९॥
यं योगिनो योगसमाधिना रहो ध्यायन्ति लिङ्गादसतो मुमुक्षया ।
तस्यैष दैत्यऋषभः पदाहतो मुखं प्रपश्यंस्तनुमुत्ससर्ज ह ॥१०॥

देवा ऊचुः

नमो नमस्तेऽखिलयज्ञतन्तवे स्थितौ गृहीतामलसत्त्वमूर्तये ।
दिष्ट्या हतोऽयं जगतामरुन्तुदस्त्वत्पादभक्त्या वयमीश निर्वृताः ॥११॥

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the quarters, as if discharged with catapults. Several Yakshas and demons constituting infantry, chariot-riding warriors and elephant-riding warriors, yelled mortal and terrific war cries in their offensive. His Divinity thereupon discharged His favourite Sudarshan disc-missile, which destroyed the demonic mystic illusions which had appeared and struck the demon *on the base of his ear with a fisticuff, just as Indra had struck the son* of Twashtri with his thunderbolt. Struck by the conqueror of the universe (Varaha-incarnation of Vishnu) with disdain his body whirled about, his pupils came out, his arms and legs were cut off, his hair became dishevalled and he fell down. The leader of the demons was thus struck with His feet by His Divinity, on which Yogis (contemplative ascetics) concentrate with Yogic posture in solitude with the desire of salvation from the unreal subtle body. His soul left his body, while he was looking at the face of His Divinity. 1–10

The Deities said: We bow to thee, thou art the central theme of all religious sacrifices. Thou hast assumed the form of the quality of pure sublimity Lord! It is good that thou hast killed *this demon*, who had been tormenting the worlds. We have been freed from anxiety by thy grace. 11

Maitreya said: Having thus killed Hiranyaksha of invincible prowess, Vishnu-the primordial Boar – repaired to His Vaikuntha, which is ever jubilant while he was being extolled by Brahma and the other deities.

मैत्रेय उवाच

एवं हिरण्याक्षमसह्यविक्रमं स सादयित्वा हरिरादिसूकरः ।
जगाम लोकं स्वमखण्डितोत्सवं समीडितः पुष्करविष्टरादिभिः ॥१२॥
एतन्महापुण्यमलं पवित्रं धन्यं यशस्यं पदमायुराशिषाम् ।
प्राणेन्द्रियाणां युधि शौर्यवर्धनं नारायणोऽन्ते गतिरङ्ग शृण्वताम् ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे हिरण्याक्षवधो नाम एकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

विदुर उवाच

प्रजापतिपतिः सृष्ट्वा प्रजासर्गे प्रजापतीन् । किमारभत मे ब्रह्मन् प्रब्रूह्यव्यक्तमार्गवित् ॥१॥
ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः । ते वै ब्रह्मण आदेशात्कथमेतदभावयन् ॥२॥

Soota said: Brahmin! Having heard about the exploit of His Divinity, narrated by Maitreya, Vidura, great devotee of Vishnu, was extremely delighted. This account yields great merit. It is sanctifying, sacred and blissful. It lends glory. It is a repository of all blessings. Dear me! It protects life and organs of senses and enhences bravery in battle. At the time of death, Narayana (Vishnu) becomes the refuge of those who hear this account. 12–13

Thus ends chapter ninteenth of Book III

CHAPTER XX

Shaunaka asked: What else did Vidura, who was a great devotee of His Divinity, whose exclusive friend was Krishna, who had resigned himself to the Krishna who dwells in the hearts of all, who was a follower of His Divinity's devotees and who had been purified by having had visited places of pilgrimage, ask when he approached Maitreya, who was the foremost among spiritual men and had his seat in Kushavarta?

Soota replied that Vidura had asked Maitreya: "Spiritual Master! You know the ways of the unmanifest Supreme Spirit. Please tell me what task did the lord of the deities, who was presiding over creation, commence after creating these deities at the creation? How did Mareechi and other sages and selfborn Manu procreate this world at the command of Brahma? 1–2

मैत्रेय उवाच

तस्य नाभेरभूत्पद्मं सहस्रार्कोरुदीधिति । सर्वजीवनिकायौको यत्र स्वयमभूत्स्वराट् ॥३॥
ससर्जच्छाययाविद्यां पञ्चपर्वाणमग्रतः । तामिस्रमन्धतामिस्रं तमो मोहो महातमः ॥४॥
विससर्जात्मनः कायं नाभिनन्दंस्तमोमयम् । जगृहुर्यक्षरक्षांसि रात्रिं क्षुत्तृट्समुद्भवाम् ॥५॥
क्षुत्तृड्भ्यामुपसृष्टास्ते तं जग्धुमभिदुद्रुवुः । मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तृडर्दिताः ॥६॥
देवस्तानाह संविग्नो मा मां जक्षत रक्षत । अहो मे यक्षरक्षांसि प्रजा यूयं बभूविथ ॥७॥
देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् । ते अहार्षुर्देवयन्तो विसृष्टां तां प्रभामहः ॥८॥
प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना । कान्त्या ससर्ज भगवान् गन्धर्वाप्सरसां गणान् ॥९॥
सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्द्रिणा । निद्रामिन्द्रियविक्लेदो यया भूतेषु दृश्यते ॥१०॥
सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत् । तेभ्योऽददात्तमात्मानमन्तर्धानाख्यमद्भुतम् ॥

Maitreya said : A lotus having the brilliance of a thousand suns sprouted forth from the navel of His Divinity (Vishnu) from which Brahma – the Supreme being himself, who is the source of multitudes of all creatures, had taken birth. In the beginning he created from his shadow, five entities of Maya viz, Tamisra, Andha Tamisra, Tamas, Moha and Maha Tamas. He did not, however, like his this body, since it was composed of darkness He, therefore, abandoned it. Ghosts and demons availed themselves of this body, which constituted night and was born of hunger and thirst. Having been overcome by thirst and hunger, they rushed upon Brahma himself in order to devour him. Distressed by hunger and thirst, they said : " Do not spare him. Devour him ! " Terrified at this, Brahma told them : " Do not devour me. Spare me, Oh ghosts and demons ! You are my offsprings."

Whichever bright creations the lustrous Brahma created thereafter, mainly with his lustre, are the deities While diverting themselves, they took up the lustrous body, which had been abandoned by Brahma, This is "day". 3-8

Lord Brahma also created multitudes of Gandharvas (divine minstrels) and Apsaras (divine nymphs) with his beauty. The Lord created goblins and devils with his drowsiness The latter took up the yawning of Brahma their body. This constituted night, whereby relaxation of organs of perception is observed in creatures. Thereafter, he created Siddhas (accomplished souls) and Vidyadharas (demi-gods) with his faculty of invisibility and gifted to them the marvellous power of invisibility. Lying down with this body, which was instrumental in enjoyment, he was overcome

देहेन वै भोगवता शयानो बहुचिन्तया। सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्वपुः।
येऽहीयन्तामुतः केशा अहयस्तेऽङ्ग जज्ञिरे ॥१२॥

स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः। तदा मनून् समर्जान्ते मनसा लोकभावनान् ॥१३॥
तेभ्यः सोऽत्यसृजत्स्वीयं पुरं पुरुषमात्मवान्। तान्दृष्ट्वा ये पुरा सृष्टाः प्रशशंसुः प्रजापतिम् ॥१४॥
तपसा विद्यया युक्तो योगेन सुसमाधिना। ऋषीनृषिर्हृषीकेशः ससर्जाभिमताः प्रजाः ॥१५॥
तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः। यत्तत्समाधियोगर्द्धितपोविद्याविरक्तिमत् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विंशोऽध्यायः ॥२०॥

अथैकविंशोऽध्यायः

विदुर उवाच

स्वायम्भुवस्य च मनोर्वंशः परमसम्मतः। कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः ॥१॥
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै। यथाधर्मं जुगुपतुः सप्तद्वीपवतीं महीम् ॥२॥

with anxiety, caused by absence of progress in creation. He, therefore, abandoned that body in anger. Dear Vidura! The hair of his body, which then fell off, became *serpents*. 9–12

At last, when Brahma considered that he had achieved his object, he created Manus, who were capable of creating mankind, with his mind. The supreme spirit gifted to them his own body having human form. On seeing them, those, who had been created before, praised the Creator. Brahma, who is wise, controls his organs of senses and who is equipped with penance, learning, Yoga and total concentration, created sages, who were his chosen progeny. Brahma gifted to them separately a portior of his own body, consisting of total concentration, Yoga prosperity, penance, knowledge and freedom from passion. 13–16

Thus ends chapter twentieth of Book III

CHAPTER XXI

Vidura said : Please tell me, Sir, about the highly esteemed dynasty of Manu in which progeny increased by sexual union and how Priyavrata and Uttanapada the two sons of the self-born Manu protected the Earth consisting of seven islands with righteousness Sinless sage! You have told me that his daughter, renowned Devahooti was the wife of Kardama, one

तस्य वै दुहिता ब्रह्मन्देवहूतीति विश्रुता। पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ ॥३॥
तस्यां स वै महायोगी युक्तायां योगलक्षणैः। ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद ॥४॥

मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः। सरस्वत्यां तपस्तेपे सहस्राणां समा दश ॥५॥
तावत्प्रसन्नो भगवान् पुष्कराक्ष कृते युगे। दर्शयामास तं क्षत्तः शाब्दं ब्रह्म दधद्वपुः ॥६॥
जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः। गीर्भिस्त्वभ्यगृणात्प्रीतिस्वभावात्मा कृताञ्जलिः ॥७॥

ऋषिरुवाच

जुष्टं बताद्याखिलसत्त्वराशेः सांसिध्यमक्ष्णोस्तव दर्शनान्नः।
यद्दर्शनं जन्मभिरीड्य सद्भिराशासते योगिनो रूढयोगाः ॥८॥
लोकांश्च लोकानुगतान् पशूंश्च हित्वा श्रितास्ते चरणातपत्रम्।
परस्परं त्वद्गुणवादसीधुपीयूषनिर्यापितदेहधर्माः ॥९॥

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of the progenitors of the human race. Please tell me how often did that great Yogi create progeny through that lady, who also was endowed with the attributes of Yoga, since I am eager to hear about this. 1-4

Maitreya replid: When His Holiness Kardama was directed to procreate children, he practised penance on the bank of the Saraswati for ten thousand years. Vidura! It was in the age of Satya that His Divinity lotus-eyed Vishnu was propitiated by him and gave to him the vision of the personification of the Vedas. His desire having been thus fulfilled, he, who had an affectionate heart by nature, was delighted, folded his hands, lay his head on the ground and extolled Him with his speech, as under: 5-7

The sage said: It is a matter of rejoicing that my eyes have attained their object today by the vision of your Divinity, since you are the repose of all creatures. Yogis, who have perfected themselves in the cult of Yoga, hope for a glimpse of this vision in successive births as saints. The life-span of those who have renounced temporal life and of even people of animal nature following worldly men who resort to the protection of the umbrella in the guise of your feet and who pass their physical existence in drinking the intoxicating nectar of mutual discussion of your attributes, is not destroyed by the wheel of time. The latter revolves on the axle of the imperishable Supreme Spirit (Brahma), has thirteen spokes (months including the leap-month in the Hindu calender), 360 forks (days), six felloes (seasons) limitless layers (moments), three hubs (consisting of the winter, the summer and the monsoon) and terrific velocity. It speeds

न तेऽजराक्षभ्रमिरायुरेषां त्रयोदशारं त्रिशतं षष्टिपर्व ।
षण्नेम्यनन्तच्छदि यत्त्रिणाभि करालस्रोतो जगदाच्छिद्य धावत् ॥१०॥
तं त्वानुभूत्योपरतक्रियार्थं स्वमायया वर्तितलोकतन्त्रम् ।
नमाम्यभीक्ष्णं नमनीयपादसरोजमल्पीयसि कामवर्षम् ॥११॥

श्रीभगवानुवाच

विदित्वा तव चैत्यं मे पुरैव समयोजि तत् । यदर्थमात्मनियमैस्त्वयैवाहं समर्चितः ॥१२॥
प्रजापतिसुतः सम्राण्मनुर्विख्यातमङ्गलः । ब्रह्मावर्तं योऽधिवसन् शास्ति सप्तार्णवां महीम् ॥१३॥
स चेह विप्र राजर्षिर्महिष्या शतरूपया । आयास्यति दिदृक्षुस्त्वां परश्वो धर्मकोविदः ॥१४॥
आत्मजामसितापाङ्गीं वयःशीलगुणान्विताम् । मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभो ॥१५॥
या त आत्मभृतं वीर्यं नवधा प्रसविष्यति । वीर्ये त्वदीये ऋषय आधास्यन्त्यञ्जसाऽऽत्मनः ॥१६॥
कृत्वा दयां च जीवेषु दत्त्वा चाभयमात्मवान् । मय्यात्मानं सह जगद् द्रक्ष्यस्यात्मनि चापि माम्
सहाहं स्वांशकलया त्वद्वीर्येण महामुने । तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम् ॥१८॥

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on, enveloping the world. I bow to you Your interest in the fruits of activities has subsided, since you are the Supreme Spirit. You are running the administration of the world with the aid of Maya. Your lotus like feet command reverence. You shower desired objects even on lesser devotees. You are now pleased to give me audience. 8–11

His Divinity Vishnu said : Having known the object for which I have been worshipped by you by restraining organs of your senses, I had already devised a plan ere now. Manu, whose auspicious deeds are well-known, who is performing righteous deeds, who is conscious of his righteous duties and who, residing in Brahmavarta (the region between the Saraswati and the Drishadwati northwest of Delhi) and who rules over the Earth, girdled by the seven oceans, shall come here, accompanied by his queen Shataroopa, day after tomorrow. Sir! He shall offer to you his daughter casting side-long glances with her black pupils. She is of marriageable age, is endowed with character and virtues and is in search of a suitable match. You are deserving of her. She shall give birth to nine issues (daughters) from you and sages shall procreate (sons) through them by their virility. You shall have spiritual knowledge, show mercy towards all creatures, make them free from fear and shall see yourself and the world in Me and shall see Me in yourself. Great Sage! I will then take birth in Devahooti through you and will compose a text on philosophy (Sankhya system). 12–18

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः। जगाम बिन्दुसरसः सरस्वत्या परिश्रितात् ॥१९॥
अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः। आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् ॥२०॥
मनुः स्यन्दनमास्थाय शातकौम्भपरिच्छदम्। आरोप्य स्वां दुहितरं सभार्यः पर्यटन्महीम् ॥२१॥
तस्मिन् सुधन्वन्नहनि भगवान् यत्समादिशत्। उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत् ॥२२॥
यस्मिन् भगवतो नेत्रान्न्यपतन्नश्रुबिन्दवः। कृपया सम्परीतस्य प्रपन्नेऽर्पितया भृशम् ॥२३॥
तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम्। पुण्यं शिवामृतजलं महर्षिगणसेवितम् ॥२४॥
प्रविश्य तत्तीर्थवरमादिराजः सहात्मजः। ददर्श मुनिमासीनं तस्मिन् हुतहुताशनम् ॥२५॥
गृहीतार्हणमासीनं संयतं प्रीणयन्मुनिः। स्मरन् भगवदादेशमित्याह श्लक्ष्णया गिरा ॥२६॥
नूनं चङ्क्रमणं देव सतां संरक्षणाय ते। वधाय चासतां यस्त्वं हरेः शक्तिर्हि पालिनी ॥२७॥
न यदा रथमास्थाय जैत्रं मणिगणार्पितम्। विस्फूर्जच्चण्डकोदण्डो रथेन त्रासयन्नघान् ॥२८॥
तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः। भगवद्रचिता राजन् भिद्येरन् बत दस्युभिः ॥२९॥
अधर्मश्च समेधेत लोलुपैर्व्यङ्कुशैर्नृभिः। शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्ष्यति ॥३०॥
अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः। तद्वयं निर्व्यलीकेन प्रतिपद्यामहे हृदा ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे एकविंशोऽध्याय ॥ २१ ॥

Maitreya said : Having told him this, His Divinity Vishnu departed from the Bindu Sarovar (a lake *of this name*), *situated on the* bank of the Saraswati. After his Divinity departed, the sage resided on the bank of the Bindu Sarovar waiting for that time (appointed by His Divinity). Manu, on his part, mounted his gold chariot and placed his daughter *in it. Travelling the Earth in company of his queen* he reached the hermitage of the sage of equanimous nature on the exact auspicious day, which His Divinity had indicated The spot where tears had dropped from His Divinity, who is surcharged with extreme compassion for his proteges, is named the Bindu Sarovar It receives water from the Saraswati which is sacred, contains wholesome nectar-like water and is resorted to by a number of eminent sages. 19–24

On entering that prominent pilgrim-centre with his daughter, he beheld the sage seated in his hermitage, situated on the bank of the lake after having offered oblations into sacrificial fire. After he had been reverently welcomed and taken his seat, the sage, recollecting the directions of His Divinity, told him in sweet language . "King!" Your tour is meant for protection of the good and destruction of the wicked, since you constitute the protective power of Hari (Vishnu). Mounting your victorious chariot, which is studded with precious stones, and armed

अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

एवमाविष्कृताशेषगुणकर्मोदयो मुनिम्। सव्रीड इव तं सम्राडुपारतमुवाच ह ॥१॥

मनुरुवाच

ब्रह्मासृजत्स्वमुखतो युष्मानात्मपरीप्सया। छन्दोमयस्तपोविद्यायोगयुक्तानलम्पटान् ॥२॥
तत्त्राणायासृजच्चास्मान्दोःसहस्रात्सहस्रपात्। हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते ॥३॥
तव संदर्शनादेव च्छिन्ना मे सर्वसंशयाः। यत्स्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिषोः ॥४॥
दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम्। दिष्ट्या पादरजः स्पृष्टं शीर्ष्णा मे भवतः शिवम्
दिष्ट्या त्वयानुशिष्टोऽहं कृतश्चानुग्रहो महान्। अपावृतैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योशतीर्गिरः ॥६॥
स भवान्दुहितृस्नेहपरिक्लिष्टात्मनो मम। श्रोतुमर्हसि दीनस्य श्रावितं कृपया मुने ॥७॥

with your terrific resplendent bow, if you were not to undertake tours for scaring away sinful persons, all the institutions consisting of religious castes and orders of life, established by His Divinity would be destroyed by infidels. If you become sleepy, uncontrolled greedy men would promote irreligiosity and the worlds, infested by infidels, would meet with annihilation. Now, may I inquire from you the purpose for which you have come so that I may heartily grant it without reserve? 25–31

Thus ends chapter twentyone of Book III

CHAPTER XXII

Maitreya said: The king, the ascedancy of whose virtues and actions had been thus extolled, told the sage, who had resigned from worldly emotions, as if bashfully, as under.

Manu said: His Divinity, Vishnu, who is the very incarnation of the Vedas, has created from his mouth you-Brahmins equipped with penance, learning and Yoga for self-realization. They are devoid of lust. His Divinity, who has a thousand feet, has created us (Kshatriyas the warrior-class) from His thousand arms for your (Brahmins) protection, the sages therefore say that Brahmins are His heart and Kshatriyas are His body. Sir, all my doubts have been severed simply by seeing you, since yourself have lovingly mentioned the duties of protectors It is my good luck that I could see your Reverence since it is difficult for unlucky persons to see you. It is my good luck that I have touched the blissful dust of your feet with my head. It is my good luck that you have given me advice and have thus done me a favour. It is my good luck that I have heard your penetrating speech. Sage! since you are such, you may

प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम। अन्विच्छति पतिं युक्तं वयःशीलगुणादिभिः ॥८॥
तत्प्रतीच्छ द्विजाग्र्येमां श्रद्धयोपहृतां मया। सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु ॥९॥

ऋषिरुवाच

बाढमुद्वोढुकामोऽहमप्रत्ता च तवात्मजा। आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः ॥१०॥
अतो भजिष्ये समयेन साध्वीं यावत्तेजो बिभृयादात्मनो मे।
अतो धर्मान् पारमहंस्यमुख्यान् शुक्लप्रोक्तान् बहु मन्येऽविहिंस्रान् ॥११॥
यतोऽभवद्विश्वमिदं विचित्रं संस्थास्यते यत्र च वावतिष्ठते।
प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः ॥१२॥

मैत्रेय उवाच

सोऽनु ज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम्। तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥१३॥

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condescend to hear the prayer of my humble self, distressed as I am on account *of affection for my daughter. My this daughter, who is sister of* Priyavrata and Uttanapada, desires to have a husband, *suitable in age,* character, virtues etc. Exalted Brahmin ! Please accept her. She has been brought here with confidence. She is quite competent in discharging household duties of your home. 2–9

The sage replied : *It is true that I am desirous of entering into* matrimony and your daughter also has not been given in marriage. This first ceremony of our wedding would, therefore, be appropriate. The only condition is that I will be devoted to the righteous lady till only she conceives through my virile semen. Thereafter, I will reverently resort to the duties of the highest order of recluses, prescribed by His Divinity and curtailing abstinance from injury to others in thought, word or deed. His infinite Divinity from whom the variegated universe has emanated, by whom it is maintained and in whom it merges and who is the overlord of the progenitors of all creatures, would be the final authority for me. 10–12

Maitreya said : When the King learnt about the unambiguous decision of his daughter through his queen, he was delighted and wedded her to the sage, since she was a suitable match for him and was repository of multitudes of virtues. Having thus given his daughter to a suitable man, the King became free from anxiety. He was unab'e, however, to bear separation from her, repeatedly shed tears and exclaimed : "Good mother ! child ! " He moistened the hair of his daughter wiht tears Then, he took leave of the exalted sage and having been permitted by him, the

प्रत्तां दुहितरं सम्राट् सदृक्षाय गतव्यथः। अशक्नुवंस्तद्विरहं मुञ्चन् बाष्पकलां मुहुः।
आसिञ्चदम्ब वत्सेति नेत्रोदैर्दुहितुः शिखाः ॥१४॥
आमन्त्र्य तं मुनिवरमनुज्ञातः सहानुगः। प्रतस्थे रथमारुह्य सभार्यः स्वपुरं नृपः ॥१५॥
बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता। न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ॥१६॥
बर्हिष्मतीं नाम विभुर्यां निर्विश्य समावसत्। तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् ॥१७॥
अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः। शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः ॥
शारीरा मानसा दिव्या वैयासे ये च मानुषाः। भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥१९॥
एतत्त आदिराजस्य मनोश्चरितमद्भुतम्। वर्णितं वर्णनीयस्य तदपत्योदयं शृणु ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे द्वाविंशोऽध्यायः ॥२२॥

अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिमिङ्गितकोविदा। नित्यं पर्यचरत्प्रीत्या भवानीव भवं प्रभुम् ॥१॥
विश्रम्भेणात्मशौचेन गौरवेण दमेन च। शुश्रूषया सौहृदेन वाचा मधुरया च भोः ॥२॥

King got into his chariot with his queen and retinue and started for his metropolis named Barhishmati; which was full of riches of all sorts. The Divine Boar had shed his hair there while shaking His body. It was, therefore, called Barhishmati (Barhis–Kusha grass).

The King who lived in this city, entered his palace, which was capable of soothing afflictions of the three sorts (physical, ordained by gods and spiritual). No part of his reign was barren, since he was passing his time in hearing about exploits of Vishnu meditating on them, composing accounts thereof and reciting them How can physical and mental troubles, caused by destiny or men or worldy calamities cause trouble to one, who has taken resort to Hari (Vishnu)?

I have narrated this marvellous account of Manu—the first King--which deserves to be recited Now, hear the account of his progeny 13-20

Thus ends chapter twentytwo of Book III

CHAPTER XXIII

Maitreya said: Her parents having left her, the pious lady (Devahooti), who was proficient in the interpretation of internal sentiments from external gestures, affectionately served her husband daily like Bhavani (Parvati-consort of God Shiva) serving His Divinity Bhava (Shiva) She gave

विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम् । अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् ॥३॥
कालेन भूयसा क्षामां कर्शितां व्रतचर्यया । प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत् ॥४॥

कर्दम उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः शुश्रूषया परमया परया च भक्त्या ।
यो देहिनामयमतीव सुहृत्स्वदेहो नावेक्षितः समुचितः क्षपितुं मदर्थे ॥५॥
ये मे स्वधर्मनिरतस्य तपःसमाधिविद्यात्मयोगविजिता भगवत्प्रसादाः ।
तानेव ते मदनुसेवनयावरुद्धान् दृष्टिं प्रपश्य वितराम्यभयानशोकान् ॥६॥

मैत्रेय उवाच

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः । विमानं कामगं क्षत्तस्तर्ह्येवाविरचीकरत् ॥७॥
सर्वकामदुघं दिव्यं सर्वरत्नसमन्वितम् । सर्वर्द्ध्युपचयोदर्कं मणिस्तम्भैरुपस्कृतम् ॥८॥
दिव्योपकरणोपेतं सर्वकालसुखावहम् । पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् ॥९॥
ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा । सर्वभूताशयाभिज्ञः प्रावोचत्कर्दमः स्वयम् ॥१०॥

satisfaction to the illustrious sage by fidelity, piety, dignity, self-restraint, service, love and sweet speech and by avoiding lust, pretence, hatred, greed, sinful acts and arrogance, since she was ever vigilant and industrious. After a lapse of considerable time, the sage, who was pained to see her pale and emaciated due to her religious observances, told her mercifully in an affectionate but faltering tone as under. 1-4

Kardama said : Daughter of Manu ! I am pleased with the great service and the extraordinary devotion of thine and reverence to me. You have not taken care of your body, though body is extremely dear to all creatures, and have wasted it for my sake. I am giving you supernatural vision. Behold with it the favours of His Divinity, which have been acquired by me by devotion to religious duties such as penance, concentration on His Divinity, spiritual knowledge and practise of Yoga. They are available to you without limit by virtue of thy service to me. 5-6

Maitreya said : Vidura ! Desirous of pleasing his beloved wife, Kardama resorted to Yoga and there and then created a heavenly air-chariot, capable of travelling to any desired destination. It was equipped with all desirable objects. It was divine, was studded with all sorts of jewels, was repository of multitudes of all sorts of magnificient objects, was supported by pillars of ruby, was equipped with supernatural furniture, gave comfort in all seasons and was decorated with exquisite curtains and banners. Kardama, who had acquired the faculty of knowing thoughts of all creatures, himself told his wife, who was looking at that peculiar mansion, like contrivance with her mind, which was much delighted : " Timid lady ! Mount the heavenly chariot after having a dip in this

निमज्ज्यास्मिन् ह्रदे भीरु विमानमिदमारुह । इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ॥११॥
सा तद्भर्तुः समादाय वचः कुवलयेक्षणा । आविवेश सरस्वत्याः सरः शिवजलाशयम् ॥१२॥
सान्तःसरसि वेश्मस्थाः शतानि दश कन्यकाः । स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् ॥
दुकूले निर्मले नूत्ने ददुरस्यै च मानदाः । अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ॥१४॥
स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत् । जातभावो विमानं तदारोहयदमित्रहन् ॥१५॥

तस्मिन्नलुप्तमहिमा प्रिययानुरक्तो विद्याधरीभिरुपचीर्णवपुर्विमाने ।
बभ्राज उत्कचकुमुद्गणवानपीच्यस्ताराभिरावृत इवोडुपतिर्नभःस्थः ॥१६॥

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके । मानसे चैत्ररथ्ये च स रेमे रामया रतः ॥१७॥
प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया । बह्वाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत ॥१८॥
एवं योगानुभावेन दम्पत्यो रममाणयोः । शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ॥१९॥
अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः । सर्वास्ताश्चारुसर्वाङ्ग्यो लोहितोत्पलगन्धयः ॥२०॥
पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योशती सती । स्मयमाना विक्लवेन हृदयेन विदूयता ।
उवाच ललितां वाचं निरुध्याश्रुकलां शनैः ॥२१॥

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lake. This is a vertiable shrine created by His Divinity Vishnu and affords blessings to men." In obedience to the direction of her husband, the lotus-eyed lady plunged into the lake, situated on the bank of the Saraswati and containing wholesome water. Inside the lake, one thousand virgins of the (aerial) mansion offered respects to her and bathed her with its highly valuable water and gave to her a pair of spotless clothes of silk, wholly beneficial food and drink containing nectarlike liquor. Vidura! Destroyer of enemies! Kardama developed feeling of love which was engendered in him for her, when she had washed off dirt from her body and appeared, therefore radiant as never before. He helped her ascend the aerial chariot. Kardama, who had unimpaired eminence, who was devoted to his beloved wife and who was being served by demi-goddesses, shone in the aerial chariot like the beautiful Moon in the sky, surrounded by stars and blooming night lotuses He dallied with his beloved wife in heavenly gardens named Vaishrambhaka, Surasana, Nandana, Pushpabhadraka, Manasa and Chaitraratha. The great Yogi showed to his wife the very marvellous terrastrial globe and then returned to his hermitage with her beside him. A hundred autumns elapsed, as if this was only a short period while the couple of the ardent lovers dallied with the aid of Yoga Thereafter Devahooti gave birth to nine daughters forthwith. All of them had all-beautiful bodies and exhumed the fragrance of red lotuses. Then, observing that her husband was desirous of embracing the order of recluses, a devoted wife as she was pained and smilingly told him as under: 7-21

मैत्रेय उवाच

तावाद्वास्य जगत्स्रष्टा कुमारैः सहनारदः। हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥१२॥
मरीचये कलां प्रादादनसूयामथात्रये। श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् ॥१३॥
पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम्। ख्यातिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम् ॥१४॥
अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते। विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत्।
प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रममण्डलम् ॥१५॥
स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम्। विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥१६॥
बहुजन्मविपक्वेन सम्यग्योगसमाधिना। द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥१७॥
स एव भगवानद्य हेलनं नगणय्य नः। गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥१८॥
परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम्।
आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥१९॥
आ स्माभिपृच्छेऽद्य पतिं प्रजानां त्वयावतीर्णर्ण उताप्तकामः।
परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युञ्जन् विशोकः ॥२०॥

Maitreya said : After congratulating the couple, Brahma-the creator of the world-went to his own abode in Satyaloka, which lies beyond the three worlds (the nether world, the Earth and the heaven) on his swan, accompanied by Sanatkumara brothers and Narada. Thereafter, Kardama gave his daughter Kala to Mareechi, Anasooya to Atri, Shraddha to Angiras, Havirbhoo to Pulatsya, Gati to Pulaha, Chaste Kriya to Kratu, Khyati to Bhrigu, Arundhati to Vasishtha and Shanti, whose aid religious sacrifices are performed to Atharvan. After they had gone through the wedding ceremonies, he entertained these em nent sages along with their wives. The happy couples then went to their respective hermitages 12-15

Knowing that Vishnu, who is foremost among the deities, had incarnated Himself, Kardama approached Him in solitude, bowed to Him and told Him : *"His Divinity, who is partial to His devotees* and for the vision of whose feet ascetics strive in secluded places with deep concentration achieved by Yoga which has ripened after many births, has incarnated Himself in our home, disregarding our sins. I, therefore, take refuge in Kapila, who is the Supreme spirit, the exalted source of the universe, incarnation of Time, embodiment of knowledge of religious sacrifices, in whom temporal aspects [illegible] self realization and whose prowess is self-dep[illegible] to fruition due to thy birth. I solicit t[illegible] lord of the creations, so that I m[illegible] from sorrow and depart from t[illegible]

मैत्रेय उवाच

देवहूत्यपि संदेशं गौरवेण प्रजापतेः। सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम् ॥४॥
तस्यां बहुतिथे काले भगवान्मधुसूदनः। कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥५॥
तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम्। स्वयम्भूः साकमृषिभिर्मरीच्यादिभिरभ्ययात् ॥६॥
तत्त्वसंख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट्। प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥७॥

ब्रह्मोवाच

इमा दुहितरः सभ्य तव वत्स सुमध्यमाः। सर्गमेतं प्रभावैः स्वैर्बृंहयिष्यन्त्यनेकधा ॥८॥
अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि। आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि ॥९॥
एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः। अविद्यासंशयग्रन्थिं छित्त्वा गां विचरिष्यति ॥१०॥
अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः। लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥११॥

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institutions and faith. His Divinity Vishnu thus adored by thee, shall impart to thee spiritual knowledge, shall cut the knot of thy heart which causes attachment to worldly existence and shall thus extend His own glory. 1-3

Maitreya said: Devahooti too, reverently reposed confidence in the advice of Kardama, who was one of the progenitors of the creation and worshipped the eternal supreme spirit-master of the world. After a number of days elapsed, His Divinity, destroyer of the demon named Madhu-penetrated the semen of Kardama, like fire pervading wood and incarnated Himself through her. Thereupon, Brahma the self born God came to the hermitage of Kardama, which was girdled by the Saraswati, in company of Mareechi and other sages. Since Brahma—the supreme spirit who had no worldly birth—knew that His Divinity Vishnu had incarnated Himself for imparting the Sankhya system of philosophy, he was extremely delighted and told Kardama as under: 4-7

Brahma said : My venerable child ! These slender-waisted daughters of thine shall expand this creation several fold by their own vitality. You should, therefore, give your daughters in marriage to principal sages in consonance with their desires and dispositions today and spread your glory on the Earth. Daughter of Manu ! The destroyer of the demon named Kaitabha, who has penetrated thy womb, shall flourish on the Earth and shall cut thy knot of indecisiveness arising from Maya. He shall be the master of multitudes of [illegible] [illegible]hed souls), shall be highly revered by masters of the [illegible] philosophy, attain glory under [illegible] [illegible]me. 8-11

देवहूतिरुवाच

सर्वं तद्भगवान्मह्यमुपोवाह प्रतिश्रुतम् । अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥२२॥
ब्रह्मन् दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः । कश्चित्स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम्
सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥२४॥
नेह यत्कर्म धर्माय न विरागाय कल्पते । न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥२५॥
साहं भगवतो नूनं वञ्चिता मायया दृढम् । यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय बन्धनात् ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेयोपाख्याने त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

ऋषिरुवाच

मा खिदो राजपुत्रीत्थमात्मानं प्रत्यनिन्दिते । भगवांस्तेऽक्षरो गर्भमदूरात्सम्प्रपत्स्यते ॥१॥
धृतव्रतासि भद्रं ते दमेन नियमेन च । तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज ॥२॥
स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं यशः । छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्मभावनः ॥३॥

Devahooti said : All *that my lord had promised has been fulfilled.* All same, he deserves to confer on me freedom for fear, since I have surrendered myself to him. Spiritual sage ! You will have to find out *bridegrooms, good matches for our daughters.* There *should also* be someone to console me in my grief when you have retired to the forest. Attachment to wicked persons, formed by foolishness, is the cause of worldly existence. If, however, attachment *is contracted with saintly* persons, it results in detachment from worldly existence. A man, whose actions do not result in righteousness, detachment from worldly life or devotion to Vishnu, is like a dead person, even though he may be alive. The self-same I have been however, deceived by the Maya of His Divinity, since having resorted to you, who are capable of giving salvation, I did not entertain desire for salvation. 22-26

Thus ends chapter twentythree of Book III

CHAPTER XXIV

Sage Kardama said : Irreproachable Princess ! Do not afflict thyself thus, since the Lord of Eternity shall enter thy womb ere long. Thou art leading an austere life. I bless thee. Worship His Divinity by restraint of *organs of senses,* self-control, penance, donations to charitable

मैत्रेय उवाच

देवहूत्यपि संदेशं गौरवेण प्रजापतेः। सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम् ॥४॥
तस्यां बहुतिथे काले भगवान्मधुसूदनः। कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥५॥
तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम्। स्वयम्भूः साकमृषिभिर्मरीच्यादिभिरभ्ययात् ॥६॥
तत्त्वसंख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट्। प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥७॥

ब्रह्मोवाच

इमा दुहितरः सभ्य तव वत्स सुमध्यमाः। सर्गमेतं प्रभावैः स्वैर्बृंहयिष्यन्त्यनेकधा ॥८॥
अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि। आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि ॥९॥
एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः। अविद्यासंशयग्रन्थिं छित्त्वा गां विचरिष्यति ॥१०॥
अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः। लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥११॥

institutions and faith. His Divinity Vishnu thus adored by thee, shall impart to thee spiritual knowledge, shall cut the knot of thy heart which causes attachment to worldly existence and shall thus extend His own glory. 1-3

Maitreya said: Devahooti too, reverently reposed confidence in the advice of Kardama, who was one of the progenitors of the creation and worshipped the eternal supreme spirit-master of the world. After a number of days elapsed, His Divinity, destroyer of the demon named Madhu-penetrated the semen of Kardama, like fire pervading wood and incarnated Himself through her. Thereupon, Brahma the self-born God came to the hermitage of Kardama, which was girdled by the Saraswati, in company of Mareechi and other sages. Since Brahma--the supreme spirit who had no worldly birth--knew that His Divinity Vishnu had incarnated Himself for imparting the Sankhya system of philosophy, he was extremely delighted and told Kardama as under: 4-7

Brahma said : My venerable child! These slender-waisted daughters of thine shall expand this creation several fold by their own vitality. You should, therefore, give your daughters in marriage to principal sages in consonance with their desires and dispositions today and spread your glory on the Earth. Daughter of Manu! The destroyer of the demon named Kaitabha, who has penetrated thy womb, shall flourish on the Earth and shall cut thy knot of indecisiveness arising from Maya. He shall be the master of multitudes of Siddhas (accomplished souls), shall be highly revered by the masters of the Sankhya system of philosophy, attain glory under the name of Kapila and shall extend thy fame. 8-11

मैत्रेय उवाच

तावदाश्वास्य जगत्स्रष्टा कुमारैः सहनारदः । हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥१२॥
मरीचये कलां प्रादादनसूयामथात्रये । श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् ॥१३॥
पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् । ख्यातिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम् ॥१४॥
अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते । विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत् ।
प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रममण्डलम् ॥१५॥
स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् । विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥१६॥
बहुजन्मविपक्वेन सम्यग्योगसमाधिना । द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥१७॥
स एव भगवानद्य हेलनं नगणय्य नः । गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥१८॥
परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम् ।
आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥१९॥
आ स्माभिपृच्छेऽद्य पतिं प्रजानां त्वयावतीर्णर्ण उताप्तकामः ।
परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युञ्जन् विशोकः ॥२०॥

Maitreya said : After congratulating the couple, Brahma the creator of the world-went to his own abode in Satyaloka, which lies beyond the three worlds (the nether world, the Earth and the heaven) on his swan, accompanied by Sanatkumara brothers and Narada. Thereafter, Kardama gave his daughter Kala to Mareechi, Anasooya to Atri, Shraddha to Angiras, Havirbhoo to Pulatsya, Gati to Pulaha, Chaste Kriya to Kratu, Khyati to Bhrigu, Arundhati to Vasishtha and Shanti, whose aid religious sacrifices are performed to Atharvan. After they had gone through the wedding ceremonies, he entertained these em nent sages along with their wives. The happy couples then went to their respective hermitages. 12-15

Knowing that Vishnu, who is foremost among the deities, had incarnated Himself, Kardama approached Him in solitude, bowed to Him and told Him : "His Divinity, who is partial to His devotees and for the vision of whose feet ascetics strive in secluded places with deep concentration achieved by Yoga which has ripened after many births, has incarnated Himself in our home, disregarding our sins. I, therefore, take refuge in Kapila, who is the Supreme spirit, the exalted source of the universe, incarnation of Time, embodiment of knowledge of religious sacrifices, in whom temporal aspects of life merge through self realization and whose prowess is self-dependent. My desires have come to fruition due to thy birth. I solicit thy permission, since thou art the lord of the creations, so that I may embrace the order of recluses, be free from sorrow and depart from this place, keeping thee in my heart. 16-20

श्रीभगवानुवाच

एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात्। प्रसंख्यानाय तत्त्वानां सम्मतायात्मदर्शने ॥२१॥
एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा। तं प्रवर्तयितुं देहमिमं विद्धि मया भृतम् ॥२२॥
गच्छ कामं मयाऽऽपृष्टो मयि संन्यस्तकर्मणा। जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज ॥२३॥
मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम्। आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छसि ॥२४॥
मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम्। वितरिष्ये यया चासौ भयं चातितरिष्यति ॥२५॥

मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः। दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह ॥२६॥
निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक्। प्रत्यक्प्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः ॥२७॥
वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि। परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः ॥२८॥
इच्छाद्वेषविहीनेन सर्वत्र समचेतसा। भगवद्भक्तियुक्तेन प्राप्ता भागवती गतिः ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेये चतुर्विंशोऽध्यायः ॥२४॥



His Divinity said: My this, incarnation is meant for preaching the Sankhya system of philosophy, which is acknowledged to be capable of leading to self-realization in the case of persons, who are desirous of securing salvation from the abhorable temporal world. This path of self-realization and attainment of the unmanifest supreme spirit had been extinct for a long time. Know that I have assumed this body for exposition of this system. Since you have consigned the fruits of your activities to Me, you have My permission to go wherever you like. Vanquish the extremely unconquerable death and resort to Me for attaining immortality. When you shall have vision of Me, who am self-illuminous and shall repose in the hearts of all creatures and yourself in Me with your spirit, you shall be free from sorrow and achieve fearlessness. I will expound to My mother spiritual knowledge, which erazes the effect of all actions, whereby she too shall transgress fear. 21-25

Maitreya said: Having been thus permitted by Kapila, Kardama (who is one of the progenitors of the creation) circumambulated around the former and went to a forest in a delightful mood. He cast off his ego and attachment to temporal objects. He became free from any feeling of duality and became balanced in viewing at things.

He got spiritual insight and his mind became completely unruffled. He became patient like an ocean having placid waves, having secured

अथ पञ्चविंशोऽध्यायः

मैत्रेय उवाच

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया। तस्मिन् बिन्दुसरेऽवात्सीद्भगवान् कपिलः किल॥१॥
तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम्। स्वसुतं देवहूत्याह धातुः संस्मरती वचः॥२॥

देवहूतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात्। येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो॥३॥
अथ मे देव सम्मोहमपाक्रष्टुं त्वमर्हसि। योऽवग्रहोऽहंममेतीत्येतस्मिन् योजितस्त्वया॥४॥
तं त्वा गताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम्।
जिज्ञासयाहं प्रकृतेः पूरुषस्य नमामि सद्धर्मविदां वरिष्ठम्॥५॥

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे। अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च॥६॥

self realization by his conscious extreme devotion to His omnipotent Divinity Vasudeva (Vishnu) who is the soul of all creatures He became free from worldly bonds, devoid of desires and feeling of hatred, had universal mental equillibrium, became devoted to His Divinity and attained Vaikuntha (abode of Vishnu). 26-29

Thus ends chapter twentyfour of Book III



CHAPTER XXV

Maitreya said: After his father had departed for the forest, His Divinity Kapila resided on the bank of the Bindu Sarovar itself with the desire of doing what His mother desired. Recollecting the words of the creator (Brahma), Devahooti asked her son, who was then seated who did not engage in any activity and who was a guide to philosophical studies, as under 1-2

Devahooti said: All pervading Master! I have become extremely disgusted with my craving for the unreal sensualness, by resorting to it I have only reached spiritual darkness. Your Divinity! You should, therefore, drive off my infatuation, which is an impediment, contrived by you, in spiritual pursuits and results in egoism and possessiveness. I have, therefore, resigned myself to you, with the desire of attaining Purusha (Supreme Spirit) and Prakriti (Nature) You are pre eminent among exponents of the righteous paths. 3-5

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम्। गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥७॥
अहंममाभिमानोत्थैः कामलोभादिभिर्मलैः। वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥८॥
न युज्यमानया भक्त्या भगवत्यखिलात्मनि। सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥९॥
प्रसङ्गमजरं पाशमात्मनः कवयो विदुः। स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥१०॥
तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम्। अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥११॥
मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम्। मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥१२॥
मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च। तपन्ति विविधास्तापा नैतान्मद्गतचेतसः ॥१३॥
त एते साधवः साध्वि सर्वसङ्गविवर्जिताः। सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥१४॥

सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः।
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥१५॥

His Divinity (Kapila) said : For attainment of final beautitude by men, I approve spiritual knowledge, which leads to extinctions of feelings of pleasure and pain. The mind is considered to be the veritable cause of bondage or salvation of the soul. If it were attached to the qualities (of Sattwa, Rajas and Tamas), the result is bondage and if it were devoted to the Supreme Spirit (Purusha), the result is salvation. When the mind is purged of the impurities consisting of desires, avarice etc. which arise from egoism, possessiveness and self-indulgence, it becomes purified, does not have feelings of pleasure and pain and attains mental equilibrium. There is no propitious path for attainment of the Supreme spirit by Yogis, which could match resort to devotion to His Divnity, who is the soul of the whole creation. Saintly persons have held that attachment to sensuousness is the undecaying bond of the soul, while the same attachment, if directed to saintly persons, is tantamount to the open door to salvation. Saintly persons are for-bearing, compassionate and friendly to all creatures. They do not consider any one as an enemy. They are tranquil and consider saintly character as an ornament. They are firmly devoted to Me without any feeling of reserve. Renounce temporal activities and forsake friends and relatives for My sake in their devotion to Me. They hear and narrate accounts relating to Me. Various afflictions do not afflict those whose mind is devoted to Me. Saintly mother ! You should seek association with such saintly persons who shun all associations, since they destroy the evil effects of association. Association with saintly persons results in recital of accounts which impart knowledge of My exploits, which are, therefore, an elixir to the heart and ears. Recourse

भक्त्या पुमाञ्जातविराग ऐन्द्रियाद् दृष्टश्रुतान्मद्रचनानुचिन्तया ।
चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गैः ॥१६॥
असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहावरुन्धे ॥१७॥

देवहूतिरुवाच

काचित्त्वय्युचिता भक्तिः कीदृशी मम गोचरा । यया पदं ते निर्वाणमञ्जसान्वाश्नवा अहम् ॥१८॥
यो योगो भगवद्बाणो निर्वाणात्मंस्त्वयोदितः । कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् ॥१९॥

श्रीभगवानुवाच

देवानां गुणलिङ्गानामानुश्रविककर्मणाम् । सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥२०॥

to them quickly results in faith on the ways of attaining salvation, love for it and devotion to it. A man imbibes aversion from firmly established sensuous objects by devotion to Me, which ensues from contemplation of My creation. Thereafter, he gets ready for control of mind by resort to Yoga by adoption of the simple Yogic school of philosophy. Thus, an ascetic gets My vision—the soul of all creatures—by abstaining from resort to the qualities of Prakriti (Nature) by spiritul knowledge, augmented by abstinence from attachment to temporal objects, by resort to Yoga and by devotion to Me. 6-17

Devahooti said : What sort of devotion to you, whereby I may enjoy unity with you with ease, is open to me ? Oh personification of salvation ! Which sort of Yoga by which knowledge of the Supreme Spirit is obtained, did you mention and how many aspects has it ? 18-19

His Divinity said : If single minded atttiude of the organs of perception, which normally attract sensuous objects and which are devoted to ritual enjoined by the Vedas, were to turn voluntarily to His Divinity, it results in devotion to His Divinity without being inspired by any object. Such devotion to His Divinity is superior to even salvation and wears out the subtle frame of the soul, like the digestive fire of the stomach consuming eaten food. Some persons, who are devoted to the service of My feet and endevour to achieve Me do not desire even union with Me. These devotees of Vishnu meet each other and sing about My exploits, Mother ! These saintly persons have the vision of My radiant divine forms, having gracious countenances and ruddy eyes and which confer favours. They have even covetable conver-

अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी। जरयत्याशु या कोशं निगीर्णमनलो यथा ॥२१॥

नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः।
येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥२२॥
पश्यन्ति ते मे रुचिराण्यम्ब सन्तः प्रसन्नवक्त्रारुणलोचनानि।
रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥२३॥
न कर्हिचिन्मत्पराः शान्तरूपे नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः।
येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम् ॥२४॥

इमं लोकं तथैवामुमात्मानमुभयायिनम्। आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥२५॥
विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम्। भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥२६॥
नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात्। आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥२७॥
ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः। क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥२८॥
एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः। तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेयोपाख्याने पञ्चविंशोऽध्यायः ॥२५॥



sations with these forms. Unrufflled mother ! Those who hold Me dear or consider Me as their son, friend, teacher, lover, divinity or a chosen one and are dedicated to Me do not perish. My ever vigilant weapon (the wheel of time) does not touch them. Those discard attraction for their present existence or for life after death or those whose heart is not attached to these or to body, wealth, domestic, animals, houses and all other possessions and resort with singular devotion to Me, who am omnipresent, are helped by Me to transgress death That intense fear death, entertained by all creatures, does not abate, except by resort to Me, since I am the master of Purusha and Prakriti. Yogis enter the protection of My feet, where there is no fear from anywhere, with the aid of the cult of devotion to God, accompanied by spiritual knowledge and abstinence from wordly passions for happiness. Dedication of a steady mind to Me with intense devotion by men is tantamount to complete final beautitude. 20–29

Thus ends chapter twentyfifth of Book III



अथ षड्विंशोऽध्यायः

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अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक्। यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥१॥
अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः। प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम् ॥२॥
स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः। यदृच्छयैवोपगतामभ्यपद्यत लीलया ॥३॥
गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः। विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया ॥४॥
एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान्। कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥५॥
तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम्। भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥६॥
कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः। भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥७॥

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम। ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥८॥

CHAPTER XXVI

His Divinity said: I will now describe to you distinct characteristics of primary elements. A man is liberated from the effects of the qualities of Prakriti (the original source of the material world) by the knowledge of these qualities. The Soul, which is eternal, is the Supreme Spirit (Purusha). It pervades the universe; is devoid of all the qualities viz. Sattwa–Sublimity), Rajas (mundanity) and Tamas (Spiritual darkness), is distinct from Prakriti in every creature and is self-illuminous. It was this all pervading Supreme spirit which, by its own will, received the subtle and divine Prakriti, which has the qualities of Sattwa, Rajas and Tamas, when it approached the former. On observing that the Prakriti was creations, which were variegated on account of their qualities and which were similar to it in forms, the Supreme Spirit (Purusha) became instantly infatuated since its knowledge was shrouded by it. Thus, actions performed by the qualities of Prakriti were considered by it to be its own actions, since it was constantly thinking of it. Though the soul itself is inactive, is the master, is only an overseer and is blissful, its ego is the cause the bond of worldly life and dependence caused by it. Learned men held that the Parkriti is the cause in bringing about cause and effect, while it is the soul, which is distinct from the Prakriti, which enjoys happiness and miseries. 1–7

Devahooti said: Supreme Spirit! I have learnt about the character-

श्रीभगवानुवाच

यत्तत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् । प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥९॥
पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा । एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ।
सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥१०॥

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि । चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥११॥
अन्तः पुरुषरूपेण कालरूपेण यो बहिः । समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥१२॥
दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान् । आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयम् ॥१३॥
यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् । यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥१४॥
स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः । वृत्तिभिर्लक्षणं प्रोक्तं यथापां प्रकृतिः परा ॥१५॥
महत्तत्त्वाद्विकुर्वाणाद्भगवद्वीर्यसम्भवात् । क्रियाशक्तिरहंकारस्त्रिविधः समपद्यत ॥१६॥

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istics of the Prakriti and also of the soul. Now, tell me which of the Prakriti are real and which of them are unreal 8

His Divinity said: The primary principal entity (Mahat-tattwa or cosmos), which has the qualities of Sattwa, Rajas and Tamas, which is unmanifest, which is composed of real and unreal entities and which appears to be possessed of the qualities, though it has none, is called Prakriti. Learned men say that a congregation of twenty-four elements consisting of two groups of five elements each, one group of ten elements and one group of four elements, is the primary entity. Time is the twenty-fifth element. Daughter of Manu! The element, which brings about activity in the even state of the qualities of the Prakriti, is known as Time, which is the manifestation of His Divinity. This manifestation of His Divinity as time resides in creatures in the form of soul by dint of His Divinity's Maya and stays outside as Time. Purusha (Supreme Spirit) deposited His semen in the womb of the Prakriti, which was then in an agitated condition, with His divine power. The Prakriti thereupon gave birth to the lustrous Mahat-tattwa. 9-13

The mind, which has the quality of Sattwa (alone), which is pellucid and tranquil and which is the seat of God, is what is known as Vasudeva and is composed of the Mahat-tattwa The characteristics of the mind are said to be pellucidity, immutability and tranquility with regard to its attitudes, like the original state of water. 14-15

Ego is of three types., viz., (1) Subject to change (which pertains to quality of Sattwa), (2) lustrous (which pertains to the quality of Rajas). and (3) dark which pertains to the quality of Tamas

वैकारिकस्तैजसश्च तामसश्च यतो भवः। मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥१७॥
सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते। संकर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥१८॥
कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम्। शान्तघोरविमूढत्वमिति वा स्यादहंकृतेः ॥१९॥
वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत। यत्संकल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥२०॥
यद्विदुर्ह्यनिरुद्धाख्यं हृषीकाणामधीश्वरम्। शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः ॥२१॥
तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति। द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥२२॥
संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च। स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥२३॥
तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः। प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिता ॥२४॥
तामसाच्च विकुर्वाणाद् भगवद्वीर्यचोदितात्। शब्दमात्रमभूत्तस्मान्नभः श्रोत्रं तु शब्दगम्।
अर्थाश्रयत्वं शब्दस्य लक्षणं कवयो विदुः ॥२५॥

It was born of the Mahat-tattwa, which was born of the semen of His Divinity when it underwent change and has the power of activity. The mind, the organs of senses and the five elements (ether, wind, light, water and earth) were born of them, ego, consisting of the five elements, the organs of senses and the mind, is called the Supreme Being, is known as Sankarshana (attracting everything to itself), who is the veritable God of Infinity, having a thousand heads. The characteristics of the ego consist of the functions of an agent, cause, effect, tranquility, terrificness and ignorance. 16–19

When the quality of Sattwa—which is subject to change, underwent change, the element called mind, which gives birth to desires by resoluteness and indecision, was born. Learned men know it by the name of Aniruddha, who is the master of the organs of senses, is bluish in the object of adoration by Yogis. 20–21

Virtuous lady: When the lustrous element (the quality of Rajas) underwent change, the element called intellect ensued, whereby the organs of senses acquire knowledge of elementary substances and are favoured with that knowledge. The characteristics of intellect are doubt, false perception, resoluteness, remembrance and sleep, according to its different attitudes The organs born of lustrous elements are classified as organs of activity and organs of perception. The functions of activity belong to the life-breath and those of perception belong intellect. 22–24

When the element of spiritual darkness (Tamas), inspired by the power of His Divnity, underwent change, the ether having the primary

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च। प्राणेन्द्रियात्मधिष्ण्यत्वं नभसो वृत्तिलक्षणम् ॥२६॥
नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः। स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च संग्रहः ॥२७॥
मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च। एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः ॥२८॥
चालनं व्यूहनं प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः। सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥२९॥
वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत्। समुत्थितं ततस्तेजश्चक्षू रूपोपलम्भनम् ॥३०॥
द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च। तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः ॥३१॥

element of sound, came into existence. The ear (the organ of hearing) receives sound. Learned men say that the characteristic of sound is the resort of meaning to it. The characteristics of other consist of giving space outside and inside to all creatures. It is the resort of the life-breath, organs of perception and the soul. When the ether, having the primary element of sound, underwent change by afflux of time, the feeling of sensation was born therefrom. The wind was born of the sensation of touch. The skin is capable of feeling the sensation of touch Feelings of softness, hardness, coolness and heat are the characteristics of the sensation of touch, which is born of the element of wind. Propulsion, collection, *connecting objects with the organs of perception, uniting with its* meaning and imparting vigour to all organs are the characteristics of the element of wind.

When the primary element of touch which, was born of the wind, underwent change at the instance of His Divinity, the perception of form arose. From it was born light, Eyes are the organs of acquiring perception of form. Saintly lady! Giving shape to a substance, pervading it with qualities and resulting in forms of substances are the characteristics of the element of form. Shining, digestion, drinking, eating, destruction of cold, drying, hunger and thirst are the functions of the element of light.

When the primary element of the perception of form underwent change at the instance of His Divinity, the element of taste ensued therefrom and water resulted from the latter. The tongue has the function of taste, though taste by itself is singular, it divides itself into several tastes, such as astringent, sweet, pungent, bitter and sour on account of the change in the nature of objects associated with it. Moistening, collecting atoms, etc., giving contentment, nourishing life, thirst, softening any object, removing, heat and being produced again are the characteristics of water,

द्योतनं पचनं पानमदनं हिममर्दनम् । तैजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च ॥३२॥
रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् । रसमात्रमभूत्तस्मादम्भो जिह्वा रसग्रहः ॥३३॥
कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा । भौतिकानां विकारेण रस एको विभिद्यते ॥३४॥
क्लेदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् । तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥३५॥
रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात् । गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ॥३६॥
करम्भपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक् । द्रव्यावयववैषम्याद्गन्ध एको विभिद्यते ॥३७॥
भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् । सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥३८॥
परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् । अतो विशेषो भावानां भूमावेवोपलक्ष्यते ॥३९॥
एतान्यसंहत्य यदा महदादीनि सप्त वै । कालकर्मगुणोपेतो जगदादिरुपाविशत् ॥४०॥
ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम् । उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥४१॥

॥ इति श्रीसङ्क्षिप्तभागवते तृतीयस्कन्धे कापिलेये तत्त्वसमाम्नाये षड्विंशोऽध्यायः ॥२६॥



When the primary element of the perception of taste resulting from water underwent change at the instance of His Divinity, the element of smell ensued therefrom and earth resulted from the latter The nose has the function of smelling Though the Smell by itself is singular, it divides itself into several Smells on account of association with other objects, as mixed, putrid, good, agreeable, strong, sour etc Making the supreme spirit manifest (by images, pictures etc) which exists without support, while it affords support (to others), measuring, determining genus or species, genders etc of creatures are the characteristics of the functions of earth

Since the qualities of previous elements are seen in the succeeding ones by conjunction of a new one, the qualities of all the elements are observed in earth 25-39

When the seven elements of the Mahat tattwa etc were separate, His Divinity, who existed even before the creation, entered it equipped with time, activity and qualities Hence, the inanimate egg of the universe resulted from the elements, which are pervaded by His Divinity and are conjoined with each other. 40-41

Thus ends chapter twentysixth of Book III



अथ सप्तविंशोऽध्यायः

श्रीभगवानुवाच

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः । अविकारादकर्तृत्वान्निर्गुणत्वाज्जलार्कवत् ॥१॥
स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते । अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥२॥
तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः । प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु ॥३॥
अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥४॥
अत एव शनैश्चित्तं प्रसक्तमसतां पथि । भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् ॥५॥
यमादिभिर्योगपथैरभ्यसञ् श्रद्धयान्वितः । मयि भावेन सत्येन मत्कथाश्रवणेन च ॥६॥
सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः । ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा ॥७॥
यदृच्छयोपलब्धेन संतुष्टो मितभुङ् मुनिः । विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥८॥

CHAPTER XXVII

His Divinity continued : Eventhough the Supreme spirit resides in the Prakriti, it is not affected by the qualities of the latter, since it is immutable and free from activity, like into the Sun, which is not affected by water, eventhough its reflection falls on it. When, however, the soul is affected by the qualities of the prakriti, it is infatuated with ego and activity and considers that it itself the door of the activities. Helpless and devoid of beautitude, it thereby comes into good, bad and mixed births by reason of errors in its activities caused by reason of errors in its activities caused by associations. Just as a person experiences harm in a dream (which experience is unreal and is not set at naught till the person is awake), the worldly existence does not cease, so long as a person continues to brood over sensuous objects, eventhough the experiences of worldly life (like birth, death, joy, sorrow, etc.) are unreal A man should therefore, gradually bring under control his mind, which might have been attached to ways of wicked persons, by extreme devotion to His Divinity and abstinence from passions 1–5

A man attains the Supreme Spirit, which is free, from the qualities of Sattwa, Rajas and Tamas and which, therefore, appears to be real in the unreal self, by recourse to Yogic practises, such as selfcontrol etc, by sincere devotion to Me, hearing accounts relating to Me, equal treatment of all creatures, absence of enmity, shunning association with others, observance of celibacy, maintaining silence strict performance of duty, contentment with whatever comes by chance, moderate food, meditation

सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् । ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च ॥९॥
निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः । उपलभ्यात्मनाऽऽत्मानं चक्षुषेवार्कमात्मदृक् ।
मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते ॥१०॥

देवहूतिरुवाच

पुरुषं प्रकृतिर्ब्रह्मन्न विमुञ्चति कर्हिचित् । अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ॥११॥
यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः । अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥१२॥
अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः । गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥१३॥
क्वचित्तत्त्वावमर्शेन निवृत्तं भयमुल्बणम् । अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥१४॥

श्रीभगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना । तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् ॥१५॥
ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा । तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ॥१६॥

on the Supreme Spirit, recourse to a secluded place, tranquility, friendliness with all, compassion, self respect, total absence of attachment to his body and relatives, knowledge resulting from realization of the truth regarding the Prakriti and the Supreme Spirit, freedom from resort to intellect and denial of seeing anything except spirit by direct perception of the Supreme spirit with the aid of the soul, like upto one seeing the Sun with the sunlight that is reflected in the eyes. 6–10

Devahooti said : Spiritual Master ! The Prakriti never leaves the soul, since both of them are closely connected with each other and since both are eternal. Just as smell and earth have no separate existence, nor have taste and water, the Prakriti and the soul have no separate existence. Even if the soul itself were not to engage in any activity, how can it have beautitude, so long as the qualities (Sattwa, Rajas and Tamas) of the Prakriti, which are the cause of the fetters of activity, continue to exist ? Sometimes, the terrific danger (of worldly existence) may abate, consequent upon deliberation on the real nature of the soul (as being identical with the Supreme Spirit), but the cause of worldly existence (viz., the qualities of Sattwa, Rajas and Tamas) having not been eliminated, the danger reverts. 11–14

His Divinity Replied : Just as a faggot of Shami wood, which is the generating cause of fire, is itself consumed by its own fire, the Prakriti of the soul would gradually disappear, being consumed day and night by unmotivated performance of ones duties, spotless mind, intense devotion to

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम्। तिरोभवित्री शनकैरग्नेर्योनिरिवारणिः ॥१७॥
मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा। निःश्रेयसं स्वसंस्थानं कैवल्याख्यं मदाश्रयम् ॥१८॥
यदा न योगोपचितासु चेतो मायासु सिद्धस्य विषज्जतेऽङ्ग।
अनन्यहेतुष्वथ मे गतिः स्यादात्यन्तिकी यत्र न मृत्युहासः ॥१९॥

इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेयोपाख्याने सप्तविंशोऽध्यायः ॥२७॥

अथाष्टाविंशोऽध्यायः

श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे। मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥१॥
स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम्। दैवाल्लब्धेन संतोष आत्मविच्चरणार्चनम् ॥२॥
ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा। मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम् ॥३॥

Me, nourished by hearing accounts pertaining to Me for a long time, knowledge resulting in perception of the Supreme Spirit, intensive detachment from sensuous objects, Yoga augmented by penance, and concentration on the Supreme Spirit. Thus My devotee shall acquire spiritual knowledge and shall attain within himself beautitude, known as salvation, which rests in Me. 15–19

Thus ends chapter twenty-seventh of Book III

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः । ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥४॥
मौनं सदाऽऽसनजयः स्थैर्यं प्राणजयः शनैः । प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥५॥
स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् । वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः ॥६॥
एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् । बुद्ध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः ॥७॥
शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् । तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् ।८।
प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्बिषान् । प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान् गुणान् ॥९॥
यदा मनः स्वं विरजं योगेन सुसमाहितम् । काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः ॥१०॥
प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम् । नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् ॥११॥
लसत्पङ्कजकिञ्जल्कपीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥१२॥
मत्तद्विरेफकलया परीतं वनमालया । परार्ध्यहारवलयकिरीटाङ्गदनूपुरम् ॥१३॥

objects and diverting them inside the heart, concentration of the breath in one of the mystical centres in the body (eg. the centre above the organ of generation calle l Mooladhara) by a mental effort, contemplation on the amorous sports in the company of His Divinity in Vaikuntha and fixing the mind on abstract contemplation on the true nature of spirit. A man should gradually connect his mind, which might be bent on unrighteous ways, with God with the aid of intellect in these and other ways. By controlling breath and by casting off slothfulness, he should connect his evil disposed mind, which might be bent on unrighteous ways, with intellect by these and other means. 1--6

He should have controlled various poses of sitting (prescribed for practising Yoga), should place his seat in a sacred place and sit thereon erect with crossed legs and practise Yoga. He should burn disorders of his three humours (wind, bile and phlegm) of his body and his sins with Dharana (i.e. by keeping his mind composed holding the breath and steady abstraction of the mind), his social contacts by Pratyahara (i e. by withdrawing his mind therefrom) and his unholy contacts by contemplation of the Supreme Spirit. When his mind becomes detached and composed with the practise of Yogs, he should fix his eyes on the tip of his nose and meditate on an image of His Divinity. 7–10

With mind surcharged with pure love, he should meditate. His Divinity, who has a charming lotus-like face, ruddy eyes like the inside of lotus-petals, and who is dark like the petals of a dark blue lotus flower, bears a conch, a disc-weapon, and a mace (in His hands), wears

काञ्चीगुणोल्लसच्छ्रोणिं हृदयाम्भोजविष्टरम्। दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥१४॥
स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम्। प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥१५॥
तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम्। विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥१६॥

एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात्।
आत्मानमत्र पुरुषोऽव्यवधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥१७॥
देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम्।
दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥१८॥
देहोऽपि दैववशगः खलु कर्म यावत्स्वारम्भकं प्रतिसमीक्षत एव सासुः।
तं सप्रपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥१९॥

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brihght yellow silk garments resembling filaments of a lotus, has a curl of hair on the chest, wears the Kaustubha-gem which hangs from His neck, a garland of Sylvan flowers over which intoxicated bees are humming and which reaches His toes, an invaluable necklace, bracelets, crown, armlets and anklets, His hips are adorned with a shining tinkling girdle (of gold). He has his seat in lotus-like hearts (of His Devotees). He is extremely handsome tranquil and delightful to the mind and the eyes. His posture may be standing walking or sleeping. He resides in the cavity of the heart and is charming. When the mind gets fixed on all the limbs of the image severally, the devotee should fix it on His Divinity's corpus as a whole. 11–16

When he thus acquires love for His Divinity Vishnu, his heart melts with devotion and he experiences horripilation through rapturous delight. In this state, the soul experiences itself as being wholly one with the supreme spirit, since the current of the qualities of Sattwa, Rajas and Tamas has then turned away from him. 17

Just as a man, who is intoxicated with liquor, does not notice whether his clothes are on his body, a devotee, who is in the final stage of being an accomplished soul, does not notice whether his body is sitting or standing or whether it has come or is going by destiny, since he has attained knowledge of his spiritual self. His body too, as long as the soul continues to reside in it, surrenders itself to destiny and continues to live, awaiting consumption of the fruits of his actions, which have already started their effect. Since, however, he has reached the stage of abstract meditation, and has had perception of the supreme spirit,

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥२०॥
स्वयोनिषु तथा ज्योतिरेक नाना प्रतीयते । योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ॥२१॥
तस्मादिमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेये साधानुष्ठानं नामाष्टाविंशोऽध्यायः ॥२८॥



अथैकोनत्रिंशोऽध्यायः

देवहूतिरुवाच

यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते । भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ।
विरागो येन पुरुषो भगवन् सर्वतो भवेत् ॥१॥

श्रीभगवानुवाच

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते । स्वभावगुणमार्गेण पुंसां भावो विभिद्यते ॥२॥

he does not take cognizance of that body and worldly affairs associated with it, which are to him then only experiences of a dream A devotee should, therefore, see himself in all creatures and see all creatures in himself with signal love and should feel identity of his soul with the souls of all creatures Eventhough fire itself is one, it appears to assume various shapes in the objects of its origin, due to the differences in the qualities of its objects, the soul also, though one, appears to be several when it reposes in different bodies, composed of the Prakriti It is, therefore, that a man attains his original form only after overcoming this his own inexplicable Prakriti, which has to submit to destiny and is composed of real and unreal elements 18–22

Thus ends chapter twenty-eight of Book III



CHAPTER XXIX

Devahooti said : My Lord ! Please describe to me extensively the way to the cult of devotion to God (Bhakti) as prescribed in the Sankhya school of philosophy by having recourse to which one may be free from passions. The knowledge of Mahat-tattwa is said to be its root. 1

His Divinity said : Young lady ! The cult of devotion to God is of various types. Devotion to God is achieved in various ways, since the temperament of men is also diverse depending on their nature and

अभिसंधाय यो हिंसां दम्भं मात्सर्यमेव वा। संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ॥३॥
विषयानभिसंधाय यश ऐश्वर्यमेव वा। अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥४॥
कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम्। यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥५॥
मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये। मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥६॥
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम्। अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥७॥
सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत। दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥८॥
स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः। येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥९॥
निषेवितेनानिमित्तेन स्वधर्मेण महीयसा। क्रियायोगेन शस्तेन नातिहिंस्रेण नित्यशः ॥१०॥
मद्धिष्ण्यदर्शनस्पर्शपूजास्तुत्यभिवन्दनैः। भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥११॥
महतां बहुमानेन दीनानामनुकम्पया। मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥१२॥

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qualities. A man, who practises devotion to Me by having recourse to violence, hypocracy, jealousy, impetuosity or partiality, is a man having the quality of Tamas (Spiritual darkness). He who worships Me with the aim of obtaining mundane objects, fame or greatness, worships Me in My image and is partial in his attitudes, is a man of Rajas quality (mundanity). He who worships Me with the aim of destruction of the fruits of his past actions or surrenders them to the will of the Supreme Being, worships Me because he considers it to be his duty to do so and is impartial in his attitudes is a man of Sattwa quality (Sublimity). When a man's mind rushes without interruption into Me, only on hearing about My merits, like the water of the Ganges flowing into the ocean, because I have my seat in the hearts of all creatures, it would be an example of the cult of devotion performed without any desire. This is spontaneous and uninterrupted devotion to the supreme spirit. Such devotees de not accept, except as an opportunity of serving Me, any type of salvation in which (1) devotees reside in the same heaven with His Divinity or (2) devotees have the same status as His Divinity or (3) devotees reside in the presence of His Divinity or (4) devotees acquire the same form as His Divinity or (5) devotees attain identity with His Divinity, even if such salvation were gifted to him. This is what is called the cult of everlasting devotion to the Supreme Lord, whereby a devotee gets over the qualities of Sattwa, Rajas and Tamas and attains the state or oneness with Me. 2-9

The mind of a devotee who hears about My qualities is completely purified and reaches Me effortlessly by discharging his high righteous

आध्यात्मिकानुश्रवणान्नामसंकीर्तनाच्च मे। आर्जवेनार्यसङ्गेन निरहंक्रियया तथा ॥१३॥
मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः। पुरुषस्याञ्जसाभ्येति श्रुतमात्रगुणं हि माम् ॥१४॥
यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम्। हित्वार्चां भजते मौढ्याद्भस्मन्येव जुहोति सः ॥१५॥
द्विषतः परकाये मां मानिनो भिन्नदर्शिनः। भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥१६॥
अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे। नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥१७॥
अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत्। यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥१८॥
अथ मां सर्वभूतेषु भूतात्मानं कृतालयम्। अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा।
न पश्यामि परं भूतमकर्तुः समदर्शनात् ॥१९॥

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functions without desire of any gain by daily performance of admirable religious ceremonies not involving much violence by the sight, touch, worship and prayer of My image, by offering salutation to it, by perceiving Me in all creatures, by adoption of the quality of Sattwa, by detachment from mundane objects, by offering reverence to great men, by showing compassion to destitute persons, by having friendly feelings for equals, by self-control, by religious austerities, by hearing spiritual discourses, by reciting various names of His Divinity, by uprightness, by associating with cultured persons and by negation of egoism. 10–14

He who discards Me as pervading in all creatures and resorts to worship of My image from infatuation, virtually makes offerings into ashes (instead of into the fire of a religious sacrifice). The minds of men who bear hatred towards Me as pervading the bodies of others, who are conceited, who are partial in their attitudes and who held other creatures in contempt, do not attain tranquility. Sinless Lady! If I were treated with contempt as pervading multitudes of creatures, I am not propitiated, even if I were worshipped with costly articles and becoming ceremonies. A man performing his normal duties should worship His Divinity in an image so long only as he does not realize in his heart that His Divinity pervades all creatures. A man should, therefore, revere Me as having made His abode in all creatures and as being the soul of all creatures by giving gifts and respect to them and by having friendly feelings for them without partiality, I do not think any one is greater than a man who does not have the egoistic feeling as a doer of anything and who looks towards all with equanimity. Thinking that God pervades all creatures in the form of soul, one should mentally bow to them. 15-20

मनसैतानि भूतानि प्रणमेद्बहु मानयन् । ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥२०॥
भक्तियोगश्च योगश्च मया मानव्युदीरितः । ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेयोपाख्याने एकोनत्रिंशोऽध्यायः ॥२९॥



अथ त्रिंशोऽध्यायः

देवहूतिरुवाच

कालस्येश्वररूपस्य परेषां च परस्य ते । स्वरूपं वत कुर्वन्ति यद्धेतोः कुशलं जनाः ॥१॥
लोकस्य मिथ्याभिमतेरचक्षुषश्चिरं प्रसुप्तस्य तमस्यनाश्रये ।
श्रान्तस्य कर्मस्वनुविद्धया धिया त्वमाविरासीः किल योगभास्करः ॥२॥

कपिल उवाच

रूपभेदास्पदं दिव्यं काल इत्यभिधीयते । भूतानां महदादीनां यतो भिन्नदृशां भयम् ॥३॥
योऽन्तः प्रविश्य भूतानि भूतैरत्त्यखिलाश्रयः । स विष्ण्वाख्योऽधियज्ञोऽसौ कालः कलयतां प्रभुः
न चास्य कश्चिद्दयितो न द्वेष्यो न च बान्धवः । आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत् ॥५॥

Daughter of Manu ! I have explained to you the cult of devotion to God and the Yoga system of philosophy by recourse to either of which a man would attain the Supreme Spirit. 21

Thus ends chapter twenty-nine of Book III



CHAPTER XXX

Devahooti said : Your Divinity! Please tell me about the time, which is greater than even the deities, which is a manifestation of God and by fear of which people perform meritorious acts. When people hold in regard mundane objects, have on insight into reality, have been slumbering in the bottomless darkness of spiritual ignorance and are fatigued by adiction to mundane activities, you have manifested yourself, like the Sun, as the exponent of the Yoga school of philosophy. 1–2

His Divinity said : The divine power which causes changes in the forms of objects is called Time, wherefrom there is danger to all creatures and even to the Mahat-tattwa (Cosmos) and other elements. The time, which pervades all creatures and consumes them with the aid of other creatures, which is their resort, which is known as Vishnu, and which pervades religious sacrifices, is the master of computers. To him, none is dear, none is an enemy and non is a relative. It enters an idler,

यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात् । यद्भयाद्वर्षते देवो भगणो भाति यद्भयात् ॥६॥
गुणाभिमानिनो देवाः सर्गादिष्वस्य यद्भयात् । वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम् ॥७॥
सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः । जनं जनेन जनयन्मारयन् मृत्युनान्तकम् ॥८॥
तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् । काल्यमानोऽपि बलिनो वायोरिव घनावलिः ॥९॥
यं यमर्थमुपादत्ते दुःखेन सुखहेतवे । तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते ॥१०॥
यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः । ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥११॥
जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत् । तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ॥१२॥

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being itself free from idleness and is the death of all. The wind blows, the Sun shines God Indra showers rain and constellations shed brilliance through its fear. Vegetation, creepers and herbs yield flowers and fruits in their respective seasons, being afraid of it. Rivers flow, oceans do not overflow and fire burns through its fear. The Earth does not sink along with the mountains due to its fear. Under its orders, the sky yields air to breathing creatures and the great Mahat-tattwa extends its corpus, consisting of the world and shrouded with the seven elements (sky, wind, light, water, earth, ego and Mahat) due to its fear. Gods presiding over the qualities (Sattwa, Rajas and Tamas), which control all animate and inanimate objects, work for the creation etc. in every age due to its fear. It is eternal, causes destruction, has no beginning and does not decay. It brings about birth and death of one person through another and causes the death of even the God of Death. Man has no knowledge of the extensive strides of this supreme spirit even though he is pushed about by it, like unto a duster of clouds being pushed about by a strong wind (not knowing that it is being pushed). His Divinity—the supreme spirit—destroys whatever objects a man may acquire with pains with the motive of achieving happiness and then bewails their loss.-3-10

Foolish as he is, he considers through ignorance that houses, fields etc. associated with his non-permanent body, are permanent. A creature gets worldly happiness in whatever form of existences, he comes by in the course of his worldly existences, but he does not get disgusted with it. Though all his limbs are getting worn out by the trouble of maintaining these properties, the wicked fool incessantly commits sins. In his unwearied efforts to cure miseries confronting him in domestic affairs in which falsehood is considered a duty and which are infested with painful

संदह्यमानसर्वाङ्ग एषामुद्वहनाधिना । करोत्यविरतं मूढो दुरितानि दुराशयः ॥१३॥
गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः । कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही ॥१४॥
वार्तायां लुप्यमानायामारब्धायां पुनः पुनः । लोभाभिभूतो निःसत्त्वः परार्थे कुरुते स्पृहाम् ॥१५॥
कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः । श्रिया विहीनः कृपणो ध्यायञ्छ्वसिति मूढधीः ॥१६॥
एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा । नाद्रियन्ते यथा पूर्वं कीनाशा इव गोजरम् ॥१७॥
तत्राप्यजातनिर्वेदो म्रियमाणः स्वयम्भृतैः । जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे ॥१८॥
आस्तेऽवमत्योपन्यस्तं गृहपाल इवाहरन् । आमयाव्यप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः ॥१९॥
वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः । म्रियते रुदतां स्वानामुरुवेदनयास्तधीः ॥२०॥
यातनादेह आवृत्य पाशैर्बद्ध्वा गले बलात् । नयतो दीर्घमध्वानं दण्ड्यं राजभटा यथा ॥२१॥
केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः । याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् ॥२२॥
अधस्तान्नरलोकस्य यावतीर्यातनादयः । क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥२३॥
अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते । या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेयोपाख्याने कर्मविपाको नाम त्रिंशोऽध्यायः ॥३०॥



machinations, he considers himself happy as a house-holder. Even when his occupation is ruined, he engages himself in it again and again. Being overcome with avarice, he covets wealth for the sake of others. Foolish as he is, he sighs when he becomes incapable of maintaining his family or when he is unlucky, is frustrated in his undertakings, is devoid of wealth and is miserable. Thus, his wife and others do not treat him with regard as previously, when he becomes incapable of maintaining them, just as a cultivator treats his old bullock with disregard. Even thus, he does not get disgusted and when he has become deformed by old age, in his limbs, which had been nourished personally by him and is dying, he resides in his house awaiting death, accepting, like a domestic dog, whatever is flung at him. The digestive fire of his stomach then remains unkindled due to disease. He can eat but little food and can move about also little. Having been caught in the noose of the God of Death, he is encircled and tied by the neck with fetters and is led along a long road, like an offender being lead by servants of a King 11–20

A soul, which had been eager to maintain his family by only impious methods, goes to the farthest hell named Andha Tamisra. After suffering as many torments as there are in the hell beneath his world of humans and after successively passing through various forms of existence, he returns to the world, purified. 21–24

Thus ends chapter thirty of Book III



अथैकत्रिंशोऽध्यायः

श्रीभगवानुवाच

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये । स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः ॥१॥
कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् । दशाहेन तु कर्कन्धूः पेश्यण्डं वा ततः परम् ॥२॥
मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः । नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥३॥
चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तृडुद्भवः । षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥४॥
मातुर्जग्धान्नपानाद्यैरेधद्धातुरसम्मते । शेते विण्मूत्रयोर्गर्ते स जन्तुर्जन्तुसम्भवे ॥५॥
उल्बेन संवृतस्तस्मिन्नन्त्रैश्च बहिरावृतः । अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ॥६॥
तत्र लब्धस्मृतिर्दैवात्कर्म जन्मशतोद्भवम् । स्मरन्दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते ॥७॥
आरभ्य सप्तमान्मासाल्लब्धबोधोऽपि वेपितः । स्तुवीत तं विक्लवया वाचा येनोदरेऽर्पितः ॥८॥

CHAPTER XXXI

His Divinity continued : As the result of its actions, which constitute virtual eyes of destiny, an individual soul enters the womb of a female, resorting to a particle of the semen of a male, for acquiring a body. It becomes an embryo in one night, assumes the form of a bubble within five nights and the size of a jujube fruit in ten days. Thereafter, it assumes the form of a ball of flesh (in the case of humans) or of an egg (in the case of invertebrate creatures). The head is formed in a month; arms, legs and other limbs are formed in two months; and nails; hair, bones, skin and holes of genital organs are formed in three months. Seven primary fluids (viz., fluid, blood, flesh, fat, bones, marrow and semen) are fromed in four months. Hunger and thirst arise in five months. It gets covered with the outer skin in six months and begins movements in the right part of the womb (if a male and in the left part if a female). The soul is nourished by the food and liquids, consumed by its mother and lies in a pit of faces and urine, which generate germs. It is enveloped by an umbilical bag, is covered with entrails (of the mother) and is incapable of voluntary movements of its limbs, like a bird in a cage. It gets, however, the power of recollection through divine action, and recollects actions done by it in hundreds of previous births. It is incapable of breathing and gets no ease. Beginning from the seventh month on its existence, it gets the power of comprehension and prays with distressed spirit to God by whom it was deposited in the womb, as under. 1-8

जन्तुरुवाच

तस्योपसन्नमवितुं जगदिच्छयाऽऽत्तनानातनोर्भुवि चलच्चरणारविन्दम् ।
सोऽहं व्रजामि शरणं ह्यकुतोभयं मे येनेदृशी गतिरदर्श्यसतोऽनुरूपा ॥९॥
यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
आस्ते विशुद्धमविकारमखण्डबोधमातप्यमानहृदयेऽवसितं नमामि ॥१०॥
ज्ञानं यदेतददधात्कतमः स देवस्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
तं जीवकर्मपदवीमनुवर्तमानास्तापत्रयोपशमनाय वयं भजेम ॥११॥
देह्यन्यदेहविवरे जठराग्निनासृग्विण्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन् स्वमासान्निर्वास्यते कृपणधीर्भगवन् कदा नु ॥१२॥

The soul prays ! I surrender myself to Him, who voluntarily incrnates Himself to protect the world when it seeks His shelter and walks on the Earth with is lotus-like feet. He has no fear from anywhere. It is He who has brought me to this sort of plight. Due to resort to Maya, characterized by the five elements, organs of perception and conscience, my soul is shrouded with the effects of actions (of my previous births) I bow to Him, who is an embodiment of piety, who is immutable, who is indestructible, and who dwells in my afflicted heart. He pervades all the animate and inanimate objects with one phase of Himself. Which other deity could have imparted to me this knowledge relating to the three phases of time (past, present and future)? We-souls-who pursue the activities common to all souls, therefore, resort to Him for allaying our three types of afflictions (worldly brought about by destiny and spiritual). Lord ! I have fallen into a well of feces and urine in a pit of another (mother's) body My body has been extremely scorched by the digestive fire of the stomach. I am desirous of escaping from here and have been counting months for doing so I am pitiable. When will you take me out? There are other creatures, which have got their present bodies by way of punishment, which are enveloped by the seven primary fluids, and which get experience (of only happiness and miseries) in their corporeal bodies, but I see the eternal supreme spirit by whose creative function I have come into existence endwhich manifests itself as an individual soul. Such as I am, I do not desire to go into the camoufleged well of worldly life from the womb though I am residing (at present) in a place, which is the repository of many hardships, since the Maya of the Supreme Spirit invades anyone who

सोऽहं वसन्नपि विभो बहुदुःखवासं गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
यत्रोपयातमुपसर्पति देवमाया मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥१३॥
तस्मादहं विगतविक्लव उद्धरिष्य आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।
भूयो यथा व्यसनमेतदनेकरन्ध्रं मा मे भविष्यदुपसादितविष्णुपादः ॥१४॥

कपिल उवाच

एवं कृतमतिर्गर्भे दशमास्यः स्तुवन्नृषिः । सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमारुतः ।
विनिष्क्रामति कृच्छ्रेण निरुच्छ्वासो हतस्मृतिः ॥१५॥

पतितो भुव्यसृङ्मूत्रे विष्ठाभूरिव चेष्टते । रोरूयति गते ज्ञाने विपरीतां गतिं गतः ॥१६॥
परच्छन्दं नविदुषा पुष्यमाणो जनेन सः । अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥१७॥
शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते । नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने ॥१८॥
इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च । अलब्धाभीप्सितोऽज्ञानादिद्धमन्युः शुचार्पितः ॥१९॥
सह देहेन मानेन वर्धमानेन मन्युना । अहंममेत्यसद्ग्राहः करोति कुमतिर्मतिम् ॥२०॥
यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः । आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ॥२१॥

enters into it; who is pursued by it and by this wheel of metempsychosis. I will, therefore, soon succour myself fearlessly from the darkness of delusion with the help of my spirit itself As it is my well-wisher, I will attain the shelter of the feet of Vishnu, so that the wordly life, which has so many openings for calamities, may not have to be confronted with. 9-14

Kapila said : When the pious ten months old soul has thus come to a decision, the parturient wind immediately pushes it head-long for its delivery. It emerges (from the womb) with difficulty—breathless and bereft of the power of recollection. Fallen on the ground in blood and urine, it behaves like a fecal germ Since its power of recollection has left it and since it has come to a disagreeable plight, it weeps. Being nourished by persons, who are incapable of knowing the mind of others, it is unable to protest even if it is confronted with an undesirable situation Made to lie down in a filthy bed, which is defiled with insects generated by sweat, it is incapable of even scratching its limbs, sitting up or arising. Having thus had experience of infancy and painful childhood, it becomes angry and sorrowful when it fails to obtain what it desires. The feeling of self-respect and anger grow along with its body. Foolish as it is, it persists in thinking : " This is I. This is mine." If the soul derives pleasure in the association of wicked persons, whose

सत्यं शौचं दया मौनं बुद्धिः श्रीर्ह्रीर्यशः क्षमा । शमो दमो भगश्चेति यत्सङ्गाद्याति संक्षयम् ॥२२॥
तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु । सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडामृगेषु च ॥२३॥
तस्मान्न कार्यः संत्रासो न कार्पण्यं न सम्भ्रमः । बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ॥२४॥
सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया । मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेयोपाख्याने जीवगतिर्नामैकत्रिंशोऽध्यायः ॥३१॥

अथ द्वात्रिंशोऽध्यायः

कपिल उवाच

अथ यो गृहमेधीयान्धर्मानेवावसन् गृहे । यजते क्रतुभिर्देवान् पितॄंश्च श्रद्धयान्वितः ॥१॥
गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति । निःसङ्गा न्यस्तकर्माणः प्रशान्ताः शुद्धचेतसः ॥२॥

activities are restricted to carnal pleasures and filling their belleys, by taking to their ways, it enters hell as before. 15–21

A man should not, therefore, associate with persons, by associating with whom truthfulness, piety, compassion, restraint of speech, intellect, wealth, modesty, fame, forgiveness, mental equilibrium, control of organs perception and good luck decline. He should not associate with such frivolous and silly persons, who identify the body with the soul, who are wicked and pitiable and who serve as play-things of women. 22–23

A self-possessed man should neither entertain terror for death nor have despondancy for living; nor should be confused, but he should live in the world with detachment in the knowledge that such has to be the fate of his soul. While maintaining his body, he should live this wordly life, created by Maya, with right thinking, accompanied by Yoga and renunciation. 24–25

Thus ends chapter thirty-one of Book III

CHAPTER XXXII

Kapila continued : A house-holder, who adores with faith deities and manes with religious sacrifices while discharging the functions of his order of life, goes to the Lunar Region (after death), drinks Soma juice there and then returns to this world. Persons, who have renounced wordly attachments, have discarded mundane, activities, are free from

निवृत्तिधर्मनिरता निर्ममा निरहंकृताः । सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् ॥३॥
द्विपरार्धावसाने यः प्रलयो ब्रह्मणस्तु ते । तावदध्यासते लोकं परस्य परचिन्तकाः ॥४॥
आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः । योगेश्वरैः कुमाराद्यैः सिद्धैर्योगप्रवर्तकैः ॥५॥
भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् ॥६॥
स संसृत्य पुनः काले कालेनेश्वरमूर्तिना । जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥७॥
ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिर्मितम् । निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥८॥
तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् । तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ॥९॥

passions, have pious minds, are free from emotions, have no feeling of Meum and are without ego, reach the all pervading Supreme Spirit through the Solar Region. Those, who adore Brahma and engage in meditation of the Supreme Spirit, reside in the dominion of Brahma till the end of two Parardha periods (200,000,000,000,000 years) when Brahma himself merges into the Supreme Spirit. 1-3.

Thus, even Brahma, who is the primordial progenitor of animate and inanimate objects and who is the fountain-head of the Vedas, is born again along with sages, masters of the cult of Yoga, the Sanatkumara brothers, Siddhas (accomplished souls) and founders of the Yoga school of philosophy, as of Yore, after performing his task with detachment and after attaining the Supreme Spirit, which is the master of all souls, due to efflur of Time, which is the image of God on account of the manifes'ation of the qualities (of Sattwa, Rajas and Tamas) as the result of his belief that the universe is distinct from the Supreme spirit, his ago and his feeling that it is he who is the Creator. Thus, even after enjoying divinity and the status of Brahma, achieved by performance of his allotted functions, Brahma and others revert to their respective existences due to the manifestation of the qualities. 4-7

You should, therefore, adore with all your heart the Supreme Spirit Vishnu, whose lotus-like feet are the object of adoration with devotion based on His qualities. Concentration in devotion to His Divinity Vasudeva creates aversion to attachment to mundane objects and results in the knowledge of the Supreme Spirit, which, in its turn, results in the perception of the latter. When the mind of such a man does not lose equilibrium due to attitudes of his organs of perception in respect of equal objects and does not consider some of them to be agreeable and some of them to be disagreeable, he sees through his soul that the

वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् ॥१०॥
यदास्य चित्तमर्थेषु समेष्विन्द्रियवृत्तिभिः । न विगृह्णाति वैषम्यं प्रियमप्रियमित्युत ॥११॥
स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् । हेयोपादेयरहितमारूढं पदमीक्षते ॥१२॥
यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराट् । एकादशविधस्तस्य वपुरण्डं जगद्यतः ॥१३॥
एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः । समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति ॥१४॥
इत्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् । येनानुबुद्ध्यते तत्त्वं प्रकृतेः पुरुषस्य च ॥१५॥
ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः । द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ॥१६॥
यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः । एको नानेयते तद्वद्भगवान् शास्त्रवर्त्मभिः ॥१७॥
क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शनैः । आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् ॥१८॥

spirit is in such a state that it has no attachment to these objects, views all things with equanimity and is devoid of the desire either to shun *or to covet anything and attains the state in which he considers himself* to be one with the Supreme Spirit.

The self-illuminous Supreme Spirit became Mahat tattwa (Cosmos); the latter developed ago, which, in its turn, developed, into the three qualities of Sattwa, Rajas and Tamas and the eleven organs of perception and activities. Its corpus constitutes the egg of the universe from which the world has been created. Whoever is self-composed and devoid of attachment to mundane objects can have vision of the Supreme spirit with the aid of faith, devotion to the Supreme Spirit, continuous practise of Yoga and asceticism. 8-13.

Venerable mother! I have preached to you this lore, which leads to the vision of the Supreme Spirit, whereby the reality about the spirit and the Prakriti could be comprehended. The system of philosophy teaching a man how to understand his own nature and how he may be reunited with the Supreme spirit, which is not affected by the three qualities of Sattwa, Rajas and Tamas and the cult of devotion to God, based on Me, yield the same result; of having vision of His Divinity. Just as an object having many attributes is perceived by different organs of perception, having separate apertures in the body; His Divinity also is similarly perceived by recourse to different systems of philosophy. The self-illuminous Supreme Spirit, whether conceived as having the three qualities (of Sattwa, Rajas and Tamas) i.e. Personal God or as not affected by them (i.e. the Supreme Spirit) can be gradually realized by performance of religious sacrifices, charity, penance, study of

योगेन विविधाङ्गेन भक्तियोगेन चैव हि । धर्मेणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान् ॥१९॥
आत्मतत्त्वावबोधेन वैराग्येण दृढेन च । ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् ॥२०॥
य इदं शृणुयादम्ब श्रद्धया पुरुषः सकृत् । यो वाभिधत्ते मच्चित्तः स ह्येति पदवीं च मे ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिलेये द्वात्रिंशोऽध्यायः ॥३२॥



अथ त्रयस्त्रिंशोऽध्यायः

मैत्रेय उवाच

एवं निशम्य कपिलस्य वचो जनित्री सा कर्दमस्य दयिता किल देवहूतिः ।
विस्रस्तमोहपटला तमभिप्रणम्य तुष्टाव तत्त्वविषयाङ्कितसिद्धिभूमिम् ॥१॥

देवहूतिरुवाच

स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेण विभक्तवीर्यः ।
सर्गाद्यनीहोऽवितथाभिसन्धिरात्मेश्वरोऽतर्क्यसहस्रशक्तिः ॥२॥

philosophy self-restraint, control of organs of perception, renunciation of mundane activities, practice of Yoga with its various constituents, the cult of devotion to the Supreme Spirit, pursuit of duties with or without desires which involve performance of religious acts and remunication of all activities, since they lead to acquision of the knowledge of self-realization and unwavering detachment from wordly life. 14–19

Mother! A man, who hears this discourse even once or who recites it while concentrating his mind on Me, attains My status. 20

Thus ends chapter thirty two of Book III



CHAPTER XXXIII

Maitreya said : Having thus heard the sermon of Kapila, Devahooti—His mother and sweet heart of Kardama—bowed and prayed to Him, since he is the source of achieving spiritual knowledge. 1

Devahooti said : Your worship has no desires, your desires never fail. You are the master of yourslef. Your thousands of faculties are unimginable. You distribute your faculties in consonance with the currents of the qualities (Sattwa, Rajas and Tamas) and undertake creation etc. Even a Chandala (i.e. one who eats dog's carion) becomes pure like a Brahmin who has performed the Soma religious sacrifice, by

यन्नामधेयश्रवणानुकीर्तनाद् यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।
श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्नु दर्शनात् ॥३॥
तं त्वामहं ब्रह्म परं पुमांसं प्रत्यक्स्रोतस्यात्मनि संविभाव्यम् ।
स्वतेजसा ध्वस्तगुणप्रवाहं वन्दे विष्णुं कपिलं वेदगर्भम् ॥४॥

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे । आस्थितेन परां काष्ठामचिरादवरोत्स्यसि ॥५॥
श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः । येन मामभवं याया मृत्युमृच्छन्त्यतद्विदः ॥६॥

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम् । स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥७॥
सा चापि तनयोक्तेन योगादेशेन योगयुक् । तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ॥८॥
अभीक्ष्णावगाहकपिशान् जटिलान्कुटिलालकान् । आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम्
प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् । स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि ॥१०॥

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hearing and reciting your name, by bowing to You and by continuously remembering your name. Then, what to talk of the good luck of one who has your vision? I, therefore, bow to you—the Supreme Spirit and the highest deity. You could be realized in the mind of it were turned inwards by withdrawing it from mundane objects 2-4

Kapila said : Mother! You shall soon reach the final stage (of Salvation) by adopting this course, which is easy to resort to and which has been described by Me. Rely on this course, which has been adopted by Sages, who have expounded the nature of the Supreme Spirit, so that you shall attain Me. Those who do not have knowledge of the Supreme Spirit meet death (i.e. continue in the worldly life in which the fear of death exists) 6

Maitreya said : Having explained the ultimate goal of the spirit to the saintly woman, He (Kapila) went away with the permission of His mother. She, too, adopted the Yoga cult in accordance with the principles of the Yoga school of philosophy which had been expounded by Him and continued to stay in the same hermitage, which was like the crown of the Saraswati. She wore curly matted hair, which had grown tawny by frequent baths and a worn out Sari. She renounced her home in which she had lived as a house wife, which was blooming with the penance and practice of Yoga by Kardama who was one of the progenitors of mankind, which had no match and which was such

पयःफेननिभाःशय्या दान्ता रुक्मपरिच्छदाः। आसनानि च हैमानि सुस्पर्शास्तरणानि च ॥११॥
हित्वा तदीप्सिततममप्याखण्डलयोषिताम् । किंचिच्चकार वदनं पुत्रविश्लेषणातुरा ॥१२॥
वनं प्रव्रजिते पत्यावपत्यविरहातुरा । ज्ञाततत्त्वाप्यभून्नष्टे वत्से गौरिव वत्सला ॥१३॥
तमेव ध्यायती देवमपत्यं कपिलं हरिम् । बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥१४॥
ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् । सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥१५॥
भक्तिप्रवाहयोगेन वैराग्येण बलीयसा । युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥१६॥
ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये । निवृत्तजीवापत्तित्वात्क्षीणक्लेशाऽऽप्तनिर्वृतिः ॥१७॥
नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा । न सस्मार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ॥१८॥
तद्देहः परतःपोषोऽप्यकृशश्चाध्यसम्भवात् । बभौ मलैरवच्छन्नः सधूम इव पावकः ॥१९॥

as would be desired by gods residing in air-chariots. It was furnished with beds which were white like froth of milk, furniture of ivory and gold, seats of gold and carpets of agreeable touch, so that even celestial damsels would covet it Having been separated from her son, her face became meloncholy. Since her husband also had taken to the forest, she was tormented by the separation from her son, an affectionate mother as she was, eventhough she had received spiritual knowledge, like a cow whose calf had been lost. 7–13

My dear ! Engrossed in thinking about her divine son Kapila, who was an incarnation of Vishnu, she grew indifferent to even such a home in a short time, she meditated on the corpus of His Divinity, which was capable of being seen by meditating on Him. Casting away all anxiety she meditated on the corpus of His Divinity, which had a charming face and which had been described to her by her son, by directing the flow of her devotional fervour to it, by strong detachment from mundane objects and with the knowledge of the Supreme Spirit, which was born of appropriate religious practices and which led to realization of the Supreme Spirit. Her mind became fixed on His Divinity, which is the refuge of all souls Since her notion of being an individual had soul had receded and her mental distress had worn out, she attained beautitude. When her delusion about the three qualities (Sattwa, Rajas and Tamas) had receded on account of her being in a perpetual state of concentration on the Supreme Spirit, she became oblivious of even her own existence, just as a man does not remember a dream when he is awake. Her body, which was being nourished by others, did not become emaciated, since she had no mental anguish. It shone brilliantly

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् । आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह ॥२०॥
तद्वीरासीत्पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् । नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥२१॥
तस्यास्तद्योगविधुतमार्त्यं मर्त्यमभूत्सरित् । स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥२२॥
कपिलोऽपि महायोगी भगवान् पितुराश्रमात् । मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ।
स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ॥ २३ ॥
आस्ते योगं समास्थाय सांख्याचार्यैरभिष्टुतः । त्रयाणामपि लोकानामुपशान्त्यै समाहितः ॥२४॥
य इदमनुशृणोति योऽभिधत्ते कपिलमुनेर्मतमात्मयोगगुह्यम् ।
भगवति कृतधीः सुपर्णकेतावुपलभते भगवत्पदारविन्दम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कपिलेयोपाख्याने त्रयस्त्रिंशोऽध्यायः ॥३३॥

इति तृतीयः स्कन्धः समाप्तः



eventhough it was covered with dirt, like fire shrouded by smoke. In this way, she had soon realization of the Supreme Spirit, attained the presence of His Divinity and beautitude by recourse to the path preached by Kapila. 14-20

When she had attained beautitude, the place of her residence became the most sacred shrine, which became renowned in the three worlds by the name of Siddhapura Good man ! Her mortal body, which had been sanctified by her practice of Yoga and which metamor phised into a river of the mortal world is the most sacred river, confers superhuman powers and is resorted to by Siddhas (accomplished souls). 21-22

His Divinity Kapila too, a great Yogi as he was, took leave of His mother and went in the North East direction. The ocean prayed to Him and gave him a place for residence. Applying himself to Yoga, he resided there for the peace of the three worlds and was being extolled by masters of the Sankhya school of philosophy. 23-24

He who hears this account, takes to this secret spiritual Yoga and meditates on His Divinity Vishnu, whose banner is marked with the emblem of the divine eagle, attains to the lotus-like feet of His Divinity. 25

Thus ends chapter thitry-three of Book III



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

चतुर्थः स्कन्धः



अथ प्रथमोऽध्यायः

मैत्रेय उवाच

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे । आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः ॥१॥
आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः । पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः ॥२॥
प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत् । मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना ॥३॥
यस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक् । या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी ॥४॥
आनिन्ये स्वगृहं पुत्र्याः पुत्रं विततरोचिषम् । स्वायंभुवो मुदा युक्तो रुचिर्जग्राह दक्षिणाम् ॥५॥
तां कामयानां भगवानुवाह यजुषां पतिः । तुष्टायां तोषमापन्नोऽजनयद् द्वादशात्मजान् ॥६॥
तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः । इध्मः कविर्विभुः स्वह्नः सुदेवो रोचनो द्विषट् ॥

CHAPTER I

Maitreya said : Manu begot three daughters in Shataroopa, who were renowned by their respective names of Akooti, Devahooti, and Prasooti. The King gave Akooti in marriage to Ruchi, making it a condition, with approval of Shataroopa, that she should hand over her son to him, eventhough she had a brother (i.e. eventhough Manu had a son). Ruchi, who was one of the progenitors of mankind, and had spiritual lustre, begot in her, by extreme concentration on the Supreme Spirit, twins. Out of them the child which was a male was Vishnu himself—personification of religious sacrifices,— and the child which was a female was Dakshina,— partial incarnation of Laxmi, inseparable from Vishnu. The son of Brahman (Manu) delighted at this brought home his daughters lustrous son, while Ruchi retained Dakshina. The Lord of sacrificial prayers (Vishnu) married the latter since she had love for him. Pleased with her, he procreated in her, who was also delighted, twelve sons named Tosha, Pratosha, Santosha, Bhadra, Shanti, Idaspati, Idhma, Kavi, Vibhu, Swahna, Sudeva and Rochna. 1-7

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः । तासां प्रसूतिप्रसवं प्रोच्यमानं निबोध मे ॥८॥
पत्नी मरीचेस्तु कला सुषुवे कर्दमात्मजा । कश्यपं पूर्णिमानं च ययोरापूरितं जगत् ॥९॥
अत्रेः पत्न्यनसूया त्रीञ्जज्ञे सुयशसः सुतान् । दत्तं दुर्वाससं सोममात्मेशब्रह्मसम्भवान् ॥१०॥

विदुर उवाच

अत्रेर्गृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः । किंचिच्चिकीर्षवो जाता एतदाख्याहि मे गुरो ॥११॥

मैत्रेय उवाच

ब्रह्मणा नोदितः सृष्टावत्रिर्ब्रह्मविदां वरः । सह पत्न्या ययावृक्षं कुलाद्रिं तपसि स्थितः ॥१२॥
शरणं तं प्रपद्येऽहं य एव जगदीश्वरः । प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ॥१३॥
तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना । निर्गतेन मुनेर्मूर्ध्नः समीक्ष्य प्रभवस्त्रयः ॥१४॥
वितायमानयशसस्तदाश्रमपदं ययुः । प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः ।
श्लक्ष्णया सूक्तया वाचा सर्वलोकगरीयसः ॥१५॥

Hear from me the description of the progeny of the nine daughters of Kardama, who were wives of the spiritual sages :

Kala—wife of Marichi and daughter of Kardama—gave birth to Kashyapa and Purnima, whose progeny filled up the world.

Atri's wife—Ansooya gave birth to three sons of great fame : Datta, Durvasas and Soma, who were born of a phase each of Vishnu, Shiva and Brahma respectively. 8–10

Vidura said : Master ! what are the tasks for performing which the foremost of Gods concerned with maintenance, creation and end of the world (Brahma, Vishnu and Shiva respectively) were born in the home of Atri ? Please tell me this. 11

Maitreya said : Atri—the best among men having spiritual knowledge—instructed by Brahma to engage himself in creation, proceeded to Riksha mountain accompanied by his wife and devoted himself to penance.

He prayed : " I surrender myself to him, who is the Lord of the world. May He grant to me progeny like himself" On observing that the three worlds were being scorched by the heat, generated by ceremonial restraint of breath emanating from the head of the sage, the three Gods, went to his hermitage, thus extending their Glory. The sage prostrated himself like a staff, then stood before them with folded hands in reverence and prayed to them who are held in reverence in all the worlds with wellspoken gentle speech. 12–15

अत्रिरुवाच

विश्वोद्भवस्थितिलयेषु विभज्यमानैर्मायागुणैरनुयुगं विगृहीतदेहाः ।
ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं वस्तेभ्यः क एव भवतां म इहोपहूतः ॥१६॥
एको मयेह भगवान् विबुधप्रधानश्चित्तीकृतः प्रजननाय कथं नु यूयम् ।
अत्रागतास्तनुभृतां मनसोऽपि दूराद् ब्रूत प्रसीदत महानिह विस्मयो मे ॥१७॥

देवा ऊचुः

यथा कृतस्ते संकल्पो भाव्यं तेनैव नान्यथा । सत्संकल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् ॥१८॥
अथास्मदंशभूतास्ते आत्मजा लोकविश्रुताः । भवितारोऽङ्ग भद्रं ते विस्रप्स्यन्ति च ते यशः ॥१९॥
एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः । सभाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः ॥२०॥
सोमोऽभूद्ब्रह्मणोंऽशेन दत्तो विष्णोस्तु योगवित् । दुर्वासाः शङ्करस्यांशो निबोधाङ्गिरसः प्रजाः ॥२१॥
श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः । सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा ॥२२॥
तत्पुत्रावपरावास्तां ख्यातौ स्वारोचिषेऽन्तरे । उतथ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः ॥२३॥
पुलस्त्योऽजनयत्पत्न्यामगस्त्यं च हविर्भुवि । सोऽन्यजन्मनि दह्राग्निर्विश्रवाश्च महातपाः ॥२४॥
तस्य यक्षपतिर्देवः कुबेरस्त्विडविडासुतः । रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः ॥२५॥

Atri said : Oh Brahma ! Vishnu ! Shiva ! you incarnate yourselves in every age with your qualities emanating from maya, respectively chanelled into creation, maintenance and extinction of the universe : I bow to you Who among your reverences is the God, invited by me here ? I had meditated only on one god, who is the chief of gods for (favouring me with a boon for) procreation. How are you (all)—who though far away even from the minds of creatures—have come here ? Please tell (me) Be pleased (with me) I have a great surprise in this matter. 16–17

The Gods said : Oh spiritual sage ! The very things shall happen as per resolve made by you—not otherwise. We are the same who had been meditated upon by you, whose resolves are successful. Dear ! you will have sons, composed of our (respective) phases. They shall be renowned in the world and shall extend your fame. Fare you well ! The lords of deities, well worshipped by the couple then repaired from there, within their sight, after granting this excellent boon Soma (the Moon) was born from a phase of Brahman, Datta–master of Yoga from a phase of Vishnu and Durvasas from a phase of Shanker. Now hear (from me) about the progeny of Angirasas :

Shraddha—wife of Angirasas—likewise gave birth to four daughters—Sineevali, Kuhoo, Raka and Anumati, who was the fourth. He had two

पुलहस्य गतिर्भार्या त्रीनसूत सती सुतान् । कर्मश्रेष्ठं वरीयांसं सहिष्णुं च महामते ॥२६॥
क्रतोरपि क्रिया भार्या वालखिल्यानसूयत । ऋषीन् षष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ॥२७॥
ऊर्जायां जज्ञिरे पुत्रा वसिष्ठस्य परंतप । चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ॥२८॥
चित्तिस्त्वथर्वणः पत्नी लेभे पुत्रं धृतव्रतम् । दध्यञ्चमश्वशिरसं भृगोर्वंशं निबोध मे ॥२९॥
भृगुः ख्यात्यां महाभागः पत्न्यां पुत्रानजीजनत् । धातारं च विधातारं श्रियं च भगवत्पराम् ॥३०॥
एष कर्दमदौहित्रसंतानः कथितस्तव । शृण्वतः श्रद्दधानस्य सद्यः पापहरः परः ॥३१॥
प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः । तस्यां ससर्ज दुहितॄः षोडशामललोचनाः ॥३२॥
त्रयोदशादाद्धर्माय तथैकामग्नये विभुः । पितृभ्य एकां युक्तेभ्यो भवायैकां भवच्छिदे ॥३३॥
श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः । बुद्धिर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य पत्नयः ॥
श्रद्धासूत शुभं मैत्री प्रसादमभयं दया । शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत ॥३५॥

sons in addition—Utathya, who was the Lord himself and Brihaspati—who had realized the Supreme Spirit.

Pulastya begot in his wife Havirbhoo Agatsya who was stomach-fire in antoher birth and Vishravas, who had performed great penance. The latter had a son—Kubera, who was a deity and the King of Yakshas, born of his wife Idavida and Ravan, Kumbhakarna and Vibheeshana through another wife (Keshinee).

Oh Vidura of high ideals! Gati—the devoted wife of Pulaha—gave birth to three sons : Karmashreshtha, Vareeyans and Sahishnu Kriya—wife of Kratu—also gave birth to sixty thousand Valakhilyas, who were sages resplendent with spiritual lustre. Oh conqueror of enemies! Seven sons of Vasistha among whose Chitraketu was prominent, were born of Oorja. They were pious spiritual sages. Chitti—wife of Atharvan got a pious son—Dadhyaca alias Ashwashiras. Now hear about the progeny of Bhrigu. Lucky Bhrigun begot in his wife Khyati sons named Dhatri and Vidhatri and a daughter named Shri (normally known as Laxmi—consort of Vishnu). I have described to you this progeny of the daughter of Kardama. Sons of one who hears about it with faith are immediately destroyed. 18-31

Daksha—son of Brahman—married Prasooti—daughter of Manu and begot in her sixteen bright-eyed daughters The king (Daksha) gave in marriage thirteen (of them) to Dharma, one to Fire-God, one to the group of manes and one to Bhava (Shiva), who brings an end to worldly existence. Shraddha, Maitree, Daya, Shanti, Tushti, Pushti. Kriya, Unnati, Buddhi, Medha, Titiksha, Hree and Moorti were the wives of Dharma.

योगं क्रियोन्नतिर्दर्पमर्थं बुद्धिरसूयत । मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रश्रयं सुतम् ।
मूर्तिः सर्वगुणोत्पत्तिर्नरनारायणावृषी ॥३६॥
ययोर्जन्मन्यदो विश्वमभ्यनन्दत्सुनिर्वृतम् । मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः ॥३७॥
एवं सुरगणैस्तात भगवन्तावभिष्टुतौ । लब्धावलोकैर्ययतुरर्चितौ गन्धमादनम् ॥३८॥
भवस्य पत्नी तु सती भवं देवमनुव्रता । आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥३९॥
पितर्यप्रतिरूपे स्वे भवायानागसे रुषा । अप्रौढैवात्मनाऽऽत्मानमजहाद्योगसंयुता ॥४०॥
॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विदुरमैत्रेयसंवादे प्रथमोऽध्यायः ॥ १ ॥

अथ द्वितीयोऽध्यायः

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः । विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम् ॥१॥
कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम् । आत्मारामं कथं द्वेष्टि जगतो दैवतं महत् ॥२॥

Shraddha gave birth to Shubha, Maitri to Prasada, Daya to Abhaya, Shanti to Sukha, Tushti to Muda, and Pushti to Smaya, Kriya gave birth to Yoga, Unnati to Darpa Buddhi to Artha, Medha to Smriti, Titiksha to Kshema and Hree to a son named Prashraya. Moorti—the source of all quantities—gave birth to two sages Nara and Narayana The universe felt very happy and rejoiced at their birth and minds (of people), quarters, winds rivers and mountains were delighted Dear me! These divinities were extolled and worshipped by multitudes of deities who got a vision of them, and went away to mount Gandhamadana. 32–38

Satee, the consort of Bhava (Shiva), who was devoted to the latter, did not have a son, equal to herself in qualities and character When her father became averse to Bhava through wrath, though the latter had given him no offence, she, young as she was, and endowed with mystic powers, voluntarily abondoned her body 39–40

Thus ends chapter one of Book IV

CHAPTER II

Vidura inquired : Why did Daksha, who loved his daughter, bear hatred towards Bhava (Shiva)-the best among the virtuous—in disregard of his daughter Satee? Who would bear hatred towards that

एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च । विद्वेषस्तु यतः प्राणांस्तत्यजे दुस्त्यजान् सती ॥

मैत्रेय उवाच

पुरा विश्वसृजां सत्रे समेताः परमर्षयः । तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः ॥४॥
तत्र प्रविष्टमृषयो दृष्ट्वार्कमिव रोचिषा । भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सदः ॥५॥
उदतिष्ठन् सदस्यास्ते स्वधिष्ण्येभ्यः सहाग्नयः । ऋते विरिञ्चं शर्वं च तद्भासाऽऽक्षिप्तचेतसः ॥
सदसस्पतिभिर्दक्षो भगवान् साधु सत्कृतः । अजं लोकगुरुं नत्वा निषसाद तदाज्ञया ॥७॥
प्राङ्निषण्णं मृडं दृष्ट्वा नामृष्यत्तदनादृतः । उवाच वामं चक्षुर्भ्यामभिवीक्ष्य दहन्निव ॥८॥
श्रूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्नयः । साधूनां ब्रुवतो वृत्तं नाज्ञानान्न च मत्सरात् ॥९॥
अयं तु लोकपालानां यशोघ्नो निरपत्रपः । सद्भिराचरितः पन्था येन स्तब्धेन दूषितः ॥१०॥

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lord of animate and inanimate objects, who does not nurse enmity, who has a quiet bearing, who is a seeker of spiritual knowledge, and who is the great divinity of the world and why should he do so ? Spiritual Master ! Please tell me about this—about the enmity between the son-in-law and the father-in-law, due to which Satee renounced her life—difficult to renounce as it is. 1–3

Maitreya said : Of yore, great seers, as well as multitudes of deities—sages,and Fire-Gods,--all with their retinues--gathered in the session of a religious sacrifice, performed by Daksha, one of the progenitors of mankind. On seeing that Daksha, who was shining with lustre like the Sun and who (thus) dispelled the gloom of that great assembly, had entered the place, the members of the assembly, along with the Fire-Gods whose minds were attracted by his lustre, stood up with the exception of Brahman and Shiva. Lord Daksha—who was the president of the assembly having been thus well greeted, bowed to Brahman, the overlord progenitor of mankind, and sat down with his permission. Observing that Shiva had sat down prior to him, he could not put up being (thus) disrespected by him and viewed Shiva, as if he would seortch the latter with his eyes and addressed them as under. 4–8

Oh spiritual sages! Deities! Fire-Gods! Hear me describe, the manners of good persons. I am doing this neither through ignorance nor through jealousy. This (Shiva) by whom the manners follwed by good man are violated, has thus destroyed the glory of the regents of the quarters of the wold. He is shameless. He has subjected himself to my discipline, since he has accepted the hand of my daughter in the presence of Brahmins and sacred fire, like a psudo-saint taking to the Gayatri

एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत् । पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत् ॥
प्रत्युत्थानाभिवादार्हे वाचाप्यकृत नोचितम् । लुप्तक्रियायाशुचये मानिने भिन्नसेतवे ॥१२॥
अनिच्छन्नप्यदां बालां शूद्रायेवोशतीं गिरम् । अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः ।
सह भागं न लभतां देवैर्देवगणाधमः ॥१३॥

मैत्रेय उवाच

निषिध्यमानः स सदस्यमुख्यैर्दक्षो गिरित्राय विसृज्य शापम् ।
तस्माद्विनिष्क्रम्य विवृद्धमन्युर्जगाम कौरव्य निजं निकेतनम् ॥१४॥
विज्ञाय शापं गिरिशानुगाग्रणीर्नन्दीश्वरो रोषकषायदूषितः ।
दक्षाय शापं विससर्ज दारुणं ये चान्वमोदंस्तदवाच्यतां द्विजाः ॥१५॥
य एतन्मर्त्यमुद्दिश्य भगवत्यप्रतिद्रुहि । द्रुह्यत्यज्ञः पृथग्दृष्टिस्तत्त्वतो विमुखो भवेत् ॥१६॥
बुद्ध्या पराभिध्यायिन्या विस्मृतात्मगतिः पशुः । स्त्रीकामः सोऽस्त्वतितरां दक्षो बस्तमुखोऽचिरात्

hymn, since he did not greet me, even with words, though I deserve to be greeted by standing up.

Like one imparting Vedic lore to a shoodra, reluctant though I was, gave my daughter to him, who does not observe religious practices, is impious, egoistic and had violated the rules (of good conduct). This Shiva, who is the lowest in the ranks of Gods, shall not therefore receive any share with Indra, Upendra and others in religious sacrifices. 9-13

Maitreya said: Scion of Kuru dynasty! After having given the curse to Shiva, though dissuaded by prominent members of the assembly, Daksha retired from it with increased anger and returned to his mansion.

On learning about the curse, Nandeeshwara, leader of the retinue of Shiva, affected as he was with the passion of anger, gave terrible curses to Daksha and to those Brahmins, who had indicated their approval for that censurable action. "This silly Daksha, who considers the universe as distinct from the Supreme Spirit and who is regardful of only his mortal body, has offended against the Lord (Shiva), who bears no ill-will, shall be bereft of spiritual knowledge. The brute Daksha, who has forgotten the course of the soul's existence, as his intellect is concentrated in mundanity, and who is extremely desirous of sexual pleasure, shall have the head of a goat in a short while. Brahmins (who had approved Daksha's action) shall eat all types of food (without discriminating between prohibited and unprohibited food) shall engage

सर्वभक्षा द्विजा वृत्त्यै धृतविद्यातपोव्रता । वित्तदेहेन्द्रियारामा याचका विचरन्त्विह ॥१८॥
तस्यैव वदत शापं श्रुत्वा द्विजकुलाय वै । भृगु प्रत्यसृजच्छाप ब्रह्मदण्ड दुरत्ययम् ॥१९॥
भवव्रतधरा ये च ये च तान् समनुव्रता । पाखण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिन ॥२०॥
तस्यैवं वदत शापं भृगो. स भगवान् भव । निश्चक्राम तत किंचिद्विमना इव सानुग ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दक्षशापो नाम द्वितीयोऽध्याय ॥ २ ॥

अथ तृतीयोऽध्याय:

मैत्रेय उवाच

सदा विद्विषतोरेव कालो वै ध्रियमाणयो । जामातु श्वशुरस्यापि सुमहानतिचक्रमे ॥१॥
यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना । प्रजापतीनां सर्वेषामाधिपत्ये स्मयोऽभवत् ॥२॥
इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च । बृहस्पतिसवं नाम समारेभे क्रतूत्तमम् ॥३॥

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in learning, penance and austerity for the sake of livelihood shall have love for wealth, body and organs of senses and shall loaf about in this world as madicants 14-18

On hearing the curse given by him to the community of Brahmins, Bhrigu (who was himself a Brahmin) discharged an unwardable Brahminic missile in the guise of this curse 'Those who are devotees of Shiva and those who follow their religious practices shall be heretics and antagonists of sacred scriptures' 19-21

Maitreya said When Bhrigu was pronouncing the curse, Lord Shiva, became some what dejected and went away therfrom, accompanied by his retinue The prominent members of the assembly completed the sacrificial sessi n lasting for a thousand years, in which the great Vishnu is the object of worship performed the concluding sacrificial bath at *the place where the Ganges is met by Yamuna, and went home there* with purified souls

Thus ends chapter second of Book IV

CHAPTER III

Maitreya said A very long time elapsed (thereafter) during which the son in law and the father in law continued to quarrel When Daksha was corronated as overlord of all the progenitors of mankind by Brahman, he grew arrogant After performing Vajapeya sacrifice and

तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः । आसन् कृतस्वस्त्ययनास्तत्पत्न्यश्च सभर्तृकाः ॥४॥
तदुपश्रुत्य नभसि खेचराणां प्रजल्पताम् । सती दाक्षायणी देवी पितुर्यज्ञमहोत्सवम् ॥५॥
व्रजन्तीः सर्वतो दिग्भ्य उपदेववरस्त्रियः । पतिं भूतपतिं देवमौत्सुक्यादभ्यभाषत ॥६॥

सत्युवाच

प्रजापतेस्ते श्वशुरस्य साम्प्रतं निर्यापितो यज्ञमहोत्सवः किल ।
वयं च तत्राभिसराम वाम ते यद्यर्थितामी विबुधा व्रजन्ति हि ॥७॥
तस्मिन् भगिन्यो मम भर्तृभिः स्वकैर्ध्रुवं गमिष्यन्ति सुहृद्दिदृक्षवः ।
अहं च तस्मिन् भवताभिकामये सहोपनीतं परिबर्हमर्हितुम् ॥८॥
तत्र स्वसॄर्मे ननु भर्तृसम्मिता मातृष्वसॄः क्लिन्नधियं च मातरम् ।
द्रक्ष्ये चिरोत्कण्ठमना महर्षिभिरुन्नीयमानं च मृडाध्वरध्वजम् ॥९॥
कथं सुतायाः पितृगेहकौतुकं निशम्य देहः सुरवर्य नेङ्गते ।
अनाहुता अप्यभियन्ति सौहृदं भर्तुर्गुरोर्देहकृतश्च केतनम् ॥१०॥

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humiliating learned men thoroughly proficient in Vedas, he commenced performance of religious sacrifice, named Brihaspatisava—the best of religious sacrifices. Brahmin sages, all divine sages, manes and deities, along with their consorts were received by him with benedictions. Goddess Sati—daughter of Daksha—learnt about the great festival, being celebrated by her father by overhearing the conversations of semi-divine ladies flying in the sky. She saw beautiful ladies of Yaksha, Gandharva and Apsara communities going (to the festival) from all quarters and told the lord of all creatures (Shiva), as under actuated by eagerness (to offend it). 1-6

Satee said : Your father-in-law—one of the progenitors of mankind has at present inaugurated a great sacrificial festival. Shiva ! We may also go there, if you desire, since these gods are going (there). My sisters, accompanied by their husbands will certainly go there with the desire of seeing relatives. I (too) desire to go to that festival with you in order to be entitled to receive presents (from my father). Your Grace ! I will see there my sisters, who are held in esteem by their husbands, my mother's sisters and my affectionate mother whom I have been eager to see for long and the excellent topmost religious sacrifice being performed by great sages. Chief of Gods ! On hearing about an auspicious occasion in father's home, how would the body of daughter not throb (with joy)? People go to the lovable homes of their husbands, preachers and fathers, even uninvited. God of Eternity ! be, therefoe,

तन्मे प्रसीदेदममर्त्य वाञ्छितं कर्तुं भवान् कारुणिको बताहंति ।
त्वयाऽऽत्मनोऽर्धेऽहमदभ्रचक्षुषा निरूपिता मानुगृहाण याचितः ॥११॥

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियन्ति बन्धुषु ।
ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्म्यमदेन मन्युना ॥१२॥
विद्यातपोवित्तवपुर्वय:कुलैः सतां गुणैः षड्भिरसत्तमेतरैः ।
स्मृतौ हतायां भृतमानदुर्दृशः स्तब्धा न पश्यन्ति हि धाम भूयसाम् ॥१३॥
नैतादृशानां स्वजनव्यपेक्षया गृहान् प्रतीयादनवस्थितात्मनाम् ।
येऽभ्यागतान् वक्रधियाभिचक्षते आरोपितभ्रूभिरमर्षणाक्षिभिः ॥१४॥
तथारिभिर्न व्यथते शिलीमुखैः शेतेऽर्दिताङ्गो हृदयेन दूयता ।
स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः ॥१५॥
व्यक्तं त्वमुत्कृष्टगतेः प्रजापतेः प्रियाऽऽत्मजानामसि सुभ्रु सम्मता ।
अथापि मानं न पितुः प्रपत्स्यसे मदाश्रयात्कः परितप्यते यतः ॥१६॥
प्रत्युद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।
प्राज्ञैः परस्मै पुरुषाय चेतसा गुहाशयायैव न देहमानिने ॥१७॥

pleased. Your Grace deserves to grant my desire. You have received me as your better half with plentiful love. Please, therefore, favour me by granting my request. 7–11

His Divinity said : Beautiful lady ! What thou hast said that people go to their relatives uninvited is quite right but only if the latter's attitude is not vitiated with arrogance born of staunch mundanity and anger. Those persons, however, whose wicked eyes are full of arrogance, because their discretion has been struck down and benumed with the six qualifications of learning, penance, wealth (handsome), physique, (yonug) age and (high) family, which serve as good qualities in the case of good man, but debase other most wicked persons, do not appreciate the splendour of great men because they are relatives. One should not go to houses of such men, whose minds are unsteady and who view their guests with crooked feelings and with intolerant eyes signified by twisted eye-brows. A man is not so much hurt or afflicted day and night by arrows, struck by enemies, as when he is struck in the vitals by abuses of his crooked relatives, but sleeps with his paining body and afflicted heart. Lovely lady ! It is evident that among his daughters thou art dear to prosperous Daksha, who is one of the

सत्त्वं विशुद्धं वसुदेवशब्दितं यदीयते तत्र पुमानपावृतः ।
सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥१८॥
तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम द्विट् तदनुव्रताश्च ये ।
यो विश्वसृग्यज्ञगतं वरोरु मामनागसं दुर्वचसाकरोत्तिरः ॥१९॥
यदि व्रजिष्यस्यतिहाय मद्वचो भद्रं भवत्या न ततो भविष्यति ।
सम्भावितस्य स्वजनात्पराभवो यदा स सद्यो मरणाय कल्पते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे उमारुद्रसंवादे तृतीयोऽध्याय ॥ ३ ॥

अथ चतुर्थोऽध्यायः

मैत्रेय उवाच

एतावदुक्त्वा विरराम शंकरः पत्न्यङ्गनाशं ह्युभयत्र चिन्तयन् ।
सुहृद्दिदृक्षुः परिशङ्किता भवान्निष्क्रामती निर्विशती द्विधाऽऽस सा ॥१॥

progenitors of mankind. Even then, thou shalt not receive any regard from thy father, since he is inflamed on account of thy attachment to me. Thou Lady of beautiful waist! Wise persons offer mutual regards by standing up, and with courtesey and salutations, which are mentally directed to the Supreme Spirit residing in the recess of the heart and not to the individual soul possessed of ego. I offer my obeissance to this, spotless spirit which is spoken of as Vasudeva and which the Supreme Spirit shines, since Lord Vasudeva, who is not comprehensible by organs of perception, shines therein Thou should not, therefore, see Daksha and those who agree with him eventhough he is thy father, and has brought thy body into existence since he is my enemy, oh lady of beautiful thighs! He had insulted me with abusive language, though I was innocent, when I attended the religious sacrifice named Vishwasruj. If thou shalt go there, disregarding my advice, it would not do good to thee. When a worthy person meets with an insult from a relative, it results in death. 12-20.

Thus ends chapter third of Book IV

CHAPTER IV

Maitreya said : Having told her this much, Shiva ceased speaking, thinking that the mortal body of his wife would come to be destroyed either way. Though she was desirous of seeing her relatives being afraid of Shiva, she (often) got out of the house and re-entered it in

सुहृद्दिदृक्षाप्रतिघातदुर्मनाः स्नेहाद्रुदत्यश्रुकलातिविह्वला ।
भवं भवान्यप्रतिपूरुषं रुषा प्रधक्ष्यतीवैक्षत जातवेपथुः ॥२॥
ततो विनिःश्वस्य सती विहाय तं शोकेन रोषेण च दूयता हृदा ।
पित्रोरगात्स्त्रैणविमूढधीर्गृहान् प्रेम्णाऽऽत्मनो योऽर्धमदात् सतां प्रियः ॥३॥
तामन्वगच्छन्द्रुतविक्रमां सतीमेकां त्रिनेत्रानुचराः सहस्रशः ।
सपार्षदयक्षा मणिमन्मदादयः पुरोवृषेन्द्रास्तरसा गतव्यथाः ॥४॥
तामागतां तत्र न कश्चनाद्रियद्विमानितां यज्ञकृतो भयाज्जनः ।
ऋते स्वसॄर्वै जननीं च सादराः प्रेमाश्रुकण्ठ्यः परिषस्वजुर्मुदा ॥५॥
सौदर्यसम्प्रश्नसमर्थवार्तया मात्रा च मातृष्वसृभिश्च सादरम् ।
दत्तां सपर्यां वरमासनं च सा नादत्त पित्राप्रतिनन्दिता सती ॥६॥
अरुद्रभागं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेलनं विभौ ।

a dilemma. Troubled in her mind, as her desire to see relatives had received a blow, and weeping due to love (for her relatives, since her desire to see them was frustrated) she was so much distressed, that she shed tears and trembled. Bhavani (Satee) looked at matchless Bhava (Shiva), as if she would scorch him with her wrath. Her intelligence having been confounded by her feminine nature, she proceeded towards the residences of her parents, sorrowfully and angrily, leaving him, who is dear to good people, and who had surrendered his half self to her with love, with a sigh. Thousands of three-eyed attendants–Manimat, Mada and others accompanied by their associates and Yakshas, and keeping the divine bull ahead of them forcibly kept back their distress and followed her, who was fast pacing on—all alone. They placed her on Nandi (the divine bull) and marched ahead to the tune of musical instruments, such as drums, conches and bamboo lutes, showing themselves, white umbrellas, garlands etc. 1–4

When she reached there, no one greeted her, through fear of the sacrificer (Daksha) since she was held in contempt by the latter, with the exception of her sisters and mother, who reverently greeted her and joyfully embraced her, their throats being choked with tears of love. Satee did not (however). accept the entertainment and prominent seat, reverently offered to her by mother who joined the conversation her sisters had with her and by her mother's sisters, since she was insulted by her father. When she observed that there was no share prescribed for Rudra (Shiva) in the sacrificial offering and that

अनादृता यज्ञसदस्यधीश्वरी चुकोप लोकानिव धक्ष्यती रुषा ॥७॥
जगर्ह सामर्षविपन्नया गिरा शिवद्विषं धूमपथश्रमस्मयम् ।
स्वतेजसा भूतगणान् समुत्थितान् निगृह्य देवी जगतोऽभिशृण्वतः ॥८॥

श्रीदेव्युवाच

न यस्य लोकेऽस्त्यतिशायनः प्रियस्तथाप्रियो देहभृतां प्रियात्मनः ।
तस्मिन् समस्तात्मनि मुक्तवैरके ऋते भवन्तं कतमः प्रतीपयेत् ॥९॥
दोषान् परेषां हि गुणेषु साधवो गृह्णन्ति केचिन्न भवादृशा द्विज ।
गुणांश्च फल्गून् बहुलीकरिष्णवो महत्तमास्तेष्वविदद्भवानघम् ॥१०॥
यद् द्व्यक्षरं नाम गिरेरितं नृणां सकृत्प्रसङ्गादघमाशु हन्ति तत् ।
पवित्रकीर्तिं तमलङ्घ्यशासनं भवानहो द्वेष्टि शिवं शिवेतरः ॥११॥
यत्पादपद्मं महतां मनोऽलिभिर्निषेवितं ब्रह्मरसासवार्थिभिः ।
लोकस्य यद्वर्षति चाशिषोऽर्थिनस्तस्मै भवान् द्रुह्यति विश्वबन्धवे ॥१२॥
अतस्तवोत्पन्नमिदं कलेवरं न धारयिष्ये शितिकण्ठगर्हिणः ।

the all-pervading God (Shiva) had been insulted, Satee, who was not offered due respect in the sacrificial assembly, became angry, as if she would burn the (three) worlds with her wrath. The Goddess censured within hearing of the world the enemy of Shiva, who had grown arrogant in his labours in the smoky path of religious sacrifices, restraining with her lustre her multitudes of goblins who were up (for revenge). 5-8

The Goddess said : Who, except you, would antagonize him, who has no better in this world, to whom none is dear or disagreeable, who is the beloved soul of corporeal beings, in whom the entire universe reposes and who does not nurse animosity (for any one)? Oh Brahmin, good men—not men like you—hold the faults of others as virtues, great men are desirous of treating small virtues as big ones. Foolish as you are you have offended such personages. You, inauspicious as you are, nurse hatred towards Shiva of sacred fame, whose commands are untransgressable, and whose name, composed of two letters, uttered even once on a proper occasion, destroys sins of men. You are acting as an enemy of the Lord, whose lotus-like feet are being resorted to by the bees in the form of minds of great men, desirous of (testing) the wine intoxication of spiritual fluid, and which shower blessings on people, who beg for them. I will not, therefore, hold on to this body, born of you since you have been censuring the God on whose throat there is a dark-green spot (Shiva). I will, therefore, abandon this wretched body which was born of you, since my mind would be extremely afflicted

गोत्रं त्वदीयं भगवान् वृषध्वजो दाक्षायणीत्याह यदा सुदुर्मनाः ।
व्यपेतनर्मस्मितमाशु तद्ध्यहं व्युत्स्रक्ष्य एतत्कुणपं त्वदङ्गजम् ॥१३॥

मैत्रेय उवाच

ततः स्वभर्तुश्चरणाम्बुजासवं जगद्गुरोश्चिन्तयती न चापरम् ।
ददर्श देहो हतकल्मषा सती सद्यः प्रजज्वाल समाधिजाग्निना ॥१४॥
तत्पश्यतां खे भुवि चाद्भुतं महद्धा हेति वादः सुमहानजायत ।
अहो अनात्म्यं महदस्य पश्यत प्रजापतेर्यस्य चराचरं प्रजाः ।
यदङ्गजां स्वां पुरुषद्विडुद्यतां न प्रत्यपेधन्मृतयेऽपराधतः ॥१५॥
वदत्येवं जने सत्या दृष्ट्वासुत्यागमद्भुतम् । दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः ॥१६॥
तेषामापततां वेगं निशाम्य भगवान् भृगुः । यज्ञघ्नघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह ॥१७॥
ऋभवो नाम तपसा सोमं प्राप्ताः सहस्रशः । तैरलातायुधैः सर्वे प्रमथाः सहगुह्यकाः ।
हन्यमाना दिशो भेजुरुशद्भिर्ब्रह्मतेजसा ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे सतीदेहोत्सर्गो नाम चतुर्थोऽध्यायः ॥४॥



when the Lord having a bull-mark on his banner would address me as "daughter of Daksha" then my smile born of jokes would quickly disappear. 9-13

Maitreya said : Then sinless Satee, who was meditating on the intoxicating effect of the lotus-like feet of her husband—the master of the world—did not see anything else and her body burnt instantaneously with the fire born of concentration on the Supreme Spirit. Those (men) on the Earth and (Gods) in the sky, deities, who saw this, loudly bewailed and exclaimed : "See this great wickedness of this progenitor whose creation the animate and inanimate creatures are, but who is an antagonist of the Supreme Spirit, and who did not prevent from immolating herself—his own daughter, who had prepared for death, as she had been an offender against him. 14-15

While people seeing this great wonderful sacrifice of hers, were thus talking, the attendants of Satee, rose to kill Daksha with raized arms. Struck, however, with fire brands by thousands of Ribhus (attendants of Gods) who had reached the Moon by dint of their penance and who was shining with Brahmanic lustre, all the Pramathas (attendants of Shiva) and Guhyakas (demi-Gods attending on Kubera—the divine Treasurer) fled into the quarters. 16-18

Thus ends chapter fourth of Book IV



अथ पञ्चमोऽध्यायः

मैत्रेय उवाच

भवो भवान्या निधनं प्रजापतेरसत्कृताया अवगम्य नारदात् ।
स्वपार्षदसैन्यं च तदध्वरर्भुभिर्विद्रावितं क्रोधमपारमादधे ॥१॥

क्रुद्धः सुदष्टोष्ठपुटः स धूर्जटिर्जटां तडिद्वह्निसटोग्ररोचिषम् ।
उत्कृत्य रुद्रः सहसोत्थितो हसन् गम्भीरनादो विससर्ज तां भुवि ॥२॥

ततोऽतिकायस्तनुवा स्पृशन्दिवं सहस्रबाहुर्घनरुक् त्रिसूर्यदृक् ।
करालदंष्ट्रो ज्वलदग्निमूर्धजः कपालमाली विविधोद्यतायुधः ॥३॥

तं किं करोमीति गृणन्तमाह बद्धाञ्जलिं भगवान् भूतनाथः ।
दक्षं सयज्ञं जहि मद्भटानां त्वमग्रणी रुद्र भटांशको मे ॥४॥

अन्वीयमानः स तु रुद्रपार्षदैर्भृशं नदद्भिर्व्यनदत्सुभैरवम् ।
उद्यम्य शूलं जगदन्तकान्तकं स प्राद्रवद् घोषणभूषणाङ्घ्रिः ॥५॥

अथर्त्विजो यजमानः सदस्याः ककुभ्युदीच्यां प्रसमीक्ष्य रेणुम् ।
तमः किमेतत्कुत एतद्रजोऽभूदिति द्विजा द्विजपत्न्यश्च दध्युः ॥६॥

CHAPTER V

Maitreya continued : When Shiva heard from Narada, about the demise of Satee, who had been despised by Daksha, and about the rout of the army of his attendants by Ribhus, he got angry. Rudra (Shiva) who wore matted hair, shining brilliantly like streaks of lighting and flames of fire, bit his lips being angry, loosened the hair, rose abruptly, yelled deeply and struck down the matted hair on the ground. A giant, who touched the sky with his body, who had a thousand hands, three eyes—glowing like the Sun, terrible teeth, hair blazing like fire who wore a garland of skulls was armed with various raised weapons and was obstructing the clouds, emerged therefrom (the matted hair). When he asked with folded hands : "What am I to do ?" His Divinity the over-lord of creatures told him : "Destroy Daksha along with his religious sacrifice. Thou art the Commander-in-chief of my warriors. Rudra ! You have a phase of myself in you."1-4

Followed by thundering attendants of Rudra, and wearing anklets which made tumultous sounds, he thundered terribly, raized his trident capable of killing even the God of Death, and rushed forward. Now, the priests who were officiating at the sacrifice, the performer of the sacrifice (Daksha), the superintending priests Brahmins and their wives

वद्वैवमुद्विग्नदृशोच्यमाने जनेन दक्षस्य मुहुर्महात्मनः ।
तावत्स रुद्रानुचरैर्मखो महान् पर्याद्रियन्त्रिविदुरान्वरुध्यत ॥७॥

केचिद्बभञ्जुः प्राग्वंशं पत्नीशालां तथापरे । सद आग्नीध्रशालां च तद्विहारं महानसम् ॥८॥
भृगुं बबन्ध मणिमान् वीरभद्रः प्रजापतिम् । चण्डीशः पूषणं देवं भगं नन्दीश्वरोऽग्रहीत् ॥९॥
जुह्वतः स्रुवहस्तस्य श्मश्रूणि भगवान् भवः । भृगोर्लुलुञ्चे सदसि योऽहसच्छ्मश्रु दर्शयन् ॥१०॥
भगस्य नेत्रे भगवान् पातितस्य रुषा भुवि । उज्जहार सदःस्थोऽक्ष्णा यः शपन्तमसूसुचत् ॥११॥
पूष्णश्चापातयद्दन्तान् कालिङ्गस्य यथा बलः । शप्यमाने गरिमणि योऽहसद्दर्शयन्दतः ॥१२॥
दृष्ट्वा संज्ञपनं योगं पशूनां स पतिर्मखे । यजमानपशोः कस्य कायात्तेनाहरच्छिरः ॥१३॥
जुहावैतच्छिरस्तस्मिन् दक्षिणाग्नावमर्षितः । तद्देवयजनं दग्ध्वा प्रातिष्ठद् गुह्यकालयम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दक्षयज्ञविध्वंसो नाम पञ्चमोऽध्यायः ॥ ५ ॥

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saw (clouds of) dust in the northern direction, and pondered : "Whence this darkness? Whence has this dust been raized?" In the meantime, the great religious sacrifice was beseiged by the invading attendants of Rudra. 5–7

Some of them broke the East-West bamboo beam of the pandol, while other destroyed ladies-hut, pandol housing the sacrificial fire, the sacrificer's house and kitchen. Maniman bound Bhrigu, Veerabhadra bound the progenitor of mankind (Daksha), Chandisha bound God Pushan and Nandishwara took Bhaga prisoner. Lord Veerabhadra pulled out mustaches of Bhrigu, while the latter was offering oblation with a ladle in his hand, since he had laughed in the assembly in such a way as to show off his mustaches. Lord Veerabhadra angrily threw down Bhaga on the ground and took out his eyes, since he had laughed and made the suggestion in the assembly, to give the curse. Just as Balabhadra had knocked out the teeth of the King of Kalinga, he (Veerabhadra) knocked out the teeth of Pushan, who had shown off his teeth while laughing when (Daksha) had pronounced his curse. With Sangnapana yoga (used for throttling the throat of a sacrificial animal) on the sacrificial ground, the lord of creatures (Veerabhadra) removed the head of the sacrificer (Daksha) from his body treating him as a sacrificial beast and angrily offered it to the sacrificial fire located in the south. Having thus burned the sacrificial pandol, he set out for his residence in Kailas. 8–14

Thus ends chapter fifth of Book IV

अथ षष्ठोऽध्यायः

मैत्रेय उवाच

अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः । स्वयंभुवे नमस्कृत्य कार्त्स्न्येनैतन्न्यवेदयन् ॥१॥
तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि । क्षेमाय तत्र सा भूयान्न प्रायेण बुभूषताम् ॥२॥

अथापि यूयं कृतकिल्बिषा भवं ये बर्हिषो भागभाजं परादुः ।
प्रसादयध्वं परिशुद्धचेतसा क्षिप्रप्रसादं प्रगृहीताङ्घ्रिपद्मम् ॥३॥

आशासाना जीवितमध्वरस्य लोकः सपालः कुपिते न यस्मिन् ।
तमाशु देवं प्रियया विहीनं क्षमापयध्वं हृदि विद्धं दुरुक्तैः ॥४॥

स इत्थमादिश्य सुरानजस्तैः समन्वितः पितृभिः सप्रजेशैः ।
ययौ स्वधिष्ण्यान्निलयं पुरद्विषः कैलासमद्रिप्रवरं प्रियं प्रभोः ॥५॥

जन्मौषधितपोमन्त्रयोगसिद्धैर्नरेतरैः । जुष्टं किन्नरगन्धर्वैरप्सरोभिर्वृतं सदा ॥६॥
तस्मिन् महायोगमये मुमुक्षुशरणे सुराः । ददृशुः शिवमासीनं त्यक्तामर्षमिवान्तकम् ॥७॥
विद्यातपोयोगपथमास्थितं तमधीश्वरम् । चरन्तं विश्वसुहृदं वात्सल्याल्लोकमङ्गलम् ॥८॥
लिङ्गं च तापसाभीष्टं भस्मदण्डजटाजिनम् । अङ्गेन सन्ध्याभ्ररुचा चन्द्रलेखां च बिभ्रतम् ॥९॥
उपविष्टं दर्भमय्यां बृस्यां ब्रह्म सनातनम् । नारदाय प्रवोचन्तं पृच्छते शृण्वतां सताम् ॥१०॥

CHAPTER VI

Maitreya continued : Now, all the multitudes of deities, who had been defeated by the armies of Rudra (Shiva) bowed to the self-born God (Brahman) and reported to him all that had happened. Hearing this, the Lord (Brahman) said: "There is a popular saying that whoever offends a mighty personality does not prosper. As, however, you have sinned against Shiva and have insulted him, who has a right to a share in sacrificial offerings, propitiate him with purified minds, since he is quickly pleased and hold his lotus-like feet If you desire revival of the institution of religious sacrifices, obtain his pardon immediately, since he has lost his beloved and his heart has been pierced by abuses, as the world as well as even the regents of the quarters of the world cannot survive when he is angry. 1-4

After thus advising the Gods, the immortal Brahman, accompanied by them, manes and progenitors of mankind, proceeded from his region to the beautiful Kailas mountain—the abode of the destroyer of (three) cities—which is the resort of accomplished souls who have attained their status either by reason of birth or with the aid of herbs or by penance or by recital of sacred formulae or by concentration on Divinity. It is

कृत्वोरौ दक्षिणे सव्यं पादपद्मं च जानुनि । बाहुं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया ॥११॥

तं ब्रह्मनिर्वाणसमाधिमाश्रितं व्युपाश्रितं गिरिशं योगकक्षाम् ।
सलोकपाला मुनयो मनूनामाद्यं मनुं प्राञ्जलयः प्रणेमुः ॥१२॥

स तूपलभ्यागतमात्मयोनिं सुरासुरेशैरभिवन्दिताङ्घ्रिः ।
उत्थाय चक्रे शिरसाभिवन्दनमर्हत्तमः कस्य यथैव विष्णुः ॥१३॥

तथापरे सिद्धगणा महर्षिभिर्ये वै समन्तादनु नीललोहितम् ।
नमस्कृतः प्राह शशाङ्कशेखरं कृतप्रणामं प्रहसन्निवात्मभूः ॥१४॥

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also the resort of Kinnars, Gandharvas and Apsaras. The God saw Shiva—the super-lord—in that place, the atmosphere of which was surcharged with yogic culture and which is the resort of persons seeking salvation. He was seated like the God of Death who had shed his anger. He had taken to the path of spiritual knowledge, penance and Yoga. He is the friend of the universe and is engaged in the welfare of the world through tender affection. He had besmeared ashes on his body, which was shining like the sky at evening twilight. He was bearing a staff, matted hair and skin—emblems which are very dear to persons performing penance—and a digit of the Moon (on the forehead). He was seated on a mat of Kusha grass and was giving a discourse on the eternal supreme Being to inquiring Narada with the hearing of saintly persons. He had placed his lotus-like left foot on his right thigh and his hand on the left knee-cap. He was wearing a rosary of Rudraksha barries and was seated in the pose of meditation 5-11

The sages and the protectors of quarters bowed with folded hands to Shiva who resides in the mountain and who was engrossed in the ecstasy of realization of the Supreme Spirit. He was wearing a piece of cloth thrown over the back and knees during his abstract meditation, and was the first among sages meditating on the Supreme Spirit. He, too, whose feet are being adored by Gods and demons got up on seeing that the self-born God-(Brahman) had come there and bowed his head to him in veneration; like the most venerable Vishnu (in his Vaman incarnation) bowing to Kashyap. Similarly, the multitude of accomplished souls (siddhas) and great sages, who were followers of Shiva also bowed to Brahman. After receiving the salutations, the self-born God (Brahman), as if he were smiling, told Shiva, who was wearing the Moon on his crest and who had bowed to him (Brahman). 12-14

ब्रह्मोवाच

जाने त्वामीशं विश्वस्य जगतो योनिबीजयोः । शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम् ॥१५॥

पृथग्धियः कर्मदृशो दुराशयाः परोदयेनार्पितहृद्रुजोऽनिशम् ।
परान् दुरुक्तैर्वितुदन्त्यरुन्तुदास्तान् मा वधीद्दैववधान् भवद्विधः ॥१६॥

यस्मिन् यदा पुष्करनाभमायया दुरन्तया स्पृष्टधियः पृथग्दृशः ।
कुर्वन्ति तत्र ह्यनुकम्पया कृपां न साधवो दैवबलात्कृते क्रमम् ।
कुर्वध्वरस्योद्धरण हतस्य भोस्त्वया समाप्तस्य मनो प्रजापते ॥१७॥

जीवताद्यजमानोऽयं प्रपद्येताक्षिणी भगः । भृगोः श्मश्रूणि रोहन्तु पूष्णो दन्ताश्च पूर्ववत् ॥१८॥
देवानां भग्नगात्राणामृत्विजां चायुधाश्मभिः । भवतानुगृहीतानामाशु मन्योऽस्त्वनातुरम् ॥१९॥
एष ते रुद्र भागोऽस्तु यदुच्छिष्टोऽध्वरस्य वै । यज्ञस्ते रुद्र भागेन कल्पतामद्य यज्ञहन् ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे रुद्रसान्त्वनं नाम षष्ठोऽध्यायः ॥६॥



Brahman said: I know that you are the lord of the universe and of Shakti (i e Prakriti or Nature) and Shiva (Purusha) who respectively constitute the birth-place and the seed (the elementary cause) of the world and yet you are the eternal Supreme Spirit. Those who consider the universe as being distinct from the Supreme Spirit, and hold performance of religious rites as their supreme duty and have wicked intention, are pained at heart day and night by prosperity of others and give pain to the hearts of others by abusive words. They stand, therefore, already destroyed by destiny. Personages like you should not kill them when such persons whose intellect is clouded by the infinite Maya of Vishnu from whose naval has sprung Brahman and who consider the universe to be distinct from the Supreme Spirit, do such things,—under compulsion of destiny—since saintly persons have mercy on them through compassion. They do not assail them. May this sacrificer the host (Daksha) be restored to life. May Bhaga get back his eyes. May the mustaches of Bhrigu grow and Pooshan get (back) his teeth. Oh God of Wrath! May the gods and sacrificial priests, whose limbs have been shattered with weapons and stones, quickly recover health through your grace. Oh destroyer of sacrifices! May the remnants of the sacrificial offerings be your share. Oh Rudra! May this sacrifice be brought to completion by acceptance of your share by you. 15-20

Thus ends chapter sixth of Book IV



आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज। सृजन् रक्षन् हरन् विश्वं दध्रे संज्ञां क्रियोचिताम् ॥
तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि । ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ॥२७॥
यथा पुमान्न स्वाङ्गेषु शिरःपाण्यादिषु क्वचित् । पारक्यबुद्धिं कुरुते एवं भूतेषु मत्परः ॥२८॥
त्रयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति ॥२९॥

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रजापतिपतिर्हरिम् । अर्चित्वा क्रतुना स्वेन देवानुभयतोऽयजन् ॥३०॥
तस्मा अप्यनुभावेन स्वेनैवावाप्तराधसे । धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः ॥३१॥
एवं दाक्षायणी हित्वा सती पूर्वकलेवरम् । जज्ञे हिमवतः क्षेत्रे मेनायामिति शुश्रुम ॥३२॥
तमेव दयितं भूय आवृङ्क्ते पतिमम्बिका । अनन्यभावैकगतिं शक्तिः सुप्तेव पूरुषम् ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दक्षयज्ञसंधानं नाम सप्तमोऽध्यायः ॥७॥



mate cause of the world and the lord of all souls, I oversee every thing, I have self-perception I have no attributes Oh Brahmin ! After pervading my Maya, which has attributes, I assume the appropriate appellation while creating, protecting or withdrawing the universe An ignorant man sees Brahman, Shiva and other creatures as distinct from the self—same me, who am the Supreme Spirit, all alone (without a second) absolute and the ultimate spirit Just as a man never has the feeling that his own limbs such as his head, legs etc are distinct from himself,—similarly, the man, who is devoted to me does not have the feeling that other creatures are distinct from him Whoever does not see any distinction between the three of us and between all creatures attains bliss 25–29

Maitreya said . Daksha, who was thus instructed by the Lord, worshipped Vishnu by performing a special religious sacrifice in his honour and worshipped the gods by performing principle and subsidiary sacrifices They instructed him, who had achieved super human powers by his own efforts, in his duties and went to the heaven We hear that Satee—daughter of *Daksha—was born of the Himalayas through* (his queen) Mena, after abandoning her former body Ambica (her name in the new birth) also chose Him (Shiva) again as her dear husband, since He is here only refuge She got him by singular love, just as dormant Prakriti (at the time of pralaya) attains the Supreme *Spirit* (*when awake*) 30–33

Thus ends chapter seventh of Book IV



अथाष्टमोऽध्यायः

मैत्रेय उवाच

सनकाद्या नारदश्च ऋभुर्हंसोऽरुणिर्यतिः । नैते गृहान् ब्रह्मसुता ह्यावसन्नूर्ध्वरेतसः ॥१॥
मृषाधर्मस्य भार्याऽऽसीद्दम्भं मायां च शत्रुहन् । असूत मिथुनं तत्तु निर्ऋतिर्जगृहेऽप्रजः ॥२॥
तयोः समभवल्लोभो निकृतिश्च महामते । ताभ्यां क्रोधश्च हिंसा च यद्दुरुक्तिः स्वसा कलिः ॥३॥
दुरुक्तौ कलिराधत्त भयं मृत्युं च सत्तम । तयोश्च मिथुनं जज्ञे यातना निरयस्तथा ॥४॥
संग्रहेण मयाऽऽख्यातः प्रतिसर्गस्तवानघ । त्रिःश्रुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम् ॥५॥
अथातः कीर्तये वंशं पुण्यकीर्तेः कुरूद्वह । स्वायंभुवस्यापि मनोर्हरेरंशांशजन्मनः ॥६॥
प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ । वासुदेवस्य कलया रक्षायां जगतः स्थितौ ॥७॥
जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः । सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः ॥८॥
एकदा सुरुचेः पुत्रमङ्कमारोप्य लालयन् । उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत ॥९॥

CHAPTER VIII

Maitreya said : The Sanak brothers, Narada, Ribhu, Hansa, Aruni and Yati—these sons of Brahman did not take to a house-holder's life, having accepted the life of permanent celibacy.

Destroyer of enemies ! Mrisha (Falsehood) who was the wife of Asatya (unreality) gave birth to Dambha (Hypocracy) and Maya (Illusion). Niruti (Cality) who had no issues adopted these twins. Intelligent Vidura ! Lobha (cupidity) and Nikriti (wickedness) were born of the couple. From them were born Krodha (anger) and Hinsa (Violence) from whom were born Durukti (abusive language) and Kali (strife). Kali procreated, oh excellent man ! Bhaya (fear) and Mrityu (death). Twins-Yatna (Requital) and Niraya (hell) were born of them. Sinless Vidura ! I have thus briefly described to you the counter-part of the creation. On hearing this sacred account thrice, a man shakes off his impurity. 1-5

On scion of Kuru dynasty I will now describe to you the dynasty of Manu of sacred name, son of Swayambhu (self born Brahman), who was born from a subphase of Hari. Priyavrata and Uttanapada were sons of the husband (Manu) of Shataroopa. They stood for protecting the world with the phase of Vasudeva (God in the incarnation of Krishna). Uttana-pada had two wives—Suneeti and Suruchi. Of them, Suruchi was beloved of her husband—not the other whose son was Dhruva. Once when the King had taken Uttama—son of Suruchi—in his lap and

तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् । सुरुचिः शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता ॥१०॥
न वत्स नृपतेर्धिष्ण्यं भवानारोढुमर्हति । न गृहीतो मया यत्त्वं कुक्षावपि नृपात्मजः ॥११॥
तपसाऽऽराध्य पुरुषं तस्यैवानुग्रहेण मे । गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥१२॥

मैत्रेय उवाच

मातुः सपत्न्याः स दुरुक्तिविद्धः श्वसन् रुषा दण्डहतो यथाहिः ।
हित्वा मिषन्तं पितरं सन्नवाचं जगाम मातुः प्ररुदन् सकाशम् ॥१३॥
तं निःश्वसन्तं स्फुरिताधरोष्ठं सुनीतिरुत्सङ्ग उदूह्य बालम् ।
निशम्य तत्पौरमुखान्नितान्तं सा विव्यथे यद्गदितं सपत्न्या ॥१४॥
सोत्सृज्य धैर्यं विललाप शोकदावाग्निना दावलतेव बाला ।
वाक्यं सपत्न्याः स्मरती सरोजश्रिया दृशा बाष्पकलामुवाह ॥१५॥
दीर्घं श्वसन्ती वृजिनस्य पारमपश्यती बालकमाह बाला ।
मामङ्गलं तात परेषु मंस्था भुङ्क्ते जनो यत्परदुःखदस्तम् ॥१६॥

was fondling him, he did not welcome Dhruva, who was desirous of getting into it. On observing that Dhruva—her co-wife's son—was desiring to do so, Suruchi, who was arrogant, told him with hearing of the King—through jealousy. 6–10

"Child! you do not deserve to sit on the lap of the King, since, though you are the King's son, I have not borne you in my belley. If you desire to have the royal throne propitiate the Supreme Spirit with penance, and enter my womb (which would be possible) only through His favour." 11–12

Maitreya said : Pierced by the offensive words of his mother's co-wife the boy panted with anger like a serpent struck with a stick and became speechless. He left his father who was looking on, and went weeping to his mother. Suneeti took the child, who was heaving and whose lower lip was quivering, on her lap. When she heard from mouths of citizens, about the extraordinary words of her co-wife, she felt much distressed. The miserable woman lost her patience and scorched by the conflagration of distress like a creeper scorched by forest conflagration, she wept. Remembering the words of her co-wife, she shed a stream of tears from her eyes, which were beautiful like lotuses. Not seeing the limit of her distress, and breathing deep sighs, the miserable lady told the child : "Dear child! Do not think evil of others, since a man who gives pain to others, himself suffers. Child! accept without jealousy

आतिष्ठ तत्तात विमत्सरस्त्वमुक्तं समात्रापि यदव्यलीकम् ।
आराधयाधोक्षजपादपद्मं यदीच्छसेऽध्यासनमुत्तमो यथा ॥१७॥

एवं संजल्पितं मातुराकर्ण्यार्थागमं वचः । संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरात् ॥१८॥
नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् । स्पृष्ट्वा मूर्धन्यघघ्नेन पाणिना प्राह विस्मितः ॥१९॥

नारद उवाच

नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक । लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु ॥२०॥
विकल्पे विद्यमानेऽपि न ह्यसंतोषहेतवः । पुंसो मोहमृते भिन्ना यल्लोके निजकर्मभिः ॥२१॥
परितुष्येत् ततस्तात तावन्मात्रेण पूरुषः । दैवोपसादितं यावद् वीक्ष्येश्वरगतिं बुधः ॥२२॥
अतो निवर्ततामेष निर्बन्धस्तव निष्फलः । यतिष्यति भवान् काले श्रेयसां समुपस्थिते ॥२३॥
गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् । मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥२४॥

ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् । सुरुच्या दुर्वचोबाणैर्न भिन्ने श्रयते हृदि ॥२५॥

what thy step-mother has said, since it is not untrue. If thou desirest throne, like Uttama, propitiate the lotus-like feet of Vishnu" 13-17

Maitreya said : On hearing the significant words of his mother, he restrained himself by his own effort, and set out from his father's city. On hearing this and what he desired to do, Narada who was surprised touched him on his head with his hand, which is capable of destroying sins and told him. 18-19

Narada said : My little son ! We do not see any thing like the feeling of insult or regards in the case of a boy like thee, who is engrossed in toys. Even if it were to exist, the causes of dissatisfaction of a man are not different from infatuation, since these (causes of dissatisfaction) are the result of his own actions Dear Child ! A wise man should, therefore, be content with whatever is obtained through luck, bearing in mind the ways of the Divinity Thou shouldest, therefore, return. Thy this rashness is fruitless. You should make efforts when the proper time comes. One should be delighted on seeing a person superior in merits, should feel pity on seeing a person inferior in merits and should desire friendship with a person who is equal in merits Such a person is not overcome with afflictions 20-24

Dhruva said : Your Reverance has shown this way of peace for those whose hearts have been affected by feelings of happiness and miseries, but it does not set in my heart, which has been pierced by

अथ सप्तमोऽध्यायः

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेन परितुष्यता । अभ्यधायि महाबाहो प्रहस्य श्रूयतामिति ॥१॥

श्रीमहादेव उवाच

नाघं प्रजेश बालानां वर्णये नानुचिन्तये । देवमायाभिभूतानां दण्डस्तत्र धृतो मया ॥२॥
प्रजापतेर्दग्धशीर्ष्णो भवत्वजमुखं शिरः । मित्रस्य चक्षुषेक्षेत भागं स्वं बर्हिषो भगः ॥३॥
पूषा तु यजमानस्य दद्भिर्जक्षतु पिष्टभुक् । देवाः प्रकृतसर्वाङ्गा ये म उच्छेषणं ददुः ॥४॥

मैत्रेय उवाच

तदा सर्वाणि भूतानि श्रुत्वा मीढुष्टमोदितम् । परितुष्टात्मभिस्तात साधु साध्वित्यथाब्रुवन् ॥५॥
ततो मीढ्वांसमामन्त्र्य शुनासीराः सहर्षिभिः । भूयस्तद्देवयजनं समीढ्वद्वेधसो ययुः ॥६॥
विधाय कार्त्स्न्येन च तद्यदाह भगवान् भवः । संदधुः कस्य कायेन सवनीयपशोः शिरः ॥७॥
संधीयमाने शिरसि दक्षो रुद्राभिवीक्षितः । सद्यः सुप्त इवोत्तस्थौ ददृशे चाग्रतो मृडम् ॥८॥

CHAPTER VII

Maitreya said : Shiva who was thus solicited by Brahman, was propitiated and said smilingly: "Oh long-armed Brahman! Listen." 1

Mahadeva (Shiva) said : Brahman! I would neither dwell on nor bear in mind the sin of those, who are childish. I (simply) inflicted punishment on them, since they had been overcome with the Maya of Vishnu. Let Daksha (one of the progenitors of mankind), whose head has been burnt, have a head with a goat's face. May Bhaga see his share of religious sacrifices with the eyes of God Mitra. May Pooshan who eats flour, do so with teeth of the sacrificer and may the Gods, who have allotted to me the balance of sacrificial offerings, have all their original limbs restored. 2–4

Maitreya said : Dear me! On hearing what Shiva said, all creatures were heartily pleased and said: "Well done. well done!" The deities and the sages then invited Shiva (to attend the religious sacrifice) and went again to the place of the religious sacrifice, accompanied by Shiva and Brahman. After doing all that Shiva had said, they joined the head of the sacrificial beast to the trunk of Daksha. After the head was joined, Shiva looked at Daksha. The latter got up as if from sleep and saw Shiva in front of him Thereupon, Daksha, whose heart had been full of hatred for Shiva, whose banner bears an emblem of a bull, became purified like an autumn cloud, as Shiva looked him graciously.

तदा वृषध्वजद्वेषकलिलात्मा प्रजापतिः । शिवावलोकादभवच्छरद्ध्रद इवामलः ॥९॥
भवस्तवाय कृतधीर्नाशक्नोदनुरागतः । औत्कण्ठ्याद्बाष्पकलया सम्परेतां सुतां स्मरन् ॥१०॥

दक्ष उवाच

योऽसौ मयाविदिततत्त्वदृशा सभायां क्षिप्तो दुरुक्तिविशिखैर्विगणय्य तन्माम् ।
अर्वाक् पतन्तमर्हत्तमनिन्दयापाद् दृष्ट्याऽऽर्द्रया स भगवान् स्वकृतेन तुष्येत् ॥११॥

मैत्रेय उवाच

क्षमाप्यैवं स मीढ्वांसं ब्रह्मणा चानुमन्त्रितः । कर्म संतानयामास सोपाध्यायर्त्विगादिभिः ॥१२॥
वैष्णवं यज्ञसंतत्यै त्रिकपालं द्विजोत्तमाः । पुरोडाशं निरवपन् वीरसंसर्गशुद्धये ॥१३॥
अध्वर्युणाऽऽत्तहविषा यजमानो विशाम्पते । धिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ॥१४॥
तमुपागतमालक्ष्य सर्वे सुरगणादयः । प्रणेमुः सहसोत्थाय ब्रह्मेन्द्रत्र्यक्षनायकाः ॥१५॥

दक्षो गृहीतार्हणसादनोत्तमं यज्ञेश्वरं विश्वसृजां परं गुरुम् ।
सुनन्दनन्दाद्यनुगैर्वृतं मुदा गृणन् प्रपेदे प्रयतः कृताञ्जलिः ॥१६॥

Eventhough he decided to offer a prayer to Shiva, he could not do so having been overcome with tears on account of love for his deceased daughter, of whom he was reminded. 5–10

Daksha said : The Lord, who had been assaulted by me with arrow-like abuses in the assembly, since I have no knowledge of the faculty of seeing the Supreme reality, has, regardless of them, resurrected me with a compassionate look from spiritual fall caused by censuring those who deserve high reverance. May he be propitiated with what (good) he himself has done. 11

Maitreya said : After he thus apologized Shiva, he performed the religious sacrifice, with (the co-operation of) religious preceptors sacrificial priests and others. Best of Brahmins offered (to the sacrificial fire) rice flour cooked on a triad for invoking Vishnu, for continuity of the sacrifice and for removal of the impiety brought about by the contact of the followers of Shiva. Vidura ! when the sacrificer (Daksha) and the officiating priest who were holding the sacrificial oblation, meditated with pure minds, Hari (Vishnu) made his appearance. On seeing Him come, Brahma, Indra, Shiva, Kubera, deities and others rose at once and bowed to Him. When Vishnu—the lord of religious sacrifices, and the great master of the progenitors of mankind, who was attended upon by Sunanda, Nanda and other followers, had received obeissance and sat on an excellent seat, Daksha, composed himself and prayed to Him and surrendered himself to Him with folded hands. 12–16

दक्ष उवाच

शुद्धं स्वधाम्न्युपरताखिलबुद्ध्यवस्थं चिन्मात्रमेकमभयं प्रतिषिध्य मायाम् ।
तिष्ठंस्तयैव पुरुषत्वमुपेत्य तस्यामास्ते भवानपरिशुद्ध इवात्मतन्त्रः ॥१७॥

सदस्या ऊचुः

उत्पत्त्यध्वन्यशरण उरुक्लेशदुर्गेऽन्तकोग्रव्यालान्विष्टे विषयमृगतृष्यात्मगेहोरुभारः ।
द्वन्द्वश्वभ्रे खलमृगभये शोकदावेऽज्ञसार्थः पादौकस्ते शरणद कदा याति कामोपसृष्टः ॥१८॥

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थभेदग्रहैः पुरुषो यावदीक्षेत् ।
ज्ञानस्य चार्थस्य गुणस्य चाश्रयो मायामयाद् व्यतिरिक्तो यतस्त्वम् ॥१९॥

सिद्धा ऊचुः

अयं त्वत्कथामृष्टपीयूषनद्यां मनोवारणः क्लेशदावाग्निदग्धः ।
तृषार्तोऽवगाढो न सस्मार दावं न निष्क्रामति ब्रह्मसम्पन्नवन्नः ॥२०॥

Daksha said : All aspects of intellect have merged in our corpus. You are pure absolute spirit, alone by yourself and fearless. Though you have rejected Maya, you stay enveloped in it when you become an individual soul, and appear to have been not unaffected by it, though you are self-restrained. 17

Members of the assembly said : Protector of refugees! When shall this caravan of ignorant souls obtain the refuge of your feet—the souls which have taken shelter of others and are carrying the great weight of their bodies and of their domestic affairs, in this world, since it has barriers of great miseries, is infested with the cobra of death, abounds in mirages of lust for sensuous pleasures, has pits containing opposite conditions and qualities (such as happiness and miseries etc.) is infested with the dangers of ferocious animals in the form of wicked persons and which has conflagration in the form of sorrows? 18

Brahman said : So long as the soul sees objects with the prejudice resulting from sense of distinction (such as agreeable and disagreeable) it does not see Your this form, since You are quite distinct from the Maya—infested soul, though you are the resort of words (which are the embodiment of knowledge), the objects signified by them, and qualities (residing in them). 19

The accomplished souls said : Though this elephant in the form of our minds is scorched by the conflagration in the form of wordly distress and is afflicted by thirst, neither remembers the conflagration

लोकपाला ऊचुः

दृष्टः किं नो दृग्भिरसद्ग्रहैस्त्वं प्रत्यग्द्रष्टा दृश्यते येन दृश्यम् ।
माया ह्येषा भवदीया हि भूमन् यस्त्वं षष्ठः पञ्चभिर्भासि भूतैः ॥२१॥

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद्दर्भपात्राणि च ।
त्वं सदस्यर्त्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥२२॥
स प्रसीद त्वमस्माकमाकाङ्क्षतां दर्शनं ते परिभ्रष्टसत्कर्मणाम् ।
कीर्त्यमाने नृभिर्नाम्नि यज्ञेश ते यज्ञविघ्नाः क्षयं यान्ति तस्मै नमः ॥२३॥

मैत्रेय उवाच

भगवान् स्वेन भागेन सर्वात्मा सर्वभागभुक् । दक्षं बभाष आभाष्य प्रीयमाण इवानघ ॥२४॥

श्रीभगवानुवाच

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् । आत्मेश्वर उपद्रष्टा स्वयंदृगविशेषणः ॥२५॥

nor comes out, since it is plunged into the river of the nectar following from narration of your accounts and has become endowed with the knowledge of the Supreme Spirit. 20

Protectors of the quarters said : All-pervading Lord ! Have you been seen by our organs of perception, which perceive only unreal (*mundane*) *objects—you, who see every thing and by whose power the* visible world is seen? Is it because of this your Maya that you appear to the creatures to be the sixth (distinct) from the five basic elements (of which the body is composed). 21

Brahmins said : You are virtually the ritual sacrifice. You are the oblations, you are the fire consuming the oblations; you are hymns, holy wood, Kusha grass and sacrificial utensils. You are the members of the assembly, the sacrificial priest, the sacrificer couple, the Gods, the domestic sacred fire, the oblations offered to manes, the soma juice, the clarified butter and the sacrificial animal. May you, who are such do us the favour of your audience, since we are eager to have it, though we have swerved from doing virtuous deeds. Lord of religious sacrifices ! We bow to you, since on mention of your name, obstacles to sacrifices perish. 22–23

Maitreya said : Sinless Vidura ! The Lord, who is the soul of all, and who, therefore, enjoys the sacrificial shares of all concerned by enjoying his own share, told Daksha, as if he were pleased (with him). 24

The Lord said : I am Brahman as well as Shiva. I am the ulti-

पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे । ब्रूह्यस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम् ॥२६॥

नारद उवाच

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते । भगवान् वासुदेवस्तं भज तत्प्रवणात्मना ॥२७॥
तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि । पुण्यं मधुवनं यत्र सान्निध्यं नित्यदा हरेः ॥२८॥
स्नात्वानुसवनं तस्मिन् कालिन्द्याः सलिले शिवे । कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ॥
प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् । शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणां गुरुम् ॥३०॥
एवं भगवतो रूपं सुभद्रं ध्यायतो मनः । निर्वृत्या परया तूर्णं सम्पन्नं न निवर्तते ॥३१॥
जपश्च परमो गुह्यः श्रूयतां मे नृपात्मज । यं सप्तरात्रं प्रपठन् पुमान् पश्यति खेचरान् ॥३२॥

'ॐ नमो भगवते वासुदेवाय ।'

एवं कायेन मनसा वचसा च मनोगतम् । परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया ॥३३॥
पुंसाममायिनां सम्यग्भजतां भाववर्धनः । श्रेयो दिशत्यभिमतं यद्धर्मादिषु देहिनाम् ॥३४॥
इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः । ययौ मधुवनं पुण्यं हरेश्चरणचर्चितम् ॥३५॥

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the dart like offensive words of Suruchi Spiritual sage ! Tell me, since I am desirous of winning the status which is most exalted in three worlds, about the sacred path which was resorted to by my forefathers and others 25–26

Narada said : The path told thee by thy mother is for thy beautitude. Worship, therefore, Lord Vasudeva, with a concentrated mind Dear me ! Go, therefore, to the sacred bank of the Yamuna, there is there the sacred Madhuvana (forest of Mahura trees), where there is always presence of Hari There, take bath in the sacred water of the Yamuna every morning, noon and evening, perform prescribed religious ceremonies, arrange thy seat, gradually, remove the mental impurities by three fold restraint of breath and mentally meditate on the master of masters The mind of a man who meditates on the blissful form of His Divinity quickly becomes full of extreme bliss and does not revert (to mundane life) Royal prince ! Hear from me the secret prayer, by muttering which for three nights a man sees God of heaven

" Om ! I bow to Lord Vasudeva "

By this adoring His Divinity, set in the mind, by physical worship of His image, by meditation and by muttering the prayer, with devotional solicitude animated the devotional love of persons, who have no attraction for mundane objects and who adore Him heartily and confers on them ultimate bliss, which is preferred out of the four objects of human existence, viz religion, wealth, mundane, desires and salvation 27–34

तपोवनं गते तस्मिन् प्रविष्टोऽन्तःपुरं मुनिः । अर्हितार्हणको राज्ञा सुखासीन उवाच तम् ॥३६॥

नारद उवाच

राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता । किं वा न रिष्यते कामो धर्मो वार्थेन संयुतः ॥३७॥

राजोवाच

सुतो मे बालको ब्रह्मन् स्त्रैणेनाकरुणात्मना । निर्वासितः पञ्चवर्षः सह मात्रा महान् कविः ॥३८॥
अप्यनाथं वने ब्रह्मन् मा स्मादन्त्यर्भकं वृकाः । श्रान्तं शयानं क्षुधितं परिम्लानमुखाम्बुजम् ॥३९॥
अहो मे बत दौरात्म्यं स्त्रीजितस्योपधारय । योऽङ्कं प्रेम्णाऽऽरुरुक्षन्तं नाभ्यनन्दमसत्तमः ॥४०॥

नारद उवाच

मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते । तत्प्रभावमविज्ञाय प्रावृङ्क्ते यद्यशो जगत् ॥४१॥
सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः । एष्यत्यचिरतो राजन् यशो विपुलयंस्तव ॥४२॥

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः । राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत् ॥४३॥

After he was thus addressed, the royal prince circumambulated Narada, bowed to him and went to the sacred Madhuvana, blessed by the foot-prints of Hari. While the boy went to the penance grove, the sage entered the harem. After he was reverently received by the King and seated comfortably he spoke to the King. 35-36.

Narada said : King ! What are you thinking of deeply with an emaciated face ? Is it that your plans for religious performances, acquisition of wealth and desires for wordly objects are not succeeding ? 37

The King replied ! Spiritual Sage ! Merciless as I am, I am responsible for the exile of my very intelligent child—son aged five years, along with his mother through my excessive fondness for one of my wives ! Spiritual Sage ! may wolves not devour him, since he is without protection in the forest. He might get exhausted. He might be sleeping, or might be hungry—his lotus-like face withered. Alas ! Look at my wickedness, won over as I am by my wife I did not welcome him when he was desirous of affectionately getting on my lap. 38-40

Narada said : King ! Do not be sorry for thy son, since he is protected by God, ignorant as you are about his greatness. His glory has pervaded the world. King ! He shall accomplish what is difficult for even protectors of the quarters and return shortly and spread thy fame. 41-42

Maitreya said ; On hearing what the divine sage told him, the

तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम् । समाहितः पर्यचरदृष्यादेशेन पूरुषम् ॥४४॥
त्रिरात्रान्ते त्रिरात्रान्ते कपित्थबदराशनः । आत्मवृत्त्यनुसारेण मासं निन्येऽर्चयन् हरिम् ॥४५॥
द्वितीयं च तथा मासं षष्ठे षष्ठेऽर्भको दिने । तृणपर्णादिभिः शीर्णैः कृतान्नोऽभ्यर्चयद्विभुम् ॥४६॥
तृतीयं चानयन्मासं नवमे नवमेऽहनि । अब्भक्ष उत्तमश्लोकमुपाधात्समाधिना ॥४७॥
चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि । वायुभक्षो जितश्वासो ध्यायन् देवमधारयत् ॥४८॥
पञ्चमे मास्यनुप्राप्ते जितश्वासो नृपात्मजः । ध्यायन् ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ॥४९॥
सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम् । ध्यायन् भगवतो रूपं नाद्राक्षीत् किंचनापरम् ॥

तस्मिन्नभिध्यायति विश्वमात्मनो द्वारं निरुध्यासुमनन्यया धिया ।
लोका निरुच्छ्वासनिपीडिता भृशं सलोकपालाः शरणं ययुर्हरिम् ॥५१॥

देवा ऊचुः

नैवं विदामो भगवन् प्राणरोधं चराचरस्याखिलसत्त्वधाम्नः ।
विधेहि तन्नो वृजिनाद्विमोक्षं प्राप्ता वयं त्वां शरणं शरण्यम् ॥५२॥

King grew indifferent to his regal splendour and anxiously thought only about his son. Dhruva, on the other hand, took his bath, observed a fast that night with self-restraint, composed himself and meditated on the Supreme Spirit in accordance with the instructions of the sage. At the end of every three nights, he ate wood-apples and berries and thus passed one month in the adoration of Vishnu, in accordance with his own inclination. Similarly, the child passed the second month in the adoration of the Lord, eating only grass, fallen leaves etc, every sixth day. He passed the third month in the contemplation of the most celebrated Lord by abstract meditation, taking only water for food every ninth day. Controlling his breath, he held on even in the fourth month in the meditation of Vishnu, consuming only wind every twelfth day. When the fifth month arrived in succession, the royal prince, controlling his breath stood on one leg, immovable like a pillar, meditating on the Supreme Spirit. He withdrew his mind, which is the repository of the organs of perception of all creatures, from all things and saw nothing else, when meditating on the corpus of the Lord. Restraining his life-breath and its outlets, with singular determination, when he was—meditating on the all pervading Lord, the worlds along with their protectors were afflicted on account of life-breath and sought refuge of Vishnu. 43–51

The Gods said: Oh Lord! we do not know the cause of the restraint of the life-breath of the bodies all animate and inanimate

श्रीभगवानुवाच

मा भैष्ट बालं तपसो दुरत्यान्निवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोध आसीदौत्तानपादिर्मयि संगतात्मा ॥५३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवचरितेऽष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

मैत्रेय उवाच

त एवमुत्सन्नभया उरुक्रमे कृतावनामाः प्रययुस्त्रिविष्टपम् ।
सहस्रशीर्षापि ततो गरुत्मता मधोर्वनं भृत्यदिदृक्षया गतः ॥१॥
स वै धिया योगविपाकतीव्रया हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।
तिरोहितं सहसैवोपलक्ष्य बहिःस्थितं तदवस्थं ददर्श ॥२॥
तद्दर्शनेनागतसाध्वसः क्षिताववन्दताङ्गं विनमय्य दण्डवत् ।
दृग्भ्यां प्रपश्यन् प्रपिबन्निवार्भकश्चुम्बन्निवास्येन भुजैरिवाश्लिषन् ॥३॥

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creatures Please adopt such measures as would relieve us from this adversity We have taken refuge in you, who are our protector 52

The Lord said Do not be apprehensive I will make the child desist from the formidable penance. Return to your respective residences The son of Uttanapad, who has been the cause of the restraint of your life breath, has unified his soul with me. 53

Thus ends chapter eighth of Book IV

CHAPTER IX

Maitreya said When their apprehension was thus removed by Vishnu, they (the Gods) bowed to him and returned to the heaven while the Lord, who had a thousand heads went to Madhuvan on his Eagle with the desire of seeings his devotee Since his mind had become acute due to maturity of his practice of Yoga, the latter perceived that the Lord lustrous like lightning who had sprung up in his heart, which was like a lotus-calyx had suddenly disappeared therfrom He saw him however, standing outside in the same form Though overcome by agitation at his sight, the boy saw him with his eyes and lowered his body like a stick and bowed to him He felt as if he were drinking him up (with his eyes) kissing him with his lips and embracing him with

स त विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।
कृताञ्जलिं ब्रह्ममयेन कम्बुना पस्पर्श बालं कृपया कपोले ॥४॥
स वै तदैव प्रतिपादितां गिरं दैवीं परिज्ञातपरात्मनिर्णयः ।
तं भक्तिभावोऽभ्यगृणादसत्वरं परिश्रुतोरुश्रवसं ध्रुवक्षितिः ॥५॥

ध्रुव उवाच

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन् प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥६॥
एकस्त्वमेव भगवन्निदमात्मशक्त्या मायाख्ययोरुगुणया महदाद्यशेषम् ।
सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु नानेव दारुषु विभावसुवद्विभासि ॥७॥

his arms Eventhough he wanted to speak he did not know what he should speak perceiving this difficulty of his, Vishnu who resides in the hearts of all, benignly touched the boy, who was standing before Him, on his cheek with his conch, which held in itself the knowledge of Vedas Instantaneously he achieved knowledge about the Divinity and soul and regained his speech, which was divine Being of devotional temperament, he acquired an eternal status and slowly extolled the Lord, whose glory is wide-spread 1–5

Dhruva said *I bow to thee—the venerable Supreme Spirit—who,* having entered my heart has rejuvenated this my benumbed speech, hands, feet, ears, skin other parts of my body and my life breaths and who holds the entire energy within his Spiritual power Oh Lord ! Though thou art one, Thou createst the entire Mahat tattwa (great primary matter) etc by Thy own power, known as Maya having many attributes, penetrate the unreal attributes and shine as individual souls like fire in different pieces of wood Oh Lord ! The beatitude experienced by corporeal beings by meditating on thy lotus like feet or by hearing the accounts of the devotees, even while falling from the heavenly car dangling from the sword of the God of Death, is not experienced by merging in the glorious Supreme Spirit Oh Lord of Eternity ! I know yonr corpus abounding in animals, trees, birds serpants, deities, demons and mortals, and distinguished by reality and unreality and variegated with Mahat tattwa and other elements Oh Supreme Lord ! I do not know what is about it and to reach which words fail Thou art the spirit eternally free from bonds of wordly existence, spotless, enlightened, immutable, primordial spirit, glorious and master of the three qualities

या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्किंत्वन्तकासिलुलितात्पततां विमानात् ॥८॥
तिर्यङ्नगद्विजसरीसृपदेवदैत्यमर्त्यादिभिः परिचितं सदसद्विशेषम् ।
रूपं स्थविष्ठमज ते महदाद्यनेकं नातः परं परम वेद्मि न यत्र वादः ॥९॥
त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
यद्बुद्ध्यवस्थितिमखण्डितया स्वदृष्ट्या द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ॥१०॥
यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
तद्ब्रह्म विश्वभवमेकमनन्तमाद्यमानन्दमात्रमविकारमहं प्रपद्ये ॥११॥

श्रीभगवानुवाच

वेदाहं ते व्यवसितं हृदि राजन्यबालक । तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥१२॥
नान्यैरधिष्ठितं भद्र यद्भ्राजिष्णु ध्रुवक्षिति । यत्र ग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम् ।
चरन्ति दक्षिणीकृत्य भ्रमन्तो यत्सतारकाः ॥१३॥
प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः । षट्त्रिंशद्वर्षसाहस्रं रक्षिताव्याहतेन्द्रियः ॥१४॥
इष्ट्वा मां यज्ञहृदयं यज्ञैः पुष्कलदक्षिणैः । भुक्त्वा चेहाशिषः सत्या अन्ते मां संस्मरिष्यसि ॥१५॥
ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम् । उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः ॥१६॥

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of Sattwa, Rajas and Tamas. You see the various conditions of intellect your own eternal power of perception and you are the incarnation of religious sacrifices in connection with your function of maintenance (of the world) but you stand distinct from them. I surrender myself to the Supreme Spirit in which spiritual knowledge and other various forces, having opposite aims, courage respectively day and night, which is the source of the universe and which is singular, infinite, primordial, personified absolute delight, and immutable. 6-11

The Lord said : Royal Prince ! If I know the determination of thy heart, I grant to thee the permanent position though it is difficult of attainment and yet not been attained by others. It is lustrous. The ring of planets, constellations and stars has been set, in it. The stars circumambulate around it, keeping to the right of it. When thy father retires to the forest, entrusting the (Kingdom) to thee, thou shalt protect it for thirty-six thousand years in consonance with prescribed duties the functions of thy organs remaining unobstructed. After adoring me, with ritual sacrifices involving grant of copious gifts, sacrifices being my heart, and enjoying the fruits of infallible blessings, thou shalt at last remember Me. Therefore, thou shalt come to My abode, to which all peoples bow, which is above the Great Bear, having gone where thou shalt not revert (to the mortal world). 12-16

मैत्रेय उवाच

इत्यर्चितः स भगवानतिदिश्यात्मनः पदम् । बालस्य पश्यतो धाम स्वमगाद्गरुडध्वजः ॥१७॥
सोऽपि संकल्पजं विष्णोः पादसेवोपसादितम् । प्राप्य संकल्पनिर्वाणं नातिप्रीतोऽभ्यगात् पुरम् ।
अहो बत ममानात्म्यं मन्दभाग्यस्य पश्यत । भवच्छिदः पादमूलं गत्वा याचे यदन्तवत् ।
मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि ॥१९॥
स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो बत । ईश्वरात् क्षीणपुण्येन फलीकारानिवाधनः ।

मैत्रेय उवाच

आकर्ण्यात्मजमायान्तं सम्परेत्य यथाऽऽगतम् । राजा न श्रद्दधे भद्रमभद्रस्य कुतो मम ॥२१॥
श्रद्धाय वाक्यं देवर्षेर्हर्षवेगेन धर्षितः । वार्ताहर्तुरतिप्रीतो हारं प्रादान्महाधनम् ॥२२॥
सदश्वं रथमारुह्य कार्तस्वरपरिष्कृतम् । ब्राह्मणैः कुलवृद्धैश्च पर्यस्तोऽमात्यबन्धुभिः ॥२३॥
सुनीतिः सुरुचिश्चास्य महिष्यौ रुक्मभूषिते । आरुह्य शिबिकां सार्धमुत्तमेनाभिजग्मतुः ॥२४॥
तं दृष्ट्वोपवनाभ्याश आयान्तं तरसा रथात् । अवरुह्य नृपस्तूर्णमासाद्य प्रेमविह्वलः ॥२५॥

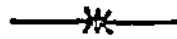
Maitreya said : Having been thus adored, the Lord whose banner has the emblem of an eagle, returned to his abode after promising ultimate residence in his own abode to him, while the boy was looking. The latter, however, not much pleased with attaining his desired object (of right to the royal throne) by adoring the feet of Vishnu, went to his city.

Dhruva said : Look at my mundanity, unlucky as I am; since I begged for finite benefit even after reaching the sole of the feet of the Lord, who ends wordly existence What I begged is useless like administering medicine to one, whose life span has ended. The fruits of my meritorious acts having been exhausted, I begged for honour, through my folly from the Almighty though he had offered Supreme bliss, like a moneyless person begging for husks. 17-20

Maitreya said : When the king heard that his son was coming, he felt as if he had revived after being dead, He did not rely on the news, thinking: "*Whence could good* luck *come* to me, unlucky as I am?" Relying on the words of the divine sage (Narada), however, he was overcome by the upsurge of delight. Having been extremely delighted, he gifted a very valuable necklace to the man who brought the news. Then riding in a gold plated chariot he went (to welcome Dhruva) accompanied by Brahmins, elderly members of his family, ministers and relatives. His queens—Suruchi and Suneeti also, wearing gold ornaments,

परिरेभेऽङ्गजं दोर्भ्यां दीर्घोत्कण्ठमनाः श्वसन् । विष्वक्सेनाङ्घ्रिसंस्पर्शहताशेषाघबन्धनम् ॥
अथाजिघ्रन्मुहुर्मूर्ध्नि शीतैर्नयनवारिभिः । स्नापयामास तनयं जातोद्दाममनोरथः ॥२७॥
अभिवन्द्य पितुः पादावाशीर्भिश्चाभिमन्त्रितः । ननाम मातरौ शीर्ष्णा सत्कृतः सज्जनाग्रणीः ॥
सुरुचिस्तं समुत्थाप्य पादावनतमर्भकम् । परिष्वज्याह जीवेति बाष्पगद्गदया गिरा ॥२९॥
यस्य प्रसन्नो भगवान् गुणैर्मैत्र्यादिभिर्हरिः । तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् ॥३०॥
लाल्यमानं जनैरेवं ध्रुवं सभ्रातरं नृपः । आरोप्य करिणीं हृष्टः स्तूयमानोऽविशत् पुरम् ॥
वीक्ष्योढवयसं तं च प्रकृतीनां च सम्मतम् । अनुरक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम् ॥३२॥
आत्मानं च प्रवयसमाकलय्य विशाम्पतिः । वनं विरक्तः प्रातिष्ठद् विमृशन्नात्मनो गतिम् ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवराज्याभिषेकवर्णनं नाम नवमोऽध्यायः ॥९॥



mounted a palanquin and went (mere), accompanied by Uttama. Observing him (Dhruva) approaching the vicinity of the garden, the king quickly got down from the chariot. Overcome by love, he approached him hurriedly. Breathing deeply with an eager mind, he embraced with both his hands, his son whose fetters of sin had been completely shattered by the touch of the foot of Vishnu. Then, he smelt his head and (almost) bathed his son with cool tears as his strong desire was fulfilled. After he (Dhruva)—leader of saintly persons had bowed at his feet, and was consecrated with blessings, he bowed to his mothers with his head and was welcomed by them. Suruchi helped the boy, who had fallen at her feet, to get up, embraced him and told him with speech overcome with tears " Live (long)." (All) creatures bow to one with whom Lord Vishnu is pleased on account of his qualities of amicability etc., just as water itself flows downwards. Thus revered by the people the King put Dhruva, along with his brother, on a cow-elephant, entered the city-delighted being enlogized (by people for his good luck). 21-31

When the King found that Dhruva had come of age, was respected by politial circles and was loved by the subjects, he made him King of the land. The King also saw that he had grown old. He thereupon became free from worldly attachments, and set out for the forest, in contemplation of the ultimate goal of the soul. 32-33

Thus ends chapter ninth of Book IV



अथ दशमोऽध्यायः

मैत्रेय उवाच

प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः । उपयेमे भ्रमिंनाम तत्सुतौ कल्पवत्सरौ ॥१॥
इलायामपि भार्यायां वायोः पुत्र्यां महाबलः । पुत्रमुत्कलनामानं योषिद्रत्नमजीजनत् ॥२॥
उत्तमस्त्वकृतोद्वाहो मृगयायां बलीयसा । हतः पुण्यजनेनाद्रौ तन्मातास्य गतिं गता ॥३॥
ध्रुवो भ्रातृवधं श्रुत्वा कोपामर्षशुचार्पितः । जैत्रं स्यन्दनमास्थाय गतः पुण्यजनालयम् ॥४॥
दध्मौ शङ्खं बृहद्बाहुः खं दिशश्चानुनादयन् । असहन्तस्तन्निनादमभिपेतुरुदायुधाः ॥५॥
औत्तानपादिः स तदा शस्त्रवर्षेण भूरिणा । न उपादृश्यतच्छन्न आसारेण यथा गिरिः ॥६॥
धनुर्विस्फूर्जयन् दिव्यं द्विषतां खेदमुद्वहन् । अस्त्रौघं व्यधमद्बाणैर्घनानीकमिवानिलः ॥७॥
हतावशिष्टा इतरे रणाजिराद्रक्षोगणाः क्षत्रियवर्यसायकैः ।
प्रायो विवृक्णावयवा विदुद्रुवुर्मृगेन्द्रविक्रीडितयूथपा इव ॥८॥

CHAPTER X

Maitreya said : Dhruva married a daughter of Shishumara—one of the progenitors of mankind—Bhrami by name, Kalpa and Vatsara were her two sons. Very powerful as he was, he procreated a son named Utkala a daughter, who was a gem among women in his wife Ila—daughter of Vayu. Uttama had, however, not taken to married life, He was killed in a mountanious country by a powerful Yaksha and his mother (also) died after him. When Dhruva heard about the assassination of his brother, he gave himself up to anger, intolerance and sorrows, mounted a victorious chariot and marched to the city of Yakshas. 1–4

Long-armed Dhruva blew his conch which resounded and reverberated in the sky and in the quarters. Not tolerating this, sound, the Yakshas attacked him with raised arms. The son of Uttanpada (Dhruva) was therefore screened from view of the great shower of arms, like a mountain which is screened from view by rain. Raising a twanging sound with his divine bow, he destroyed the mass of missiles, like the wind destroying an army of clouds. Those troops of Yakshas, which escaped destruction, but whose limbs had been chopped off by the arrows of that kshatriya hero, fled from the battle field, like leaders of herds of elephants running away from a hunting lion. The demon Yakshas of violent ways then created several apparitions with demonish Maya. On hearing about the unsurmountable Maya

ससृजुस्तिग्मगतय आसुर्या माययासुराः ध्रुवे प्रयुक्तामसुरैस्तां मायामतिदुस्तराम् ।
निशाम्य तस्य मुनयः शमाशंसन् समागताः ॥९॥

मुनय ऊचुः

औत्तानपादे भगवांस्तव शार्ङ्गधन्वा देवः क्षिणोत्ववनतार्तिहरो विपक्षान् ।
यन्नमधेयमभिधाय निशम्य चाद्धा लोकोऽञ्जसा तरति दुस्तरमङ्ग मृत्युम् ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दशमोऽध्याय ॥१०॥

अथैकादशोऽध्यायः

मैत्रेय उवाच

निशम्य गदतामेवमृषीणां धनुषि ध्रुवः । संदधेऽस्त्रमुपस्पृश्य यन्नारायणनिर्मितम् ॥१॥
संधीयमान एतस्मिन् माया गुह्यकनिर्मिताः । क्षिप्रं विनेशुर्विदुर क्लेशा ज्ञानोदये यथा ॥२॥
तान् हन्यमानानभिवीक्ष्य गुह्यकाननागसश्चित्ररथेन भूरिशः ।
औत्तानपादिं कृपया पितामहो मनुर्जगादोपगतः सहर्षिभिः ॥३॥

मनुरुवाच

नास्मत्कुलोचितं तात कर्मैतत्सद्विगर्हितम् । वधो यदुपदेवानामारब्धस्तेऽकृतैनसाम् ॥४॥

by the demons on Dhruva, sages collected there and started offering prayers to God 5-9

The sages said: Son of Uttanapad! Dear Me! May the Lord, who bears a bow named Shrnga and who removes the distress to those who bow to him, and by reciting or hearing whose name people easily surmount the unsurmountable death, destroy your enemies. 10

Thus ends chapter tenth of Book IV



CHAPTER XI

Maitreya said: On hearing what the sages thus said, Dhruva consecrated water and fitted a missile devised by Narayana (Vishnu) on his bow. Vidura! As soon as the missile was fitted on the bow, the illusions created by the Yakshas vanished, just as troubles disappear when truth is known. When his grandfather Manu saw that innocent Yakshas were being killed in large numbers by him, who was riding a wonderful chariot, he came there accompanied by sages and told him mercifully. 1-3

Manu said: Dear me! This destruction of innocent demigods is an act, which does not become our dynasty and is abhorred by saintly

नन्वेकस्यापराधेन प्रसङ्गाद्बहवो हताः । भ्रातुर्वधाभितप्तेन त्वयाङ्ग भ्रातृवत्सल ॥५॥
नायं मार्गो हि साधूनां हृषीकेशानुवर्तिनाम् । यदात्मानं पराग्गृह्य पशुवद्भूतवैशसम् ॥६॥
तितिक्षया करुणया मैत्र्या चाखिलजन्तुषु । समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति ॥७॥
सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः । विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति ॥८॥
निमित्तमात्रं तत्रासीन्निर्गुणः पुरुषर्षभः । व्यक्ताव्यक्तमिदं विश्वं यत्र भ्रमति लोहवत् ॥९॥
सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः । जनं जनेन जनयन् मारयन् मृत्युनान्तकम् ॥१०॥

न वै स्वपक्षोऽस्य विपक्ष एव वा परस्य मृत्योर्विशतः समं प्रजाः ।
तं धावमानमनुधावन्त्यनीशा यथा रजांस्यनिलं भूतसंघाः ॥११॥

आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः । उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ ॥१२॥
न चैते पुत्रक भ्रातुर्हन्तारो धनदानुगाः । विसर्गादानयोस्तात पुंसो दैवं हि कारणम् ॥१३॥

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persons. My dear! Dear as was thy brother to thee and afflicted as thou art by the assassination of thy brother, thou hast killed several (Yakshas) in this clash for the offence of one (Yaksha) That a man should (wrongly) identify the soul with the body and cause this slaughter of creatures is not the way of saintly persons following Vishnu and who has mastered his organs of senses. The Lord, who is the soul of all is pleased by renunciation, compassion, and amicability towards all creatures and fairness. When the Lord is well pleased, the soul becomes free from the qualities of Sattwa, Rajas and Tamas, and when he is freed from the subtle frame of the body, he achieves beautitude in the Supreme Spirit. 4–8

In this matter, the attributeless Supreme soul was the instrumental sense, at whose instance this manifest and the unmanifest universe continues to move, like iron (moved by magnet). The Supreme Spirit in the form of Death, though it is itself eternal, causes destruction; though it is itself without a beginning it is the cause of the commencement (of the universe), causes a man to be born through another man and causes the death of (even) the God of Death by death itself. The great Death (Tuin) which permeates all creatures evenly, has no friend and no enemy. Multitudes of creatures helplessly follow it, which is (incessantly) running, like parties of dust following wind. The Lord causes increase or decrease in the life-span of ill-conditioned creatures, though He himself is free from both of these and continues perpetually in the same condition. Dear son! These servants of Kubera are not the killers of thy brother, destiny alone is the cause of birth

एष भूतानि भूतात्मा भूतेशो भूतभावनः। स्वशक्त्या मायया युक्तः सृजत्यत्ति च पाति च ॥१४॥
त्वं प्रत्यगात्मनि तदा भगवत्यनन्त आनन्दमात्र उपपन्नसमस्तशक्तौ।
भक्तिं विधाय परमां शनकैरविद्याग्रन्थिं विभेत्स्यसि ममाहमिति प्ररूढम् ॥१५॥
संयच्छ रोषं भद्रं ते प्रतीपं श्रेयसां परम्। येनोपसृष्टात्पुरुषाल्लोक उद्विजते भृशम् ॥१६॥
हेलनं गिरिशभ्रातुर्धनदस्य त्वया कृतम्। तं प्रसादय वत्साशु सन्नत्या प्रश्रयोक्तिभिः ॥१७॥
एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम्। तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ ॥१८॥

इति श्रीमत्क्षिप्तभागवते चतुर्थस्कन्धे एकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

ध्रुवं निवृत्तं प्रतिबुद्ध्य वैशसादपेतमन्युं भगवान् धनेश्वरः।
तत्रागतश्चारणयक्षकिन्नरैः संस्तूयमानोऽभ्यवदत् कृताञ्जलिम् ॥१॥

धनद उवाच

भो भोः क्षत्रियदायाद परितुष्टोऽस्मि तेऽनघ। यस्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः ॥२॥

and death. This lord of creatures who is their soul, their master and their creator, creates them and destroys them by uniting with Maya. Thou shalt gradually cut the stiff knot of ignorance, which is the cause of the feeling: "This is mine; I am this body", by concentrating thy devotion on the glorious Supreme Spirit which is eternal personified unadulterated delight and omnipotent. 9-15

Control thy anger, which is a great enemy of beautitude. People are afraid of a man, who is overcome by it. Mayest thou be happy. Thou hast offended Kubera who is a brother of Shiva. Child! quickly propitiate him by bowing to him with polite words. Manu—the son of Brahman—thus advised his grand-son. The latter bowed to him. He (Manu) then returned to his capital accompanied by sages. 16-18

Thus ends chapter eleventh of Book IV

CHAPTER XII

Maitreya said: When Lord Kubera who was being extolled by Charanas, Yakshas and Kinnaras, saw that Dhruva had retired from the battle, was free from anger, and was standing with folded hands, he told him : 1

Kubera said : Oh sinless son of Kshatriya! I am pleased with

न भवानवधीद्यक्षान्न यक्षा भ्रातर तव । काल एव हि भूताना प्रभुरप्ययभावयो ॥३॥
वृणीहि काम नृप य मनोगत मत्तस्त्वमौत्तानपदेऽविशङ्कित ।
वर वरार्होऽम्बुजनाभपादयोरनन्तर त्वा वयमङ्ग शुश्रुम ॥४॥
मैत्रेय उवाच
स राजराजेन वराय चोदितो ध्रुवो महाभागवतो महामति ।
हरौ स वव्रेऽचलिता स्मृति यया तरत्ययत्नेन दुरत्यय तम ॥५॥
तस्य प्रीतेन मनसा ता दत्त्वैडविडस्तत । पश्यतोऽन्तर्दधे सोऽपि स्वपुर प्रत्यपद्यत ॥६॥
अथायजत यज्ञेश क्रतुभिर्भूरिदक्षिणै । द्रव्यक्रियादेवताना कर्म कर्मफलप्रदम् ॥७॥
सर्वात्मन्यच्युतेऽसर्वे तीव्रौघा भक्तिमुद्वहन् । ददर्शात्मनि भूतेषु तमेवावस्थित विभुम् ॥८॥
षट्त्रिंशद्वर्षसाहस्र शशास क्षितिमण्डलम् । भोगै पुण्यक्षय कुर्वन्नभोगैरशुभक्षयम् ॥९॥

thee, since, thou abandoned enmity which is difficult to abandon on the advice of thy grand father It was not thou (in fact) who killed the Yakshas nor thy brother The Time alone is the master of births and deaths of creatures King ! son of Uttanapada ! Choose from me any boon without hesitation Thou deservest it Dear me ! hear that thou art not away from the feet of Vishnu 2 4

Maitreya said When Dhruva who was a great devotee of Vishnu and very intelligent was pressed by the overlord of Kings (Kubera), he chose unswerving remembrance of Hari, whereby one effortlessly overcomes ignorance Pleased in his mind (at this) Kubera granted that boon to him and then he disappeared, while latter was looking on and then returned to his capital 5 6

Thereafter, he (Dhruva) adored the presiding deity of religious sacrifices (Vishnu) since he involving innumerable gifts to Brahmins is the embodiment of the functions of materials action and deities and grants the fruits of actions By dedicating himself to extreme deep devotion to Vishnu, who is eternal, and who is the soul of all, yet detached from all, he saw the all pervading Lord pervading in himself and in (all) creatures He reigned over the Earth for thirty-six thousand years, while bringing about consumption of the fruit of his meritorious acts by (enjoying) mundane pleasures and the destruction of the fruit of sinful actions by abstinence Large hearted as he was he controlled his organs of sense and passed many years of his life in attaining the threefold gold of life (performance of duty, acquisition of wealth and enjoying worldly pleasures) and then handed over his royal throne to

एवं बहुसवं कालं महात्माविचलेन्द्रियः। त्रिवर्गौपयिकं नीत्वा पुत्रायादान्नृपासनम् ॥१०॥

आत्मन्यपत्यसुहृदो बलमृद्धकोशमन्तःपुरं परिविहारभुवश्च रम्याः।
भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् ॥११॥
भक्तिं हरौ भगवति प्रवहन्नजस्रमानन्दबाष्पकलया मुहुरर्द्यमानः।
विक्लिद्यमानहृदयः पुलकाचिताङ्गो नात्मानमस्मरदसाविति मुक्तलिङ्गः ॥१२॥

स ददर्श विमानाग्र्यं नभसोऽवतरद् ध्रुवः। विभ्राजयद्दशदिशो राकापतिमिवोदितम् ॥१३॥

तत्रानु देवप्रवरौ चतुर्भुजौ श्यामौ किशोरावरुणाम्बुजेक्षणौ।
सुनन्दनन्दावुपसृत्य सस्मितं प्रत्यूचतुः पुष्करनाभसम्मतौ ॥१४॥

सुनन्दनन्दावूचतुः

भो भो राजन् सुभद्रं ते वाचं नोऽवहितः शृणु। पार्षदाविह सम्प्राप्तौ नेतुं त्वां भगवत्पदम् ॥१५॥

सुदुर्जयं विष्णुपदं जितं त्वया यत्सूरयोऽप्राप्य विचक्षते परम्।
आतिष्ठ तच्चन्द्रदिवाकरादयो ग्रहर्क्षताराः परियन्ति दक्षिणम् ॥१६॥

एतद्विमानप्रवरमुत्तमश्लोकमौलिना। उपस्थापितमायुष्मन्नधिरोढुं त्वमर्हसि ॥१७॥

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his son. Considering that body, wife, children, friends, army, rich treasure, harem, pleasant places of entertainment, the globe of the Earth, girdled by the oceans all are enveloped by the destructive Time, he went to Badarikashrama. While performing devotion to the eternal Lord, he was often overcome with streams of tears (of joy) his heart melted and the hair on his body stood on end. He was so free from feeling the existence of the subtle frame of his body, that he did not feel even his own existence. 7-12

Thereafter, Dhruva saw an excellent aerial car, descending from the sky, which illuminated all the ten quarters, like the rising full Moon. Two dark coloured, youthful and beautiful deities having four arms and lotus-like eyes, Sunanda and Nanda by name who are beloved of Vishnu approached him with a smile and told him. 13-14

Sunanda and Nanda said : Oh King! Blessed be thou. Hear with attention what we say. We are attendants of Vishnu and have come here to take you away. You have won the extremely unachievable abode of Vishnu. Even sages, failing to achieve it, wait for it in expectation come to it, around which the Moon, the Sun, planets, constellations of stars, stars and others circumambulate, keeping to the right thereof. This excellent aerial car has been made available (for you) by the Lord, who stands at the head of divinities and recital of whose name is meritorious. Oh you of long life! Please mount it. 15-17

मैत्रेय उवाच

निशम्य वैकुण्ठनियोज्यमुख्ययोर्मधुच्युतं वाचमुरुक्रमप्रियः ।
कृताभिषेकः कृतनित्यमङ्गलो मुनीन् प्रणम्याशिषमभ्यवादयत् ॥१८॥

परीत्याभ्यर्च्य धिष्ण्याग्र्यं पार्षदावभिवन्द्य च । इयेष तदधिष्ठातुं बिभ्रद्रूपं हिरण्मयम् ॥१९॥
तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् । मृत्योर्मूर्ध्नि पदं दत्त्वा आरुरोहाद्भुतं गृहम् ॥२०॥
स च स्वर्लोकमारोक्ष्यन् सुनीतिं जननीं ध्रुवः । अन्वस्मरदगं हित्वा दीनां यास्ये त्रिविष्टपम् ॥२१॥
इति व्यवसितं तस्य व्यवसाय सुरोत्तमौ । दर्शयामासतुर्देवीं पुरो यानेन गच्छतीम् ॥२२॥
त्रिलोकीं देवयानेन सोऽतिव्रज्य मुनीनपि । परस्ताद् यद् ध्रुवगतिर्विष्णोः पदमथाभ्यगात् ॥२३॥
शान्ताः समदृशः शुद्धाः सर्वभूतानुरञ्जनाः । यान्त्यञ्जसाच्युतपदमच्युतप्रियबान्धवाः ॥२४॥
इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः । अभूत्त्रयाणां लोकानां चूडामणिरिवामलः ॥२५॥

मैत्रेय उवाच

ध्रुवस्योद्दामयशसश्चरितं सम्मतं सताम् । स्वर्ग्यं ध्रौव्यं सौमनस्यं प्रशस्यमघमर्षणम् ॥२६॥

Maitreya said : After hearing the sweet words of the chief attendants of Vishnu, Dhruva, who was beloved of Vishnu, took his bath, performed his routine auspicious religious rites, bowed to the sages and received their blessings. He circumambulated the beautiful aerial chariot, bowed to the attendants (of Vishnu) and assuming golden splendour, expressed the desire to mount it. At that moment the son of Uttanapada saw personified death come near to him. He put his foot on the head of Death and mounted the wonderful chariot a varitable home as if it were. While ascending to the heaven, Dhruva was reminded of his mother Suneeti and pondered: "How shall I go to heaven, leaving my poor mother ?" The beautiful deities discovered his determination and pointed out to him the queen, going by another aerial chariot ahead of them. After traversing the three words and even the great bear (identified in Hindu mythology as seven great sages) in the celestial chariot, he reached the abode of Vishnu, which then became his permanent resort. Those who are calm, impartial to all, pious who gratify all creatures and are friendly to devotees of Vishnu go to the abode of Vishnu. In this way, Dhruva, son of Uttanpada, who was devoted to Vishnu, became the crest-jewel of the three worlds, as it were. 18–25

Maitreya said: By repeatedly hearing with faith this account of Dhruva of high fame which deals with the activity of the beloved of Vishnu which is much loved by saintly persons which leads to an

पौर्णमास्यां सिनीवाल्यां द्वादश्यां श्रवणेऽथवा । दिनक्षये व्यतीपाते सङ्क्रमेऽर्कदिनेऽपि वा ॥२७॥
श्रुत्वैतच्छ्रद्धयाभीक्ष्णमच्युतप्रियचेष्टितम् । भवेद्भक्तिर्भगवति यया स्यात्क्लेशसंक्षयः ॥२८॥
ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्पथेऽमृतम् । कृपालोर्दीननाथस्य देवास्तस्यानुगृह्णते ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवचरितं नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् । सार्वभौमश्रियं नैच्छदधिराजासनं पितुः ॥१॥
स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः । ददर्श लोके विततमात्मानं लोकमात्मनि ॥२॥
मत्वा तं जडमुन्मत्तं कुलवृद्धाः समन्त्रिणः । वत्सरं भूपतिं चक्रुर्यवीयांसं भ्रमेः सुतम् ॥३॥
वत्सरस्यान्वये धीमन्नुल्मुको मनुसम्भवः । उल्मुकोऽजनयत्पुत्रान् पुष्करिण्यां षडुत्तमान् ।
अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् ॥४॥

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eternal place in the heaven, which is pleasing to the mind, is praiseworthy and which removes sins, one achieves devotion to the Lord, whereby his distress is completely destroyed. Deities are pleased with him who imparts this knowledge about the benign Lord, who is the saviour of the helpless person to a man who does not know the reality about the Supreme Spirit which serves as nectar to a person going along the righteous path, on a full moon day, a moonless day, twelfth day of each half of a lunar month, a day of the constellation of stars called Shravan, lapsed lunar days, days of malignant aspects of the Sun and the moon (Vyateepata), or on the days of the passage of the Sun from the South to the North 26-29

Thus ends chapter twelfth of Book IV



CHAPTER XIII

Maitreya said : Utkala one of the sons of Dhruva—did not wish to accept the wealth, the sovereign empire or the throne of the Supreme sovereignty of his father, when the latter took to forest life He was of a quiet temperament, detached, and equitable He realised that his spirit pervaded all people and that the spirit of the latter also was within him. Elderly members of the family and ministers, however, thought that he was dull and frantic, and made Vatsara, the younger son of Bhrami, the King —In the dynasty of Vatsara, Ulmuka—son of Manu—became king

सुनीथाङ्गस्य या पत्नी सुषुवे वेनमुल्बणम् । यद्दौःशील्यात्स राजर्षिर्निर्विण्णो निरगात्पुरात् ॥५॥
यमङ्ग शेपुः कुपिता वाग्वज्रा मुनयः किल । गतासोस्तस्य भूयस्तेममन्थुर्दक्षिणं करम् ॥६॥
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः । जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः ॥७॥

विदुर उवाच

तस्य शीलनिधेः साधोर्ब्रह्मण्यस्य महात्मनः । राज्ञः कथमभूद्दुष्टा प्रजा यद्विमना ययौ ॥८॥
किं वांहो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् । दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदाः ॥९॥
एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् । श्रद्दधानाय भक्ताय त्वं परावरवित्तमः ॥१०॥

मैत्रेय उवाच

अङ्गोऽश्वमेधं राजर्षिराजहार महाक्रतुम् । नाजग्मुर्देवतास्तस्मिन्नाहूता ब्रह्मवादिभिः ॥११॥
तमूचुर्विस्मितास्तत्र यजमानमथर्त्विजः । हवींषि हूयमानानि न ते गृह्णन्ति देवताः ॥१२॥
राजन् हवींष्यदुष्टानि श्रद्धयाऽऽसादितानि ते । छन्दांस्ययातयामानि योजितानि धृतव्रतैः ॥१३॥

Ulmuka procreated six excellent sons named Anga, Sumauas, Khyati, Kratu, Angiras and Maya in his wife Pushkarinee. Suneetha—wife of Anga—gave birth to Vena, who was used to excesses. The royal sage (Anga) got dejected with his evil character and went a way from the city. Dear me! Sages, whose speech serves the purpose of a thuuder bolt, became angry and cursed him. After he was dead, people were tormented by bandit, as there was no king in the world. The sages, therefore, agitated the right hand (of the corpse). Prithu, the 'first King, having within him a phase of Vishnu, was born therefrom. 1-7

Vidura inquired : Why had he, who was a repository of good character, saintly and lover of Brahmins and who had a magnanimous heart, had such wicked progeny, so that he went away dejected? What was the sin, for which the sages, who knew their duties, directed their punitive authority towards Vena who himself was the custodian of punitive law? Brahman ! Please tell me about the conduct of the son of Suneetha, since I have faith in you and am your votary because you fully know earlier and later events. 8-10

Maitreya said : The royal sage Anga performed the great Rajasooya sacrifice. Gods did not come to it, eventhough they were invited by exponents of Vedas. The sacrificial priests, who were astounded, told the sacrificer : "The gods do not accept your oblations, offered into the fire. King! The oblations are not polluted and have been procured by

न विदामेह देवानां हेलनं वयमण्वपि। यन्न गृह्णन्ति भागान् स्वान् ये देवाः कर्मसाक्षिणः ॥१४॥
अङ्गो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः । तत्प्रष्टुं व्यसृजद्वाचं सदस्यांस्तदनुज्ञया ॥१५॥

सदसस्पतय ऊचुः

नरदेवेह भवतो नाघं तावन्मनाक् स्थितम् । अस्त्येकं प्राक्तनमघं यदिहेदृक् त्वमप्रजः ॥१६॥
तांस्तान् कामान् हरिर्दद्याद्यान् यान् कामयते जनः । आराधितो यथैवैष तथा पुंसां फलोदयः ॥
इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये । पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे ॥१८॥
तस्मात्पुरुष उत्तस्थौ हेममाल्यमलाम्बरः । हिरण्मयेन पात्रेण सिद्धमादाय पायसम् ॥१९॥
स विप्रानुमतो राजा गृहीत्वाञ्जलिनौदनम् । अवघ्राय मुदा युक्तः प्रादात्पत्न्या उदारधीः ॥२०॥
सा तत्पुंसवनं राज्ञी प्राश्य वै पत्युराद्धे । गर्भं काल उपावृत्ते कुमारं सुषुवेऽप्रजा ॥२१॥
स बाल एव पुरुषो मातामहमनुव्रतः । अधर्मांशोद्भवं मृत्युं तेनाभवदधार्मिकः ॥२२॥
तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः । यदा न शासितुं कल्पो भृशमासीत्सुदुर्मनाः ॥२३॥

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you with faith. Vedic hymns, which have not lost their vigour, have been recited by priests who observe austere vows. We do not know of the slightest disregard of gods having happened that the Gods, who bear witness to the ceremony might rot accept their respective shares. On hearing these words of the Brahmirs, Anga placed the question before the councillors with the permission of the priests. 11-15

The councillors said : King! *There is not the slightest* fault committed by you in this birth, but there is a sin committed by you in a previous birth due to which you, so virtuous as you are, do not have progeny, Vishnu, however, grants all the desires that a man may *entertain and may realize much fruits as his adoration deserves.* 16-17

Maitreya said : When the Brahmins arrived at this decision with regard to progeny for the King, they offered an oblation of rice pudding to lustrous Vishnu. Thereupon a divine functionary wearing a gold necklace and spotless clothes emerged from the sacrificial basin, carrying enchanted milk pudding in a gold pitcher. The King received the puddings in his folded hands with the permission of the Brahmins, smelt it with delight and generous hearted as he was, he gave it to his wife. On eating the pudding which had the potentiality of the gift of a male issue, the issueless queen conceived through her husband and when the proper time arrived, she gave birth to a son. Even when yet a child, he followed, Death—his mother's father—born of irreligiosity. He therefore, became irreligious, when the King noticed that he was unable to control his rougish son even by awarding various punishments, he

यतः पापीयसी कीर्तिरधर्मश्च महान्नृणाम् । यतो विरोधः सर्वेषां यत आधिरनन्तकः ॥२४॥
कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः । पण्डितो बहु मन्येत यदर्थाः क्लेशदा गृहाः ॥२५॥
कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् । निर्विद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ॥२६॥

एवं स निर्विण्णमना नृपो गृहान्निशीथ उत्थाय महोदयोदयात् ।
अलब्धनिद्रोऽनुपलक्षितो नृभिर्हित्वा गतो वेनसुवं प्रसुप्ताम् ॥२७॥
अलक्षयन्तः पदवीं प्रजापतेर्हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।
ऋषीन् समेतानभिवन्द्य साश्रवो न्यवेदयन् पौरव भर्तृविप्लवम् ॥२८॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

मैत्रेय उवाच

भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः । वीरमातरमाहूय सुनीथां ब्रह्मवादिनः ।
प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः ॥१॥
एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपः । पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ॥२॥

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was much afflicted in his mind. How could an intelligent man hold in high regard the bond of his infatuation for a son on account of whom his fame gets much tarnished. Much irreligiosity, antagonism of all and endless mental worry might ensue to men on account of which homes becomes distressful! Consider, however, a spoiled child better than a virtuous child, since the former renders homes carriers of distress, so that a mortal person might get dejected of his home. 18-26

The king whose mind was thus dejected and who could not, therefore, get any sleep, got up at mid night and went out from his rich palace without being noticed by his attendants, leaving the mother of Vena asleep. As his subjects could not notice his foot-marks, and as their efforts were unsuccessful, they returned to city. Vidura of Puru's dynasty! With tears in their eyes, they bowed to all the sages and reported (to them) the disappearance of the King. 27–28

Thus ends chapter thirteenth of Book IV



CHAPTER XIV

Maitreya said : Bhrigu and the other sages, who were looking after welfare of the people and were expounders of Vedas invited Suneetha—heroic mother of Vena and coronated Vena as the King of

न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् । इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः ॥३॥
वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम् । विमृश्य लोकव्यसनं कृपयोचुः स्म सत्रिणः ॥४॥
अराजकभयादेष कृतो राजातदर्हणः । वेन प्रकृत्यैव खलः सुनीथागर्भसम्भवः ॥५॥
निरूपितः प्रजापालः स जिघांसति वै प्रजाः । तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ।
तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः ॥६॥
सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् । लोकधिक्कारसंदग्धं दहिष्यामः स्वतेजसा ॥७॥
एवमध्यवसायैनं मुनयो गूढमन्यवः । उपव्रज्याब्रुवन् वेनं सान्त्वयित्वा च सामभिः ॥८॥

मुनय ऊचुः

नृपवर्य निबोधैतद्यत्ते विज्ञापयाम भोः । आयुःश्रीबलकीर्तीनां तव तात विवर्धनम् ॥९॥
धर्म आचरितः पुंसां वाङ्मनःकायबुद्धिभिः । लोकान् विशोकान् वितरत्यथानन्त्यमसङ्गिनाम् ।

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the land, though he was not liked by the subjects. Blinded with arrogance and insolent like an elephant without control, he travelled in his chariot, as if making the earth and sky tremble. He issued a prohibitory order in all places with the sound of a trumpet declaring. " Oh people of the three casts of Brahmins, Kshatriya and Vaishyas ! No worship should be offered to God. No charity should be given. No religious sacrifices should be performed." Observing this conduct of the ill mannered Vena, and pondering about the calamity of the people, the sages assembled in a conference and said with compassion. " This Vena born of Suneetha was made King through apprehension of anarchy, though he was undeserving of it; and a rogue by nature. He was appointed as the protector of the subjects, but he ruins them. All the same, let us (try to) appease him so that no sin might attach to us, since we have made him the king eventhough we knew that he was wicked. Even if appeased, however, he does not accept our advice, being irreligious, we will burn him, who has already been scorched by popular contempt, with our own prowess. 1–7

Having thus resolved, the sages concealed their anger, approached him, appeased him with conciliatory words and told him (as under): 8

The sages said : Great King ! Please hear what we submit to you, since, oh dear ! it would extend the span of your life and increase your prosperity, strength and fame. Religious duty performed by men with speech, mind, body and intellect removes distress of people and lends eternal bliss to those who imbibe detachment from worldly life. Hero ! May such religious duty, characterized by welfare of the subjects not

स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः । यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ॥११॥
राजन्नसाध्वमात्येभ्यश्चोरादिभ्यः प्रजा नृपः । रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥१२॥
यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः । इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितैः ॥१३॥
तस्य राज्ञो महाभाग भगवान् भूतभावनः । परितुष्यति विश्वात्मा तिष्ठतो निजशासने ॥१४॥
तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे । लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ॥१५॥

तं सर्वलोकामरयज्ञसंग्रहं त्रयीमयं द्रव्यमयं तपोमयम् ।
यज्ञैर्विचित्रैर्यजतो भवाय ते राजन् स्वदेशाननुरोद्धुमर्हसि ॥१६॥

वेन उवाच

बालिशा बत यूयं वा अधर्मे धर्ममानिनः । विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ॥१७॥
एते चान्ये च विबुधाः प्रभवो वरशापयोः । देहे भवन्ति नृपतेः सर्वदेवमयो नृपः ॥१८॥

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perish, which when it vanishes a King falls from his royalty. Your Majesty! A king who collects taxes while protecting his subjects from wicked ministers, thieves etc. gets delight in this life as well as in the next life after death. Lucky King! The Lord, and who is the protector of all creatures and the soul of the universe, is pleased with the King in whose dominion he is adored by the subjects, constituting various castes and religious orders with their respective duties and who attends to the government of his dominion; and, what would be difficult to achieve when the Lord of Lords is pleased. All people and tributary Kings who are properly looked after, pay taxes to him. King! It would be proper for you to express your approval for the adoration of the Lord, who controls all people, gods and religious performances and who is the embodiment of the three Vedas, the material world and penances, with various religious sacrifices by the people for your prosperity. When the gods, who are functionaries of Vishnu, are well worshipped by the twice-born castes (*Brahmins*, Kshatriyas and Vaishyas) with performance of religious sacrifices, in your country, they are pleased and give whatever is desired. Heroic King! It is not proper for you to show disregard for them. 9-16

Vena said: You are either childish or you consider what is irreligious to be religious. Vishnu, Brahman, Shiva, Indra, Vayu (Wind-God), Yama (God of Death) and the Sun—all these and other gods who are sources of boons and curses, reside in the body of a King. A King, is, therefore, the embodiment of all the gods. Oh Brahmins! you should, therefore, abandon your hostility and adore me with religious

तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः। बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ॥१९॥

मैत्रेय उवाच

इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना। भग्नायां भव्य याच्ञायां तस्मै विदुर चुकुधुः ॥२०॥

हन्यतां हन्यतामेष पापः प्रकृतिदारुणः। जीवञ्जगदसावाशु कुरुते भस्मसाद् ध्रुवम्।
नायमर्हत्यसद्वृत्तो नरदेववरासनम् ॥२१॥

इत्थं व्यवसिता हन्तुमृषयो रूढमन्यवः। निजघ्नुर्हुङ्कृतैर्वेनं हतमच्युतनिन्दया ॥२२॥
ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम्। सुनीथा पालयामास विद्यायोगेन शोचती ॥२३॥
एकदा मुनयस्ते तु सरस्वत्सलिलाप्लुताः। हुत्वाग्नीन् सत्कथाश्चक्रुरुपविष्टाः सरित्तटे ॥२४॥
वीक्ष्योत्थितांस्तदोत्पातानाहुर्लोकभयंकरान्। अप्यभद्रमनाथाया दस्युभ्यो न भवेद्भुवः ॥२५॥
चोरप्रायं जनपदं हीनसत्त्वमराजकम्। लोकान्नावारयञ्छक्ता अपि तद्दोषदर्शिनः ॥२६॥
विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः। ममन्थुरूरुं तरसा तत्रासीद्बाहुको नरः ॥२७॥

ceremonies. You should offer oblations to me. Which other man has precedance over me? 17-19

Maitreya siad : Vidura! Thus, when the Brahmins were insulted by him, who considered himself to be a learned man, and when their gracious request was also frustrated, they were angry with him. (They said:) Let this sinner, who is cruel by nature be killed! Let him be killed! If he were let off alive, he would certainly soon reduce the world to ashes. This man of wicked behaviour does not deserve a King's throne. The wrathful sages, who thus decided to kill him, killed him, who had already been killed by his censure of Vishnu, with only their grunts of defiance. 20-22

When the sages returned to their respective hermitages, lamenting Suneetha protected the body of her son by application of her knowledge of science. Once, when the sages had taken their bath in the water of the Saraswati, had offered oblations to holy fire and sitting on the river bank, were engaged in pious conversations, they observed calamitous phenomena causing terror to the people and pondered: "Would this not result in calamity to the Earth? They saw that the countryside was infested with thieves and was powerless to do any thing, being without a king. Eventhough they saw the evil, they were not capable of preventing it 23-26

They, therefore, came to a decision and agitated the thigh of the deceased king with vehemance. Thereupon, stunted man came into

काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महाहनुः । ह्रस्वपान्निम्ननासाग्रो रक्ताक्षस्ताम्रमूर्धजः ॥२८॥
तं तु तेऽवनतं दीनं किं करोमीतिवादिनम् । निषीदेत्यब्रुवंस्तात स निषादस्ततोऽभवत् ॥२९॥
तस्य वंश्यास्तु नैषादा गिरिकाननगोचराः । येनाहरज्जायमानो वेनकल्मषमुल्बणम् ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुचरिते निषादोत्पत्तिर्नाम चतुर्दशोऽध्यायः ॥१४॥



अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः । बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत ॥१॥
तद् दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः । ऊचुः परमसंतुष्टा विदित्वा भगवत्कलाम् ॥२॥

ऋषय ऊचुः

एष विष्णोर्भगवतः कला भुवनपालिनी । इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी ॥३॥
अत्र तु प्रथमो राज्ञां पुमान् प्रथयिता यशः । पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः ॥४॥

existence. He was black like a crow, had a very short body, small arms, a large chin and short legs with a flat nose—His eyes and hair were red. When the poor man bowed and asked: "What may I do?" They replied: "Dear child! sit down." He, thereupon, became a Nishada (one of the aboriginal tribes of India). He took over the sins of Vena, as soon as he was born. Descendants of this Nishada live in mountains and forests. 27-30

Thus ends chapter fourteenth of Book IV



CHAPTER XV

Maitreya said: When the Brahmins agitated the arms of the King, who had no son, a couple came into existence. When the sages, who were exponents of Vedas, saw the couple that was born, they were extremely satisfied, since they knew that it was constituted of a phase of the Lord, and said : 1-2

The sages said : This male constituted a phase of Lord, Vishnu, which functions for protection of the creation. His body is an incarnation of Laxmi (Goddess of Wealth), who is never separated from Vishnu. This male, being the first of Kings, shall spread his fame and shall be

इयं च सुदती देवी गुणभूषणभूषणा । अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती ॥५॥

मैत्रेय उवाच

प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः । तत्र सर्व उपाजग्मुर्देवर्षिपितॄणां गणाः ॥६॥
वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभृतः पादयोररविन्दं च तं वै मेने हरेः कलाम् ।
तस्याभिषेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः । आभिषेचनिकान्यस्मै आजह्रुः सर्वतो जनाः ॥७॥
सरित्समुद्रा गिरयो नागा गावः खगा मृगाः । द्यौः क्षितिः सर्वभूतानि समाजह्रुरुपायनम् ॥८॥
तस्मै जहार धनदो हैमं वीर वरासनम् । इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः ॥९॥
ब्रह्मा ब्रह्ममयं वर्म भारती हारमुत्तमम् । हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम् ॥१०॥
नाट्यं सुगीतं वादित्रमन्तर्धानं च खेचराः । ऋषयश्चाशिषः सत्याः समुद्रः शङ्खमात्मजम् ॥११॥
सूतोऽथ मागधो वन्दी तं स्तोतुमुपतस्थिरे । मेघनिर्ह्रादया वाचा प्रहसन्निदमब्रवीत् ॥१२॥

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our emperor, named Prithu of great renown. This divine lady Archis by name having excellent and a beautiful waist and who is adorned with merits, shall be devoted to Prithu himself. 3-5

Maitreya said : Brahmins extolled Him (Prithu) and the best among Gandharvas (celestial songsters) sang his praise. Multitudes of all gods, divine sages and manes came there. On observing the mark of a disc—the weapon of the Lord, who bears a mace—in the right hand of the son of Vena, and the mark of a lotus on both his feet, they came to the belief that he constituted a phase of Vishnu. The Brahmins, who were exponents of Vedas, commenced his coronation ceremony. People brought holy water for his coronation from all places. Rivers, oceans, mountains, serpants, cows, birds, animals, the sky, the earth and all creatures offered presents. Heroic Vidura! Kubera presented him an excellent throne of gold. Indra gave him an excellent crown and Yama gave him a sceptre of authority. Brahman gave him an armour constituted of Vedas, Saraswati (Goddess of Learning) gave an excellent necklace, Vishnu gave the disc known as Sudarshana to him and inexhaustible wealth to his wife. Vidyadharas (aerial Spirits) gave him the arts of drama, singing and playing on musical instruments and the power of disappearing. Sages gave him unfailing blessings and the sea gave him a conch created by itself. A penegyrist and a captive started extolling him. Then prithu, told them with a smile in a speech resonant like the thunder of clouds. 6-12

पृथुरुवाच

भोः सूत हे मागध सौम्य वन्दिँल्लोकेऽधुनास्पष्टगुणस्य मे स्यात् ।
किमाश्रयो मे स्तव एष योज्यतां मा मय्यभूवन् वितथा गिरो वः ॥१३॥
तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं करिष्यथ स्तोत्रमपीच्यवाचः ।
सत्युत्तमश्लोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सभ्याः ॥१४॥
महद्गुणानात्मनि कर्तुमीशः कः स्तावकैः स्तावयतेऽसतोऽपि ।
तेऽस्याभविष्यन्निति विप्रलब्धो जनावहासं कुमतिर्न वेद ॥१५॥
वयं त्वविदिता लोके सूताद्यापि वरीमभिः । कर्मभिः कथमात्मानं गापयिष्याम बालवत् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुचरिते पञ्चदशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं गायका मुनिचोदिताः । तुष्टुवुस्तुष्टमनसस्तद्वागमृतसेवया ॥१॥
अथाप्युदारश्रवसः पृथोर्हरेः कलावतारस्य कथामृतादृताः ।
यथोपदेशं मुनिभिः प्रचोदिताः श्लाघ्यानि कर्माणि वयं वितन्महि ॥२॥

Prithu said : Oh bard! Penegyrist! Gentle captive! On which basis can you praise me, since my merits are at present latent? May your words, directed to me, not be void of significance. When, therefore, I may be praised in my absence, you may compose enough of my eulogy and even sing it. Men of culture do not sing the praise of an abhorable subject when singing of the merits of the most praiseworthy Lord is available. Who would have his merits sung eventhough he might be capable of acquiring those merits till they do not come into existence. A foolish man, who is deceived by the thought that these merits will come to him, does not know that he is making himself the object of popular ridicule. Oh bard! We are yet not known in the world by our good deeds. How should we, therefore, make ourselves extolled like a child? 13–16

Thus ends chapter fifteenth of Book IV

CHAPTER XVI

Maitreya said : The songsters, whose minds were delighted at being served with the nectar of the royal speech extolled the King, who

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् । गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् ॥३॥
वसु काल उपादत्ते काले चायं विमुञ्चति । समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः ॥४॥
तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि । भूतानां करुणः शश्वदार्तानां क्षितिवृत्तिमान् ॥५॥

अव्यक्तवर्त्मैष निगूढकार्यो गम्भीरवेधा उपगुप्तवित्तः ।
अनन्तमाहात्म्यगुणैकधामा पृथुः प्रचेता इव संवृतात्मा ॥६॥

दुरासदो दुर्विषह आसन्नोऽपि विदूरवत् । नैवाभिभवितुं शक्यो वेनारण्युत्थितोऽनलः ॥७॥
अन्तर्बहिश्च भूतानां पश्यन् कर्माणि चारणैः । उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् ॥८॥
नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि । दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ॥९॥
रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः । अथामुमाहू राजानं मनोरञ्जनकैः प्रजाः ॥१०॥

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was thus addressing them, at the instance of the sages, thus: "Inspired by the sages, we, who have regard for the nectar-like accounts of Prithu of great renown, who is the incarnation of a phase of Vishnu, extoll his praise-worthy acts in accordance with their instructions. He is the best person upholding religion. He makes people engage in religious practices, is the protector of established institutions of religion, and controls those who obstruct them He collects taxes at the proper time and also releases funds at the proper time. The King's attitude towards all creatures is even like the Sun giving equal light to all. The son of Vena, assumes (forbearing) attitude of the Earth and tolerates improper actions of persons, even if they were overbearing if they are incessantly afflicted. The ways of Prithu will be incomprehensible, his activities would remain secret, he would strike deep and his wealth would be well protected. He would be the sole abode of the quality of endless greatness and would keep himself well protected like Varuna (the regent of oceans and of the western quarter). This fire in the born of Prithu born of Arani in the form of Vena—would be unapproachable and unassailable would appear to be distant though near, and it would not be possible to vanquish him. He shall keep himself informed about secret and open actions of persons through spies. He would oversee all activities of creatures, like wind, since he would be virtually their soul. Remaining steadfast in the righteous path, he would not punish even his enemy's son, if he were not fit to be punished and would punish even his own son, if he deserved punishment. Since he shall please his subjects by his own activities which would be pleasing to the mind people shall call him Rajan (pleasing)-King. He shall be a man of steadfast character and true to

दृढव्रतः सत्यसंधो ब्रह्मण्यो वृद्धसेवकः । शरण्यः सर्वभूतानां मानदो दीनवत्सलः ॥११॥
मातृभक्तिः परस्त्रीषु पत्न्यामर्ध इवात्मनः । प्रजासु पितृवत्स्निग्धः किङ्करो ब्रह्मवादिनाम् ॥१२॥
देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः । मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु ॥१३॥

अयं महीं गां दुदुहेऽधिराजः प्रजापतिर्वृत्तिकरः प्रजानाम् ।
आराध्य भक्त्या लभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

यदाभिषिक्तः पृथुरङ्ग विप्रैरामन्त्रितो जनतायाश्च पालः ।
प्रजा निरन्ने क्षितिपृष्ठ एत्य क्षुत्क्षामदेहाः पतिमभ्यवोचन् ॥१॥
वयं राजञ्जाठरेणाभितप्ता यथाग्निना कोटरस्थेन वृक्षाः ।
त्वामद्य याताः शरणं शरण्यं यः साधितो वृत्तिकरः पतिर्नः ॥२॥

his promises. He shall revere Brahmins and shall serve the aged. He shall be the refuge of all creatures, shall treat them honourably and shall be compassionate towards poor persons. His devotion to other women would be like that to a mother. He would treat his wife as if he were his other half. He would be affectionate towards his subjects like a father and would be a servants of exponents of Vedas. He would be dearest to creatures as if he were their soul and would increase the delight of his friends. He shall be associated with persons of detachment and shall be like the God of Death to wicked persons This overlord of kings and the master of his subjects milked the Earth in the form of a cow and provided occupation to his subjects May he attain sacred knowledge of the Supreme Spirit by propitiating Vishnu with devotion, whereby people reach the Supreme Spirit." 1–14.

Thus ends chapter sixteenth of Book IV

CHAPTER XVII

Maitreya said : Dear Me! When Prithu was coronated king and appointed as the protector of the general public by the Brahmins, the subjects whose their bodies were emaciated on account of hunger as the crust of the Earth did not produce food-grains, called on him and said :

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन्। गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् ॥३॥
एष तु काल उपादत्ते काले चायं विमुञ्चति। समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः ॥४॥
तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि। भूतानां करुणः शश्वदार्तानां क्षितिवृत्तिमान् ॥५॥

अव्यक्तवर्त्मैष निगूढकार्यो गम्भीरवेधा उपगुप्तवित्तः।
अनन्तमाहात्म्यगुणैकधामा पृथुः प्रचेता इव संवृतात्मा ॥६॥

दुरासदो दुर्विषह आसन्नोऽपि विदूरवत्। नैवाभिभवितुं शक्यो वेनारण्युत्थितोऽनलः ॥७॥
अन्तर्बहिश्च भूतानां पश्यन् कर्माणि चारणैः। उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् ॥८॥
नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि। दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ॥९॥
रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः। अथामुमाहू राजानं मनोरञ्जनकैः प्रजाः ॥१०॥

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मातृभक्तिः परस्त्रीषु पत्न्यामर्ध इवात्मनः । प्रजासु पितृवत्स्निग्धः किङ्करो ब्रह्मवादिनाम् ॥१२॥
देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः । मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु ॥१३॥
अयं महीं गां दुदुहेऽधिराजः प्रजापतिर्वृत्तिकरः प्रजानाम् ।
आराध्य भक्त्या लभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

यदाभिषिक्तः पृथुरङ्ग विप्रैरामन्त्रितो जनतायाश्च पालः ।
प्रजा निरन्ने क्षितिपृष्ठ एत्य क्षुत्क्षामदेहाः पतिमभ्यवोचन् ॥१॥
वयं राजञ्जाठरेणाभितप्ता यथाग्निना कोटरस्थेन वृक्षाः ।
त्वामद्य याताः शरणं शरण्यं यः साधितो वृत्तिकरः पतिर्नः ॥२॥

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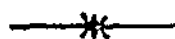
Thus ends chapter sixteenth of Book IV

CHAPTER XVII

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पुमान् योषिदुत क्लीव आत्मसम्भावनोऽधम. । भूतेषु निरनुक्रोशो नृपाणा तद्वधोऽवध. ॥१२॥
एवं मन्युमयीं मूर्ति कृतान्तमिव बिभ्रतम् । प्रणता प्राञ्जलि. प्राह मही संजातवेपथु ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजये धरित्रीनिग्रहो नाम सप्तदशोऽध्याय ॥१७॥



अथाष्टादशोऽध्यायः

धरोवाच

संनियच्छाभिभो मन्युं निबोध श्रावित च मे । सर्वत. सारमादत्ते यथा मधुकरो बुध. ॥१॥
पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशाम्पते । भुज्यमाना मया दृष्टा असद्भिरधृतव्रतै. ॥२॥
अपालितानादृता च भवद्भिर्लोकपालकै. । चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधी ॥३॥
नूनं ता वीरुध. क्षीणा मयि कालेन भूयसा । तत्र योगेन दृष्टेन भवानादातुमर्हति ॥४॥
वत्सं कल्पय मे वीर येनाहं वत्सला तव । धोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम् ॥५॥
समां च कुरु मा राजन् देववृष्ट यथा पय । अपर्तावपि भद्रं ते उपावर्तेत मे विभो ॥६॥

hast been assassinated with my arrows The killing of any one—male, female or an ennuch—who is arrogant and base and who has no compassion for creatures does not constitute the offence of murder 10–12

The trembling Earth bowed to the King, who had thus assumed the form of the wrathful God of Death, and told him with folded hands (as under) 13

Thus ends chapter seventeenth of Book IV



CHAPTER XVIII

The Earth said : King ! Withhold your anger and hear what I say, since a wise man draws out the best from all, like a bee Oh King ! I had observed that vegetation formerly created by Brahman was being consumed by wicked men, who did not observe moral principles I was neither protected nor held in regard by your tribe of kings, who are supposed to be protectors of the world When the people thus became virtual thieves, I held back vegetation in the interests of religious sacrifices This vegetation which has been lying within me, has certainly decayed due to lapse of much time It would be proper for you to take it out by application of some known means Heroic King ! Design a calf for me so that I may be affectionate towards you and yield milk in the form desired objects. Also design a milk pail King ! Level me up

मैत्रेय उवाच

पृथुः प्रजानां करुणं निशम्य परिदेवितम् । दीर्घं दध्यौ कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत ॥३॥
इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः । संदधे विशिखं भूमेः क्रुद्धस्त्रिपुरहा यथा ॥४॥
प्रवेपमाना धरणी निशाम्योदायुधं च तम् । गौः सत्यपाद्रवद्भीता मृगीव मृगयुद्रुता ॥५॥
तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः । शरं धनुषि संधाय यत्र यत्र पलायते ॥६॥
लोके नाविन्दत त्राणं वैन्यान्मृत्योरिव प्रजाः । त्रस्ता तदा निववृते हृदयेन विदूयता ॥७॥
उवाच च महाभागं धर्मज्ञापन्नवत्सल । त्राहि मामपि भूतानां पालनेऽवस्थितो भवान् ॥८॥
मां विपाट्याजरां नावं यत्र विश्वं प्रतिष्ठितम् । आत्मानं च प्रजाश्चेमाः कथमम्भसि धास्यसि ॥९॥

पृथुरुवाच

त्वं खल्वोषधिबीजानि प्राक् सृष्टानि स्वयंभुवा । न मुञ्चस्यात्मरुद्धानि मामवज्ञाय मन्दधीः ॥१०॥
अमूषां क्षुत्परीतानामार्तानां परिदेवितम् । शमयिष्यामि मद्बाणैर्भिन्नायास्तव मेदसा ॥११॥

" King ! We are being distressed with stomach-fire, like trees being burnt with fire burning in hollows of their trunks. We have (therefore) today come to you since you are our master—our refuge—for succour, and have been appointed for giving us means of occupation." 1-2

Eminent Kuru ! When Prithu heard the piteous bewailing of his subjects, he pondered deeply and determined the cause. Having thus resolved in his mind, he took up his bow had aimed an arrow at the Earth, like Shiva who had assassinated the demon Tripura. On seeing that upraised missile, the Earth trembled, assumed the form of a cow and ran like a doe chased by a hunter. The son of Vena, his eyes red with wrath, fixed an arrow on his bow and chased her wherever she ran. She could not get any succour in this world from the threat of the son of Vena just as creatures cannot get succour from death. Terrified as she was, she thereupon returned with an afflicted heart and told the very lucky Prithu : " You are very lucky and compassionate to the distressed. Please succour me too, since your Majesty has been appointed for protection of creatures. How shall you keep yourself and these subjects afloat in oceanic water after wrecking the boat, which virtually I am, on which the world rests. 3-9

Prithu said : Thou dost not release seeds of vegetation, held up within thyself, which had been formerly created by Brahman, in disregard of me, foolish as thou art. I will pacify the distress of these distressed creatures, which have been overcome by hunger with thy fat after thou

पुमान् योषिदुत क्लीब आत्मसम्भावनोऽधमः । भूतेषु निरनुक्रोशो नृपाणां तद्वधोऽवधः ॥१२॥
एवं मन्युमयीं मूर्तिं कृतान्तमिव बिभ्रतम् । प्रणता प्राञ्जलिः प्राह मही संजातवेपथुः ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजये धरित्रीनिग्रहो नाम सप्तदशोऽध्यायः ॥१७॥



अथाष्टादशोऽध्यायः

धरोवाच

संनियच्छाभिभो मन्युं निबोध श्रावितं च मे । सर्वतः सारमादत्ते यथा मधुकरो बुधः ॥१॥
पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशाम्पते । भुज्यमाना मया दृष्टा असद्भिरधृतव्रतैः ॥२॥
अपालितानादृता च भवद्भिर्लोकपालकैः । चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधीः ॥३॥
नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा । तत्र योगेन दृष्टेन भवानादातुमर्हति ॥४॥
वत्सं कल्पय मे वीर येनाहं वत्सला तव । धोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम् ॥५॥
समां च कुरु मां राजन् देववृष्ट यथा पयः । अपर्तावपि भद्रं ते उपावर्तेत मे विभो ॥६॥

hast been assassinated with my arrows. The killing of any one—male, female or an ennuch—who is arrogant and base and who has no compassion for creatures does not constitute the offence of murder. 10-12

The trembling Earth bowed to the King, who had thus assumed the form of the wrathful God of Death, and told him with folded hands (as under). 13

Thus ends chapter seventeenth of Book IV

CHAPTER XVIII

The Earth said : *King ! Withhold your anger and hear what I say, since a wise man draws out the best from all, like a bee.* Oh King ! I had observed that vegetation formerly created by Brahman was being consumed by wicked men, who did not observe moral principles. I was neither protected nor held in regard by your tribe of kings, who are supposed to be protectors of the world. When the people thus became virtual thieves, I held back vegetation in the interests of religious sacrifices. This vegetation which has been lying within me, has certainly decayed due to lapse of much time. It would be proper for you to take it out by application of some known means. Heroic King ! Design a calf for me, so that I may be *affectionate towards you and yield milk in* the form desired objects. Also design a milk pail. King ! Level me up

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः। वत्सं कृत्वा मनुं पाणावदुहत् सकलौषधीः ॥७॥
तथा परे च सर्वत्र सारमाददते बुधाः। ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ॥८॥
ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम। वत्सं बृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ॥९॥
कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन्। हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः ॥१०॥
गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः। वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौभगम् ॥११॥
प्रकल्प्य वत्सं कपिलं सिद्धाः संकल्पनामयीम्। सिद्धिं नभसि विद्यां च ये च विद्याधरादयः १२
तथाहयो दन्दशूकाः सर्पा नागाश्च तक्षकम्। विधाय वत्सं दुदुहुर्बिलपात्रे विषं पयः ॥१३॥
वटवत्सा वनस्पतयः पृथग्रसमयं पयः। गिरयो हिमवद्वत्सा नानाधातून् स्वसानुषु ॥१४॥
सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक् पयः। सर्वकामदुघां पृथ्वीं दुदुहुः पृथुभाविताम् ॥१५॥

so that rain water sent by Indra may be available on me in offseason. May you farewell. 1–6

The King accepted the sweet and beneficial promise of the Earth, appointed Manu as her calf and milked all sorts of vegetation in (the cavity of) hands. Just as otherwise men draw out what is the best in all places, others *also milked the Earth who was held in regard by* Prithu, in accordance with their respective desires. Great Vidura ! The sages milked the Earth-goddess with Brihaspati as a calf and drew milk in the form of sacred Vedas in the (milk-pail of) organs of senses. The multitudes of gods appointed Indra as a calf and took out milk in the form nectar constituting virility, splendour and strength in the gold milk-pail in the form of organs of senses. Gandharvas and Apsaras drew out milk in the form of music and beauty in the milk pail com posed of lotuses, using Vishwavasu as a calf. The Siddhas (accomplished souls), Vidyadharas and others milked Siddhi (super human powers) constituted of mental resolution and the Sanklya system of philosophy (milk-pail in the form of) sky, appointing Kapila as a calf. Similarly, dragons, snakes, raptiles and cobras used Takshaka as a calf and milked milk in the form of poison in (a milk pail in the form of) a hole. vegetation had Banyan as a calf and various juices as milk (using themselves as milk pails), while mountains had the Himalayas as a calf and milked various metals in their own summit (using them as milk pails). Thus, all used their own principles as calves, drew different sorts of milk (substances) in their respective milk-pails and milked the Earth, which was served by Prithu and which yields all desired objects. 7–15

चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् । भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥१६॥
अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता । निवासान् कल्पयांचक्रे तत्र तत्र यथार्हतः १७
ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च । घोषान् व्रजान् सशिबिरानाकरान् खेटखर्वटान्
प्राक्पृथोरिह नैवैषा पुरग्रामादिकल्पना । यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजयेऽष्टादशोऽध्यायः ॥१८॥

अथैकोनविंशोऽध्यायः

मैत्रेय उवाच

अथादीक्षत राजा तु हयमेधशतेन सः । ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती ॥१॥
यत्र धर्मदुघा भूमिः सर्वकामदुघा सती । दोग्धि स्माभीप्सितानर्थान् यजमानस्य भारत ॥२॥
इति चाधोक्षजेशस्य पृथोस्तु परमोदयम् । असूयन् भगवानिन्द्रः प्रतिघातमचीकरत् ॥३॥

Thereafter, the Lord–Vena's son—who was the king of kings smashed summits of mountains with the curved and of his bow and almost levelled the terrastrial globe Then the glorious son of Vena, who supplied means of maintenance to the subjects and who was, therefore, virtually their father planned habitations in various localities as would suit different people, such as villages, cities, towns, various fortresses, hamlets of cowherds, cow pens, cantonments, mines, farmers' villages and villages at the foot of mountains. Before Prithu, there was no idea about (founding) cities, villages etc. Thereafter, people used to live comfortably in different localities, having no danger from any quarter. 16–19

Thus ends chapter eighteenth of Book IV



CHAPTER XIX

Maitreya said : The King now performed the initiatory ceremony of Ashwamedha sacrifice in the sacred region of Manu, known as Brahmavarta (between the Saraswati and the Drashadwati rivers) where the Saraswati flows in the Eastern direction. Scion of Bharat dynasty ! The land in this region having the capacity of yielding all desired objects gave to the sacrifice all desired materials Lord Indra envied the great prosperity of Prithu, whose benefactor was Vishnu and created an obstacle. 1–3

चरमेणाश्वमेधेन यजमाने यजुष्पतिम् । वैन्ये यज्ञपशुं स्पर्धन्नपोवाह तिरोहितः ॥४॥
तमत्रिर्भगवानैक्षत्त्वरमाणं विहायसा । आमुक्तमिव पाखण्डं योऽधर्मे धर्मविभ्रमः ॥५॥
अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः । अन्वधावत संक्रुद्धस्तिष्ठ तिष्ठेति चाब्रवीत् ॥६॥
तं तादृशाकृतिं वीक्ष्य मेने धर्मं शरीरिणम् । जटिलं भस्मनाच्छन्नं तस्मै बाणं न मुञ्चति ॥७॥
सोऽश्वं रूपं च तद्धित्वा तस्मा अन्तर्हितःस्वराट् । वीरः स्वपशुमादाय पितुर्यज्ञमुपेयिवान् ।८।
तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः । नामधेयं ददुस्तस्मै विजिताश्व इति प्रभो ॥९॥
उपसृज्य तमस्तीव्रं जहाराश्वं पुनर्हरिः । अत्रिः संदर्शयामास त्वरमाणं विहायसा ॥१०॥
अत्रिणा चोदितस्तस्मै संदधे विशिखं रुषा । सोऽश्वं रूपं च तद्धित्वा तस्थावन्तर्हितः स्वराट् ।
तदभिज्ञाय भगवान् पृथुः पृथुपराक्रमः । इन्द्राय कुपितो बाणमादत्तोद्यतकार्मुकः ॥१२॥

तमृत्विजः शक्रवधाभिसंधितं विचक्ष्य दुष्प्रेक्ष्यमसह्यरंहसम् ।
निवारयामासुरहो महामते न युज्यतेऽत्रान्यवधः प्रचोदितात् ॥१३॥

When the son of Vena was adoring Vishnu, who is the presiding deity of religious sacrifices, with his last Ashwamedha sacrifice, he abducted the sacrificial animal, without being seen out of envy. Pious sage Atri saw him speeding away in the sky. The latter had as if thus assumed the role of heretic, which creates a false impression of religiosity in irreligiosity. Inspired by Atri, son of Prithu—the great chariot—warrior got angry and chased him with the intention of killing him and called out "stop ! stop !". When he saw him (Indra) in that guise, he thought that he was personified religion, since he wore matted hair and was covered with ashes. He did not, therefore, discharge his arrow at him. The deity, however, abandoned that guise, released the horse and heroically returned to the sacrifice of his father. Pious Vidura ! When the great sages saw his wonderful exploit, they gave him the name of Vigitashwa. 4–9

Indra again created dense, darkness and abducted the horse. Atri pointed him out when he was escaping in the sky. Inspired by Atri, he (Prithu's son) angrily aimed an arrow at him. The deity abandoned the horse and that guise took over and stopped. King Prithu of great exploits, however, spotted him, because angry and fixed an arrow on his raised bow. When the sacrificial priests saw the arrow, which was fierce to look at and which had unendurable velocity; aimed at Indra with the intention of killing the latter, they dissuaded him, saying : "Very intelligent as you are, it is not proper to kill any one except the appointed animal. We will summon here Indra, who has been frustrating your

वयं मरुत्वन्तमिहार्थनाशनं ह्वयामहे त्वच्छ्रवसा हतत्विषम् ।
अयातयामोपहवैरनन्तरं प्रसह्य राजन् जुहवाम तेऽहितम् ॥१४॥

इत्यामन्त्र्य क्रतुपतिं विदुरार्त्विजो रुषा । स्रुग्घस्ताञ्जुह्वतोऽभ्येत्य स्वयम्भूः प्रत्यषेधत ॥१५॥
न वध्यो भवतामिन्द्रो यद्यज्ञो भगवत्तनुः । यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः ॥१६॥
पृथुकीर्तेः पृथोर्भूयात्तर्ह्येकोनशतक्रतुः । अलं ते क्रतुभिः स्विष्टैर्यद्भवान् मोक्षधर्मवित् ॥१७॥

मैत्रेय उवाच

इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः । तथा च कृत्वा वात्सल्यं मघोनापि च संदधे ॥१८॥
कृतावभृथस्नानाय पृथवे भूरिकर्मणे । वरान् ददुस्ते वरदा ये तद्बर्हिषि तर्पिताः ॥१९॥

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object and whose lustre has been blurred by your glory by instantaneous invocations and will instantaneously f rce your enemy into the sacrificial fire. 10–14

Vidura ! After thus advising the sacrificer, the sacrificial priests, with sacrificial ladles in their hands, were about to throw him angrily into the sacrificial fire, when Brahman approached them and prevented them from doing so, saying : " It is not proper for you to kill Indra, since the religious sacrifice is an embodiment of the Lord and the deities, who are being adored by you with this religious sacrifice, are so many forms of Indra, whom you propose to kill. Prithu of extensive fame shall have, therefore, completed (only) ninety-nine. A King who performed one hundred horse sacrifices became entitled to the position of Indra. The latter, therefore, became apprehensive when Prithu commenced the hundredth horse-sacrifice and tried to abduct the sacrificial horse, that the latter may not be able to perform the hundredth horse-sacrifice. At the intervention of Brahman, Prithu had to abandon the hundredth horse-sacrifice and content himself with having performed only ninety-nine-horse sacrifices. King, since you know the principles of salvation of the soul, you need not perform religious sacrifices. 15-17

Maitreya said : When the King was thus advised by Brahman, he did accordingly and made friendship with Indra. When Prithu who had performed many religious sacrifices had performed the conclusive ceremony of sacred bath, the gods, who had been prohibited in that sacrifice and who were capable of granting boons, granted boons to him. The Brahmins, who had received gifts given to them with faith, whose

विप्राः सत्याशिषस्तुष्टाः श्रद्धया लब्धदक्षिणाः । आशिषो युयुजुः क्षत्तरादिराजाय सत्कृताः ।

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजये एकोनविंशोऽध्याय ॥१९॥



अथ विंशोऽध्यायः

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मघवता विभुः । यज्ञैर्यज्ञपतिस्तुष्टो यज्ञभुक् तमभाषत ॥१॥

श्रीभगवानुवाच

एष तेऽकारषीद्भङ्गं हयमेधशतस्य ह । क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि ॥२॥
सुधियः साधवो लोके नरदेव नरोत्तमाः । नाभिद्रुह्यन्ति भूतेभ्यो यर्हि नात्मा कलेवरम् ॥३॥
पुरुषा यदि मुह्यन्ति त्वादृशा देवमायया । श्रम एव परं जातो दीर्घया वृद्धसेवया ॥४॥
असंसक्तः शरीरेऽस्मिन्नमुनोत्पादिते गृहे । अपत्ये द्रविणे वापि कः कुर्यान्ममतां बुधः ॥५॥
यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः । भजते शनकैस्तस्य मनो राजन् प्रसीदति ॥६॥

blessings were unfailing and who were properly revered, gave blessings to the first king (of the world) 18-20

Thus ends chapter nineteenth of Book IV



CHAPTER XX

Maitreya said : Lord Vishnu, who is the presiding deity of religious sacrifices and enjoys their performance, was pleased with the religious sacrifices (performed by Prithu), appeared in company of Indra and told him (Prithu) thus 1

His Divinity said : This Indra has frustrated your (desire to perform) one hundred Ashwamedha sacrifices and requests to be pardoned It is proper for you to pardon him King! Intelligent saintly men, who are the best among men, do not nurse hatred towards creatures, since a body is not a soul. If men like thee were to be infatuated by the Maya of the Lord, their long devotion to elderly persons would amount to only physical labour which tended man, who has developed detachment towards mundane object, would nurse the *feeling of "meum"* in this body, in his house built by him, in children or even in wealth? King! The mind of a man who adores me daily with faith and without any expectation, becomes gradually blissful A man, who has abandoned attachment to the qualities (of Sattwa, Rajas and Tamas), who is

परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः । शान्ति मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥७॥
उदासीनमिवाध्यक्षं द्रव्यज्ञानक्रियात्मनाम् । कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् ॥८॥

भिन्नस्य लिङ्गस्य गुणप्रवाहो द्रव्यक्रियाकारकचेतनात्मनः ।
दृष्टासु सम्पत्सु विपत्सु सूरयो न विक्रियन्ते मयि बद्धसौहृदाः ॥९॥
श्रेयः प्रजापालनमेव राज्ञो यत्साम्पराये सुकृतात् षष्ठमंशम् ।
हर्तान्यथा हृतपुण्यः प्रजानामरक्षिता करहारोऽघमत्ति ॥१०॥
वरं च मत् कंचन मानवेन्द्र वृणीष्व तेऽहं गुणशीलयन्त्रितः ।
नाहं मखैर्वै सुलभस्तपोभिर्योगेन वा यत्समचित्तवर्ती ॥११॥

मैत्रेय उवाच

स इत्थं लोकगुरुणा विष्वक्सेनेन विश्वजित् । अनुशासित आदेशं शिरसा जगृहे हरेः ॥१२॥

equanimous towards worldly objects and whose heart is pious, enjoys peace, a status equal to mine and experiences the feeling of identification with the supreme spirit. A man, who has the feeling of detachment towards matter, knowledge and activity, eventhough he may be the master thereof and who knows himself to be the Supreme spirit, attains bliss. 2-8

The body which is composed of matter engages in activities and has cognizance is distinct from the subtle frame and is concerned with the mundane world, having the three qualities (of Sattwa, Rajas and Tamas). Wise men, who have developed affection for me, remain, therefore, unaffected, when they experience prosperity of adversity. The welfare of a king lies only in protection of his subjects, since he enjoys one-sixth part of the fruit of their meritorious deeds in the next world. A king who collects taxes without doing this and who does not protect his subjects but yet collects taxes, misses the fruits of his own meritorious deeds and imbibes sin. King ! choose any boon, witn the exception of myself, since I feel myself attached to you due to your merits and good character. I am not easy to attain with religious sacrifices, penance or with Yoga, since I abide in the minds of persons, whose minds are equanimous. 9-11

Maitreya said : Having been thus counselled by Vishnu, who is the preceptor of people, the King, who had conquerred the world, accepted the counsel by bowing his head. He embraced Indras who touched his feet affectionately. He felt ashamed of his actions and abandoned enmity with him. The premier king folded his hands (in

स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा । शतक्रतुं परिष्वज्य विद्वेषं विससर्ज ह ॥१३॥
स आदिराजो रचिताञ्जलिर्हरिं विलोकितुं नाशकदश्रुलोचनः ।
न किंचनोवाच स बाष्पविक्लवो हृदोपगुह्यामुमधादवस्थितः ॥१४॥
अथावमृज्याश्रुकला विलोकयन्नतृप्तदृग्गोचरमाह पूरुषम् ।
पदा स्पृशन्तं क्षितिमंस उन्नते विन्यस्तहस्ताग्रमुरङ्गविद्विषः ॥१५॥

पृथुरुवाच

न कामये नाथ तदप्यहं क्वचिन्न यत्र युष्मच्चरणाम्बुजासवः ।
महत्तमान्तर्हृदयान्मुखच्युतो विधत्स्व कर्णायुतमेष मे वरः ॥१६॥
स उत्तमश्लोक महन्मुखच्युतो भवत्पदाम्भोजसुधाकणानिलः ।
स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितरत्यलं वरैः ॥१७॥
त्वन्माययाद्धा जन ईश खण्डितो यदन्यदाशास्त ऋतात्मनोऽबुधः ।
यथा चरेद्बालहितं पिता स्वयं तथा त्वमेवार्हसि नः समीहितुम् ॥१८॥

मैत्रेय उवाच

इत्यादिराजेन नुतः स विश्वदृक् तमाह राजन् मयि भक्तिरस्तु ते ।
दिष्ट्येदृशी धीर्मयि ते कृता यया मायां मदीयां तरति स्म दुस्त्यजाम् ॥१९॥

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veneration) but could not have a view of Vishnu, since his eyes were full of tears He did not even speak, since he was choked on account of tears, but stood there, holding Him in his heart. He, therefore, wiped the streams of tears, looked at Him, since he was then visible to his eyes. He told Vishnu who was then standing with his feet touching the Earth and had placed one of his palms on one of lofty shoulders of Garuda. 12-15

Prithu said: Oh Lord! I do not desire any thing in which there is *not the spirit in the form of your lotus like feet oozing from* the recesses of the hearts and the mouths of great men. Please, therefore, grant to me the boon whereby I may have the thousand ears (to enable me to hear your glory) Oh Lord of high praise! a breeze charged with *particles of the nectar in the form of your lotus like feet, oozing* from months of great men revives your memory in persons like us who have forgotton the path leading to the supreme spirit due to sinful associations. I do not desire any boons. Oh Lord! A man who is indeed *separated from you by your maya* and who, therefore, expects any thing other than the supreme spirit, is a fool. It is, therefore, up to you to do what is good for us, just as a father would himself do what is good for his child. 16-18

Maitreya said: *Having* been thus eulogised by the premier King,

तत्त्वं कुरु मयाऽऽदिष्टमप्रमत्तः प्रजापते । मदादेशकरो लोकः सर्वत्राप्नोति शोभनम् ॥२०॥

मैत्रेय उवाच

भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः । हरन्निव मनोऽमुष्य स्वधाम प्रत्यपद्यत ॥२१॥
अदृष्टाय नमस्कृत्य नृपः संदर्शितात्मने । अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विंशोऽध्यायः ॥ २० ॥

अथैकविंशोऽध्यायः

विदुर उवाच

को न्वस्य कीर्तिं न शृणोत्यभिज्ञो यद्विक्रमोच्छिष्टमशेषभूपाः ।
लोकाः सपाला उपजीवन्ति काममद्यापि तन्मे वद कर्म शुद्धम् ॥१॥

मैत्रेय उवाच

एकदाऽऽसीन्महासत्रदीक्षा तत्र दिवौकसाम् । समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ॥२॥
तस्मिन्नर्हत्सु सर्वेषु स्वर्चितेषु यथार्हतः । उत्थितः सदसो मध्ये ताराणामुडुराडिव ॥३॥
प्रांशुः पीनायतभुजो गौरः कञ्जारुणेक्षणः । ऊचिवानिदमुर्वीशः सदः संहर्षयन्निव ॥४॥

the omniscient Lord told him: "King! Mayest thou have devotion for me Luckily, thou hast adopted such an attitude towards me, whereby a man overcomes my maya, which is difficult to forsake. Oh King! Be vigilant and do what I have counselled to you. A man who acts in accordance with my counsel achieves bliss in all places. 19–20

Lord Vishnu too, as if carrying this mind of sage-like king as well as his priest, returned to his abode The king bowed to the Lord who is neither subject to normal vision nor is manifest even to gods but had shown himself here, went to his capital. 21–22

Thus ends chapter twentieth of Book IV

CHAPTER XXI

Vidura said: Indeed, which wise man would not hear about the glory of King Prithu, since people and guardians of the quarters sustain themselves even now on what consequences remain of his exploits. Tell me, therefore, about his pious deeds. 1

Maitreya said: Noble Vidura! Once when a congregation of deities, Brahmanic sages and royal sages had assembled, the king had been consecrated for a great ritual sacrifice and had worshipped all those who had deserved that honour in accordance with their merits, he rose in the midst of the assembled worthies like the Moon among stars. The king who was tall, had stout long arms, a fair complexion and eyes

चारु चित्रपदं श्लक्ष्णं मृष्टं गूढमविक्लवम् । सर्वेषामुपकारार्थं तदा अनुवदन्निव ॥५॥

राजोवाच

सभ्याः शृणुत भद्रं वः साधवो य इहागताः । सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ॥६॥
अहं दण्डधरो राजा प्रजानामिह योजितः । रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ॥७॥
य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् । प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः ॥८॥
तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः । कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ॥९॥
यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः । कर्तुः शास्तुरनुज्ञातुस्तुल्यं यत्प्रेत्य तत्फलम् ॥१०॥
अस्ति यज्ञपतिर्नाम केषांचिदर्हसत्तमाः । इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः ॥११॥

यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलं धियः ।
सद्यः क्षिणोत्यन्वहमेधती सती यथा पदाङ्गुष्ठविनिःसृता सरित् ॥१२॥
विनिर्धुताशेषमनोमलः पुमानसङ्गविज्ञानविशेषवीर्यवान् ।
यदङ्घ्रिमूले कृतकेतनः पुनः न संसृतिं क्लेशवहां प्रपद्यते ॥१३॥
तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः ।
अमायिनः कामदुघाङ्घ्रिपङ्कजं यथाधिकारावसितार्थसिद्धयः ॥१४॥
प्रधानकालाशयधर्मसंग्रहे शरीर एष प्रतिपद्य चेतनाम् ।
क्रियाफलत्वेन विभुर्विभाव्यते यथानलो दारुषु तद्गुणात्मकः ॥१५॥

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resembling lotuses, addressed the assembly as if he were explaining his ideas with a speech which was eloquent, full of graceful expressions, polished, deliberative of deep significance, free from confusion and meant for the benefit of all. 2-5

The King said : Honourable noble gentlemen ! May God bless you. who have come here! Please hear me. Those who desire to know about *righteous duty should submit their desired object to worthy people.* I have been appointed King of the people charged with the duties of awarding punishment to them, protecting them, affording to their means of subsistence and *keeping them in their respective established* institutions. That King who levies taxes without directing the subjects their duties, suffers consequences of their misdeeds and parts with his own religious merit. *My people! If you, therefore, dedicate your minds* to God Vishnu, both for the benefit of your King and yourselves without jealousy, you will have done a favour to me. What you, pious manes, deities and sages approve *will yield equal fruit after death for the* doer, the ruler and for those who approve it. Your worships ! The bright lands which are observed in this as well as in the next world, indicate that the lord of ritual sacrifices, indeed, exists.

यत्सेवयाशेषगुहाशयः स्वराड् विप्रप्रियस्तुष्यति काममीश्वरः ।
तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निषेव्यताम् ॥१६॥
यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धातपोमङ्गलमौनसंयमैः ।
समाधिना बिभ्रति हार्थदृष्टये यत्रेदमादर्श इवावभासते ॥१७॥
तेषामहं पादसरोजरेणुमार्या वहेयाधिकिरीटमायुः ।
यं नित्यदा बिभ्रत आशु पापं नश्यत्यमुं सर्वगुणा भजन्ति ॥१८॥
गुणायनं शीलधनं कृतज्ञं वृद्धाश्रयं संवृणतेऽनु सम्पदः ।
प्रसीदतां ब्रह्मकुलं गवां च जनार्दनः सानुचरश्च मह्यम् ॥१९॥

Just as the Ganges, which has emerged from the great toe of Vishnu, while it flows destroys impurities of the mind immediately and completely from day to day. The love of those, who does penance for the sake of serving His feet, destroys the impurity of their mind, which might have aggregated from past births. A man, whose mental impurities have thus been shaken off and who has attained spiritual vigour, gains abode in the feet of Him, who is not affected by temporal attractions and is not subject to the circuit of worldly existence again, worship him with the attitudes of only spirituality with your own acts and with the properties of your mind, speech and body since His lotus-like feet yield desired objects and you shall attain your desired objects in accordance with your devotional status. Just as fire acquires the forms of burning wooden articles, God, having acquired sentience manifests Himself in the body itself, since sentience is virtually a conglomeration of nature, time, temporal attachment and the consequence of your actions. 6-15

The community of Brahmins should be served with full heart by those cultured people who follow the creed of Vishnu, has abode in the hearts of all, who is the master of Himself, to whom Brahmins are dear and who is propitiated by service of this community. I pass my life while holding the dust of the lotus-like feet of them on my head, since they hold in their hearts the Supreme spirit which is perpetual, free from passions and is eternal, by means of faith, penance, felicity, vow of silence, concentration and abstract meditation in order to have vision of their object in a state in which the world appears like a mirror. The sins of those who perpetually hold the supreme spirit in their hearts vanish instantaneously and all virtues resort to them. All sorts of perfection choose a man, who is the abode of virtues, to whom a virtuous life is wealth, who appreciate any good done to them and who are the resort of

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः। तुष्टुवुर्हृष्टमनसः साधुवादेन साधवः ॥२०॥
वीरवर्य पितः पृथ्व्याः समाः संजीव शाश्वतीः। यस्येदृश्यच्युते भक्तिः सर्वलोकैकभर्तरि ॥२१॥

अहो वयं ह्यद्य पवित्रकीर्ते त्वयैव नाथेन मुकुन्दनाथाः।
य उत्तमश्लोकतमस्य विष्णोर्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥२२॥

अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो। भ्राम्यतां नष्टदृष्टीनां कर्मभिर्दैवसंज्ञितैः ॥२३॥
नमो विवृद्धसत्त्वाय पुरुषाय महीयसे। यो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे एकविंशोऽध्यायः ॥२१॥



अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम्। तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥१॥
तांस्तु सिद्धेश्वरान्राजा व्योम्नोऽवतरतोऽर्चिषा। लोकानपापान्कुर्वत्या सानुगोऽचष्ट लक्षितान्

wisemen. May the community of Brahmins, the species of cows, Vishnu and His devotees be graceful to you 16–19

Maitreya said Manes, gods and Brahmins were pleased with the King who said this and sages who were pleased in their minds spoke in approbation thus "Pre eminent here! Father of the Earth! may you who have such devotion for the sole master of all the worlds, live for ever lasting aims Celebrated king! oh! we feel, as it were, we have today the protection of Vishnu by having you as our protector, since you have narrated the account of most illustrious Vishnu to whom Brahmins are dear. Lord! You have today brought the end of spiritual ignorance of us, who were wavering whose spiritual vision was destroyed by activities, which were actuated by the destiny We bow to you, great as you are and uphold the world by pervading with your spirit Brahmins and Kshatriyas The quality of your purity has greatly increased." 20-24

Thus ends chapter twenty-first of Book IV



CHAPTER XXII

Maitreya said When the people were thus extolling Prithu of great exploits four sages lustrous like the Sun arrived there The king and his attendants observed the master-siddhas, who were making people

ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव । विधिवत्पूजयांचक्रे गृहीताघ्यर्हणासनान् ॥३॥
हाटकासन आसीनान् स्वधिष्ण्येष्विव पावकान् । श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् ४

पृथुरुवाच

अहो आचरितं किं मे मङ्गलं मङ्गलायनाः । यस्य वो दर्शनं ह्यासीद् दुर्दर्शानां च योगिभिः ॥५॥
स्वागतं वो द्विजश्रेष्ठा यद्व्रतानि मुमुक्षवः । चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च ॥६॥
भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते । कुशलाकुशला यत्र न सन्ति मतिवृत्तयः ॥७॥
तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् । सम्पृच्छे भव एतस्मिन् क्षेमः केनाञ्जसा भवेत् ॥८॥

सनत्कुमार उवाच

साधु पृष्टं महाराज सर्वभूतहितात्मना । भवता विदुषा चापि साधूनां मतिरीदृशी ॥९॥
सङ्गमः खलु साधूनामुभयेषां च सम्मतः । यत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम् ॥१०॥
शास्त्रेष्वियानेव सुनिश्चितो नृणां क्षेमस्य सध्र्यग्विमृशेषु हेतुः ।
असङ्ग आत्मव्यतिरिक्त आत्मनि दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥११॥

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sinless with their lustre, descending from the sky. The son of Vena, accompanied by his councillors and attendants met them like a soul meeting the qualities (of Sattwa, Rajas and Tamas) and worshipped them according to prescribed rites, when they were seated on precious seats. Endowed with faith and self-restraint, and delighted he told them (the elder brothers of Shiva) who were seated on seats of gold, as under : 1-4

Prithu said : Auspicious sages ! What good have I done that you, who are difficult to be seen by even Yogis, have given me audience. Eminent Brahmins ! I accord welcome to you You have been observing religious practices since you were only boys–practices which are being observed with faith by persons desirous of attaining salvation. It is not desirable to inquire after your health, spiritual as you are, since your mental attitude is indifferent to health and illness Since I have confidence in you, I ask you, who are friends of persons affected by the agonies of worldly existence. By which measures can one have happiness? 5-8

Sanatkumara said : Great King ! This question has been well put by you since you have the good of all creatures at your heart, though you yourself are learned :-Association of saintly persons is mutually desirable, since their questions and conversations give happiness to all. The only means of happiness, as well-determined in scriptures, on which proper deliberation has been made are : feeling of detachment towards all objects except spirit, firm devotion to spirit or the attributeless supreme spirit,

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः । तुष्टुवुर्हृष्टमनसः साधुवादेन साधवः ॥२०॥
वीरवर्य पितः पृथ्व्याः समाः संजीव शाश्वतीः । यस्येदृश्यच्युते भक्तिः सर्वलोकैकभर्तरि ॥२१॥

अहो वयं ह्यद्य पवित्रकीर्ते त्वयैव नाथेन मुकुन्दनाथाः ।
य उत्तमश्लोकतमस्य विष्णोर्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥२२॥

अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो । भ्राम्यतां नष्टदृष्टीनां कर्मभिर्दैवसंज्ञितैः ॥२३॥
नमो विवृद्धसत्त्वाय पुरुषाय महीयसे । यो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे एकविंशोऽध्यायः ॥२१॥



अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम् । तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥१॥
तांस्तु सिद्धेश्वरान्राजा व्योम्नोऽवतरतोऽर्चिषा । लोकानपापान्कुर्वत्या सानुगोऽचष्ट लक्षितान्

wisemen. May the community of Brahmins, the species of cows, Vishnu and His devotees be graceful to you 16–19

Maitreya said : Manes, gods and Brahmins were pleased with the King who said this and sages, who were pleased in their minds spoke in approbation thus : " Pre eminent here ! Father of the Earth ! may you, who have such devotion for the sole master of all the worlds, live for ever lasting aims. Celebrated king ! oh ! we feel, as it were, we have today the protection of Vishnu by having you as our protector, since you have narrated the account of most illustrious Vishnu to whom Brahmins are dear. Lord ! You have today brought the end of spiritual ignorance of us, who were wavering, whose spiritual vision was destroyed by activities, which were actuated by the destiny. We bow to you, great as you are and uphold the world by pervading with your spirit Brahmins and Kshatriyas. The quality of your purity has greatly increased." 20-24

Thus ends chapter twenty-first of Book IV



CHAPTER XXII

Maitreya said : When the people were thus extolling Prithu of great exploits, four sages lustrous like the Sun-arrived there. The king and his attendants observed the master-siddhas, who were making people

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः । यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥१८॥
न कुर्यात् कर्हिचित्सङ्गं तमस्तीव्रं तितीरिषुः । धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् ॥१९॥

तत् त्वं नरेन्द्र जगतामथ तस्थुषां च देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।
यः क्षेत्रवित्तपतया हृदि विष्वगाविः प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥२०॥

यस्मिन्निदं सदसदात्मतया विभाति मायाविवेकविधुति स्रजि वाहिबुद्धिः ।
तं नित्यमुक्तपरिशुद्धविबुद्धतत्त्वं प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥२१॥

राजोवाच

कृतो मेऽनुग्रहः पूर्वं हरिणाऽऽर्तानुकम्पिना । तमापादयितु ब्रह्मन् भगवन् यूयमागताः ॥२२॥
निष्पादितश्च कार्त्स्न्येन भगवद्भिर्घृणालुभिः । साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥२३॥
प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः । राज्यं बलं मही कोश इति सर्वं निवेदितम् ॥२४॥

There is no greater damage to one's interests than an unlucky man's fondness for some thing which is other than spirit. A man who desires to cross over the intense darkness of spiritual ignorance should not develope attachment to any thing since it completely destroys his religious duties, material prosperity, desires and salvation. Oh King ! you should, therefore, know the Lord, who is the soul of animate and inanimate objects enveloped by the physical body, organs of senses, life-breaths, intellect and ego, and who shines in the hearts of all with his lustre and thus manifests himself. You should feel "I am the Lord." I surrender myself to the Lord in whom this universe, the mundane conception whereof could be shaken off by discriminating between the Lord and his Maya, just as the conception of a serpent in a garland is dispelled (by light) and which is composed of real and unreal elements is perceptible and who is eternally free, spotless and awakened and who overcomes Prakriti which is affected by fruits of actions. 18–21

The King said · Spiritual sage ! My Lord ! You have come to complement the favour done formerly to me by Vishnu who has compassion for the distressed. Compassionate as you are, you have rendered the favour which is fruitful. All material possessions that I and my, along with my soul have are what have been rejected as redundant by saintly persons. Spiritual sage ! I surrender (to you) my life, wife, houses along with furniture, kingdom, army, the earth and treasure. May you be pleased by your own actions—you, who have—knowledge of Vedas and have complete spiritual experience, and who are fully compassionate,

सा श्रद्धया भगवद्धर्मचर्यया जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया ।
योगेश्वरोपासनया च नित्य पुण्यश्रव कथया पुण्यया च ॥१२॥
अर्थेन्द्रियारामसगोष्ठ्यतृष्णया तत्सम्मतानामपरिग्रहेण च ।
विविक्तरुच्या परितोष आत्मन् विना हरेर्गुणपीयूषपानात् ॥१३॥
अहिंसया पारमहंस्यचर्यया स्मृत्या मुकुन्दाचरिताग्र्यसीधुना ।
यमैरकामैर्नियमैश्चाप्यनिन्दया निरीहया द्वन्द्वतितिक्षया च ॥१४॥
हरेर्मुहुस्तत्परकर्णपूरगुणाभिधानेन विजृम्भमाणया ।
भक्त्या ह्यसङ्ग सदसत्यनात्मनि स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रति ॥१५॥
यदा रतिर्ब्रह्मणि नैष्ठिकी पुमानाचार्यवान् ज्ञानविरागरंहसा ।
दहत्यवीर्यं हृदय जीवकोश पञ्चात्मक योनिमिवोत्थितोऽग्नि ॥१६॥
दग्धाशयो मुक्तसमस्ततद्गुणो नैवात्मनो बहिरन्तर्विचष्टे ।
परात्मनोर्यद् व्यवधान पुरस्तात् स्वप्ने यथा पुरुषस्तद्विनाशे ॥१७॥

One who develops detachment from body composed of real and unreal matter which results in immediate devotion to the attributeless supreme spirit by faith performance of the rites concerning worship of the Lord, desire of knowledge based on attainment of spiritual bliss adoration of masters of yoga, hearing sacred accounts of the Lord of holy fame, feeling of detachment to discussions about wealth and sensuous pleasures avoiding association with persons who like them, liking for solitude, contentment in spiritual knowledge, want of contentment caused by drinking the nectar in the form of recital of the attributes of Vishnu, non violence observance of the practices of the highest order of recluses recollection of the excellent nectar in the form of attributes of Vishnu, self restraint observance of religious principles without desire of any benefit desisting from censure, freedom from passions, abandoning mutually opposite qualities reciting the name of Vishnu, who is the ornament of the ears of his devotees and ever developing devotion to Vishnu

When a man has absolute love for the Supreme spirit and a spiritual preceptor he is able to burn the impotent unconscious impressions of mind and the sheath of the soul, which is composed of the five elements with the force of spiritual knowledge and sense of detachment, like fire burning its cause (wood) from which it is produced A man whose attitudes of the mind have been burnt and who is thus free from all its attributes, does not see any objects besides the spirit, since they serve as obstruction to realization of the supreme spirit like a man who does not see the objects seen by him in a dream when he is awake 9 17

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः । यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥१८॥
न कुर्यात् कर्हिचित्सङ्गं तमस्तीव्रं तितीरिपुः । धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् ॥१९॥
तत् त्वं नरेन्द्र जगतामथ तस्थुषां च देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।
यः क्षेत्रवित्तपतया हृदि विष्वगाविः प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥२०॥
यस्मिन्निदं सदसदात्मतया विभाति मायाविवेकविधुति स्रजि वाहिबुद्धिः ।
तं नित्यमुक्तपरिशुद्धविबुद्धतत्त्वं प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥२१॥

राजोवाच

कृतो मेऽनुग्रहः पूर्वं हरिणाऽऽर्तानुकम्पिना । तमापादयितु ब्रह्मन् भगवन् यूयमागताः ॥२२॥
निष्पादितश्च कार्त्स्न्येन भगवद्भिर्घृणालुभिः । साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥२३॥
प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः । राज्यं बलं मही कोश इति सर्वं निवेदितम् ॥२४॥

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यैरीदृशी भगवतो गतिरात्मवादे एकान्ततो निगमिभिः प्रतिपादिता नः ।
तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं को नाम तत्प्रतिकरोति विनोदपात्रम् ॥२५॥

मैत्रेय उवाच

त आत्मयोगपतय आदिराजेन पूजिताः । शीलं तदीयं शंसन्तः खेऽभूवन् मिषतां नृणाम् ॥२६॥
वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया । आप्तकाममिवात्मानं मेन आत्मन्यवस्थितः ॥२७॥
गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः । नासज्जतेन्द्रियार्थेषु निरहंमतिरर्कवत् ॥२८॥
एवमध्यात्मयोगेन कर्माण्यनुसमाचरन् । पुत्रानुत्पादयामास पञ्चार्चिष्यात्मसम्मतान् ॥२९॥
विजिताश्वं धूम्रकेशं हर्यक्षं द्रविणं वृकम् । सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ॥३०॥
मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः । राजेत्यधान्नामधेयं सोमराज इवापरः ॥३१॥
दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः । तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् ॥३२॥
धर्मराडिव शिक्षायामाश्चर्ये हिमवानिव । कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ॥३३॥

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have been instrumental in my securing such access to the Lord. Who will presume to compensate this and render himself subject to ridicule? 22-25

Maitreya said : The spiritual sages, who were worshippad by the premier King disappeared in the sky within sight of man—praising his noble disposition. Having received instructions on spiritual knowledge, the son of Vena—the leader of great men—considered himself to have attained his desires, and abided in spiritual bliss. Eventhough he resided in palaces and was endowed with imperial glory, he was not attached to sensuous objects and was free from pride, like the Sun. Thus, while engaged in activities with a spiritual attitude, he procreated five sons Vijitashwa, Dhumrakesha, Haryashwa, Dravina and Vrika—whose conduct was agreeable to him. Prithu alone possessed the qualities of all the regents of the quarters. Delighting his subjects with the charming qualities of his mind, speech and actions, he assumed the title of 'King', and was like another Moon He was unapproachable like fire on account of his lustre, unconquerable like Indra, tolerant like the Earth and gave desired objects like the rain. He was like Yama (God of Death) in awarding punishment, wonderful like the Himalayas, wealthy like Kubera and guarded secrets like Varuna. He was like Brihaspati (the preceptor of gods) in spiritual knowledge and like Vishnu himself in his identification with spirit. He was matchless in his devotion to cows, preachers

बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः । भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु ।
ह्रिया प्रश्रयशीलाभ्यामात्मतुल्यः परोद्यमे ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुचरिते द्वाविंशोऽध्यायः ॥२२॥



अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

दृष्ट्वाऽऽत्मानं प्रवयसमेकदा वैन्य आत्मवान् । आत्मना वर्धिताशेषस्वानुसर्गः प्रजापतिः ॥१॥
आत्मजेष्वात्मजां न्यस्य विरहाद्रुदतीमिव । प्रजासु विमनःस्वेकः सदारोऽगात् तपोवनम् ॥२॥
ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाण्मुनिः । आकण्ठमग्नः शिशिरे उदके स्थण्डिलेशयः ॥३॥
तितिक्षुर्यतवाग्दान्त ऊर्ध्वरेता जितानिलः । आरिराधयिषुः कृष्णमचरत्तप उत्तमम् ॥४॥
तेन क्रमानुसिद्धेन ध्वस्तकर्मामलाशयः । प्राणायामैः संनिरुद्धषड्वर्गश्छिन्नबन्धनः ॥५॥
सनत्कुमारो भगवान् यदाहाध्यात्मिकं परम् । योगं तेनैव पुरुषमभजत्पुरुषर्षभः ॥६॥
एवं स वीरप्रवरः संयोज्यात्मानमात्मनि । ब्रह्मभूतो दृढ काले तत्याज स्व कलेवरम् ॥७॥
अर्चिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम् । सुकुमार्यतदर्हा च यत्पद्भ्यां स्पर्शनं भुवः ॥८॥

of Brahmins and devotees of Vishnu, and in bashfulness, confidence, character and exertions for others. 26-34.

Thus ends chapter twenty-second of Book IV



CHAPTER XXIII

Maitreya said : Once, the King—son of Vena—who had himself produced all sorts of objects, being of spiritual bent of mind, observed that he had grown old. He, therefore, entrusted the Earth, which was, as if, weeping on account of (apprehension of) separation from him, to his sons and alone, accompanied by his wife, went to a penance-grove. The subjects, thereupon, got dejected. Mighty though he was, he took upon himself suffering the heat of five fires (four sacred fires on four sides and the Sun overhead) in summer, and showers of rain in the monsoon, as he had become an ascetic. He remained in water up to the neck in winter. He lay simply on an earthern platform. He was patient, controlled his speech, passions, and breath and observed celibacy. Desirous of propitiating Krishna (full incarnation of Vishnu), he performed excellent penance. When these were successively accomplished, his heart became pure due to distruction of the effect of previous activities. His bonds of existence were shattered by gaining control over his five organs of perception and mind, brought about by control of breath in the prescribed manner. An excellent man as he was, he adored the

विधाय कृत्यं ह्रदिनीजलाप्लुता दत्त्वोदकं भर्तुरुदारकर्मणः ।
नत्वा दिविस्थांस्त्रिदशांस्त्रिः परीत्य विवेश वह्निं ध्यायती भर्तृपादौ ॥९॥

मैत्रेय उवाच

स्तुवतीष्वमरस्त्रीषु पतिलोकं गता वधूः । यं वा आत्मविदां धुर्यो वैन्यः प्रापाच्युताश्रयः ॥१०॥
अनुदिनमिदमादरेण शृण्वन् पृथुचरितं प्रथयन् विमुक्तसङ्गः ।
भगवति भवसिन्धुपोतपादे स च निपुणां लभते रतिं मनुष्यः ॥११॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे त्रयोविंशोऽध्यायः ॥२३॥



अथ चतुर्विंशोऽध्यायः

मैत्रेय उवाच

विजिताश्वोऽधिराजाऽऽसीत् पृथुपुत्रः पृथुश्रवाः । अन्तर्धानगतिं शक्राल्लब्ध्वान्तर्धानसंज्ञितः ।

supreme spirit with the great spiritual discipline, which had been preached to him by the holy Sanatkumar. Highly persevering as he was, he merged his individual soul into the supreme spirit firmly identified himself with the latter and left his mortal body when his end came.

The Empress, Archis by name—the Emperor's consort—had followed him to the forest, though she was so tender that even her feet could not bear touching the Earth and was, therefore, not fit for a forest-life. After she had a dip in the river-water, she performed the prescribed obsequial ceremony and gave offerings of water to her husband, who had done munificent acts, bowed to the gods dwelling in heaven, thrice circumambu'ated the pyre and entered the fire, while adoring the feet of her husband. 1-9

Maitreya said: When she reached the place where the son of Vena, who was a leading spiritual personage and in whose heart Vishnu, was residing, wives of gods praised her.

A man, who has abandoned all worldly associations and hears and reverently extols this life account of Prithu every day, achieves singular *devotion to the Lord, whose feet serve as a boat for crossing the ocean* of wordly existence. 10-11

Thus ends chapter twe[illegible] of Book IV[illegible]

CHAPT[illegible]

Maitreya said: Vijitashwa—son

अन्तर्धानो नभस्वत्यां हविर्धानमविन्दत । हविर्धानाद्धविर्धानी विदुरासूत षट् सुतान् ॥२॥
बर्हिषदं गयं शुक्लं कृष्णं सत्यं जितव्रतम् । बर्हिषत् सुमहाभागो हाविर्धानिः प्रजापतिः ॥३॥
क्रियाकाण्डेषु निष्णातो योगेषु च कुरूद्वह । यस्येदं देवयजनमनु यज्ञं वितन्वतः ॥४॥
प्राचीनाग्रैः कुशैरासीदास्तृतं वसुधातलम् । प्राचीनबर्हिषः पुत्राः शतद्रुत्यां दशाभवन् ॥५॥
तुल्यनामव्रताः सर्वे धर्मस्नाताः प्रचेतसः । पित्राऽऽदिष्टाः प्रजासर्गे तपसेऽर्णवमाविशन् ॥६॥
समुद्रमुप विस्तीर्णमपश्यन् सुमहत्सरः । महन्मन इव स्वच्छं प्रसन्नसलिलाशयम् ॥७॥
तदैव सरसस्तस्मान्निष्क्रामन्तं सहानुगम् । उपगीयमानममरप्रवरं विबुधानुगैः ॥८॥
तप्तहेमनिकायाभं शितिकण्ठं त्रिलोचनम् । प्रसादसुमुखं वीक्ष्य प्रणेमुर्जातकौतुकाः ॥९॥
स तान् प्रपन्नार्तिहरो भगवान् धर्मवत्सलः । धर्मज्ञान् शीलसम्पन्नान् प्रीतः प्रीतानुवाच ह ॥१०॥

श्रीरुद्र उवाच

यूयं वेदिषदः पुत्रा विदितं वश्चिकीर्षितम् । अनुग्रहाय भद्रं व एवं मे दर्शनं कृतम् ॥११॥

became Emperor. As he had achieved the faculty of becoming invisible from Indra, he was known as Antardhana. The latter begot a son named Havirdhana in his wife Nabhaswati Vidura! the latter gave birth to six sons, Barhishad, Gaya, Shukla, Krishna, Satya and Jitavrata—begotten by Havirdhana. Scion of Kuru dynasty! King Barhishad—son of Havirdhana was very lucky and was expert in ritual ceremonies and in the Yoga School of Philosophy. When he performed one religious sacrifice after another inadoration of Vishnu, the surface of the earth became covered with straws of Kusha grass—their tips facing eastwards. Pracheenabarhi, as he was, therefore, called, had ten sons by his queen Shatadrutee. Well-versed in religious matters, they had the same name and observed identical vows, and were called Prachetasas When they were directed by their father to procreate children, they went to the sea-shore for performing penance.

Maitreya said : They saw an extensive large lake near the sea. It was clean and contained placid water, like the mind of a magnanimous man. Simultaneously, they saw Shiva, shining like mass of heated gold, emerging from that lake. His throat had a black spot. He had three eyes and His face was charming. He had the premier status among gods and was being extolled by the latter and his attendants. On seeing him, they became curious and bowed to him. Shiva, who removes the afflictions of those who resort him and to whom religion is dear was pleased with them and told them, who knew their duties, who were endowed with excellent character and who were joyous as under. 1–10

Rudra said : You are sons of Barhishad. I know what you wish

यः परं रंहसः साक्षात्त्रिगुणाज्जीवसंज्ञितात् । भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥१२॥
इदं विविक्तं जप्तव्यं पवित्रं मङ्गलं परम् । निःश्रेयसकरं चापि श्रूयतां तद्वदामि वः ॥१३॥

श्रीरुद्र उवाच

जितं त आत्मविद्धुर्यस्वस्तये स्वस्तिरस्तु मे । भवता राधसा राद्धं सर्वस्मा आत्मने नमः ॥१४॥
नमः पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने । वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे ॥१५॥
सङ्कर्षणाय सूक्ष्माय दुरन्तायान्तकाय च । नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने ॥१६॥
नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने । नमः परमहंसाय पूर्णाय निभृतात्मने ॥१७॥
स्वर्गापवर्गद्वाराय नित्यं शुचिषदे नमः । नमो हिरण्यवीर्याय चातुर्होत्राय तन्तवे ॥१८॥
नम ऊर्ज इषे त्रय्याः पतये यज्ञरेतसे । तृप्तिदाय च जीवानां नमः सर्वरसात्मने ॥१९॥
सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे । नमस्त्रैलोक्यपालाय सहओजोबलाय च ॥२०॥
अर्थलिङ्गाय नभसे नमोऽन्तर्बहिरात्मने । नमः पुण्याय लोकाय अमुष्मै भूरिवर्चसे ॥२१॥

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to do. I have granted to you audience, which is auspicious for doing a favour. A man, who has surrendered himself to Lord Vasudeva (full incarnation of Vishnu), who is absolutely distinct from what is termed 'soul', which has the three attributes of Sattwa, Rajas and Tamas, is dear to me. Now hear this very auspicious, secret and sacred eulogy which brings about beautitude by reciting, I am reciting it to you. 11-13

Rudra said : Your supremacy is meant for the welfare of those who fully know the supreme spirit May I attain welfare. Your worship has accomplished every thing with magnanimity. I bow to you who are all in all. I bow to the Lord from whose naval the primordial lotus had sprouted, who identifies himself with all creatures and the subtle organs of perception, who is Vasudeva, who is the tranquil supreme spirit, *who is self-illuminous, who is* Sankarshana, subtle *and* infinite and causes destruction of the universe. I bow to Pradyumna, *who* imparts knowledge to the world and who dwells *in* the heart. I bow again and again to Aniruddha, who conrtols organs of perception, yet who is the soul of the organs. I bow to the Lord, who has subdued all senses of perception, who is full by himself and resolute. I bow to the Lord, who is virtually the door leading to the heaven and salvation, who is eternal and who dwells in pious hearts. I bow to the Lord's manifestation as fire, who constitutes the materials of religious sacrifices and who expounds the latter. I bow to the Lord who constitutes the food of manes and that of Gods, who is the supreme authority of religious sacrifices and constitute *their vitality, who gives contentment* to

प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे । नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च ॥२२॥
नमस्त आशिषामीश मनवे कारणात्मने । नमो धर्माय बृहते कृष्णायाकुण्ठमेधसे ।
पुरुषाय पुराणाय सांख्ययोगेश्वराय च ॥२३॥
शक्तित्रयसमेताय मीढुषेऽहंकृतात्मने । चेतआकूतिरूपाय नमो वाचोविभूतये ॥२४॥
दर्शनं नो दिदृक्षूणां देहि भागवतार्चितम् । रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ॥२५॥
भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् । स्वाराज्यस्याप्यभिमत एकान्तेनात्मविद्गतिः २६
इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः । स्वधर्ममनुतिष्ठन्तो भगवत्यर्पिताशयाः ॥२७॥
अथेदं नित्यदा युक्तो जपन्नवहितः पुमान् । अचिराच्छ्रेय आप्नोति वासुदेवपरायणः ॥२८॥

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creatures and of whom water is manifestation. I bow to the Lord in whose corpus the souls of all creatures reside, who is the eternal distinguishing nature of primeval matter and most ancient. I bow to the Lord, who is the protector of the three worlds and who constitutes the vitality of the body and organs of senses. I bow to your manifestation as the sky, which is the cause of words conveying sense, and who is inside and outside all creatures. I bow to the Lord, who constitutes the sacred other world and who is extremely lustrous. I bow to the Lord, who manifests himself in the manes and who is the cause of activity and retirement. I bow to the Lord who manifests himself in painful death—the end, result of irreligiosity. I bow to the Lord, of desires and to his manifestation as Manu, who was the primeval cause of the world. I bow to the Lord's personification as extensive religiosity and to Krishna of untampered intellect, who is the ancient supreme spirit and master of the Sankhya and Yoga system of philosophy. I bow to the Lord, who is endowned with the triple power of time, action and knowledge, of whom Shiva is the personification, who manifests himself as ego, as the animate and the inanimate and as speech Since we are desirous of having a glimpse of your worship, please give us audience in the form, which is being worshipped by your devotees, which is most loved by the latter and which embodies within itself the qualities of all organs of senses. Though difficult for all creatures to attain, devotees can attain your worship. You are revered by those who are in the heaven and are the final destination of spiritual persons 14–26

Pious Royal princes! Be steadfast in your religious duties surrender your heart to the Lord and recite this A man who being composed

श्रेयसामिह सर्वेषां ज्ञानं निःश्रेयसं परम् । सुखं तरति दुष्पारं ज्ञाननौर्व्यसनार्णवम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे रुद्रगीतं नाम चतुर्विंशोऽध्यायः ॥२४॥



अथ पञ्चविंशोऽध्यायः

मैत्रेय उवाच

इति संदिश्य भगवान् बार्हिषदैरभिपूजितः । पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः ॥१॥
प्राचीनबर्हिषं क्षत्तः कर्मस्वासक्तमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥२॥
श्रेयस्त्वं कतमद्राजन् कर्मणाऽऽत्मन ईहसे । दुःखहानिः सुखावाप्तिः श्रेयस्तन्नेह चेष्यते ॥३॥

राजोवाच

न जानामि महाभाग परं कर्मापविद्धधीः । ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ॥४॥

नारद उवाच

अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् । पुरञ्जनस्य चरितं निबोध गदतो मम ॥५॥
आसीत्पुरञ्जनो नाम राजा राजन् बृहच्छ्रवाः । तस्याविज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः ॥६॥

and attentive, recites (worldly existence) with the boat of spiritual knowledge. 27–29

Thus ends chapter twenty-fourth of Book IV

CHAPTER XXV

Maitreya said : After Shiva had thus counselled the sons of Barhishad and was worshipped by the latter, he became invisible there and then, while the royal princes were looking on. Vidura! Narada, who had spiritual knowledge and was merciful, preached the rituals as under: King! What welfare do you wish to attain by rituals? If you think that welfare consists of destruction of miseries and attainment of mundane happiness, that view is not desirable. 1–3

The King said : Very lucky Narada! Since my intellect has been shattered by rituals, I have no idea about spiritual knowledge Please tell me about this sacred spiritual knowledge, so that I may be free from rituals. 4

Narada said : I will now narrate to you the ancient history concerning the life of Puranjana. Hear, therefore, what I tell you. King! These was a king named Puranjana of wide fame. He had a friend whose name and activities were obscure. The King roamed over the earth in search of refuge. When, however, he could not secure a

सोऽन्वेषमाणः शरणं बभ्राम पृथिवीं प्रभुः । नानुरूपं यदाविन्ददभूत्स विमना इव ॥७॥
न साधु मेने ताः सर्वा भूतले यावतीः पुरः । कामान् कामयमानोऽसौ तस्य तस्योपपत्तये ॥८॥
स एकदा हिमवतो दक्षिणेष्वथ सानुषु । ददर्श नवभिर्द्वार्भिः पुरं लक्षितलक्षणाम् ॥९॥
यदृच्छयाऽऽगतां तत्र ददर्श प्रमदोत्तमाम् । भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ॥१०॥
पञ्चशीर्षाहिना गुप्तां प्रतीहारेण सर्वतः । अन्वेषमाणामृषभमप्रौढां कामरूपिणीम् ॥११॥

तामाह ललितं वीरः सव्रीडस्मितशोभनाम् ।
का त्वं कञ्जपलाशाक्षि कस्यासीह कुतः सति । इमामुप पुरीं भीरु किं चिकीर्षसि शंस मे ॥१२॥

नारद उवाच

अभ्यनन्दत तं वीरं हसन्ती वीर मोहिता । न विदाम वयं सम्यक्कर्तारं पुरुषर्षभ ।
आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् ॥१३॥

इहाद्य सन्तमात्मानं विदाम न ततः परम् । येनेयं निर्मिता वीर पुरी शरणमात्मनः ॥१४॥
एते सखायः सख्यो मे नरा नार्यश्च मानद । सुप्तायां मयि जागर्ति नागोऽयं पालयन् पुरीम् ॥१५॥

suitable refuge, he became dejected. Desirous of mundane pleasures, he did not consider suitable all the cities he visited for achieving them. Once, he saw a city, the distinctive features of which were seen to be nine gates. He saw there a young lady, coming there with ten attendants, each of whom was a leader of a hundred servants. She approached him of her own accord. She was being guarded by a mace-bearer, who was a fiveheaded serpent. She was youthful, could assume any form she desired, and was looking out for a mate. With amorous gestures, he asked the lady, who appeared beautiful with her shy smile: "Virtuous lady! Thy eyes are like lotus petals Who art thou? Who is thy father or husband? Whence hast thou come here? Timid lady! Tell me what dost thou wish to do near this city. 5–12

Narada said : Heroic King! Fascinated and smiling, she joyously hailed the young king. "Charming youth!" She said, "I do not know well who has begotten me. Neither do I know my lineage or that of any other person, or any name given to me. I only know that I am here at present—nothing beyond that. Young man! Neither do I know who founded this city, which is my refuge. Oh youth! I know you are holding me in regard! These men and women are my friends. This dragon, which is protecting this city, keeps awake when I am asleep. It is lucky that you have come. May you fare well! Controller of foes! In association with my friends, I will give you all the sensual pleasures that you desire. My lord! Please dwell in this city, which has nine gates and

दिष्ट्याऽऽगतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे । उद्वहिष्यामि तांस्तेऽहं स्वबन्धुभिररिंदम ।
इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो । मयोपनीतान् गृह्णानः कामभोगान् शतं समाः ॥१७॥
पितृदेवर्षिमर्त्यानां भूतानामात्मनश्च ह । क्षेम्यं वदन्ति शरणं भवेऽस्मिन् यद्गृहाश्रमः ॥१८॥

नारद उवाच

इति तौ दम्पती तत्र समुद्य समयं मिथः । तां प्रविश्य पुरीं राजन् मुमुदाते शतं समाः ॥१९॥
सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः । पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः ॥२०॥
खद्योताऽऽविर्मुखी च प्राग्द्वारावेकत्र निर्मिते । विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः २१
नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते । अवधूतसखस्ताभ्यां विषयं याति सौरभम् ॥२२॥
मुख्या नाम पुरस्ताद् द्वास्तयाऽऽपणबहूदनौ । विषयौ याति पुरराड्रसज्ञविपणान्वितः ॥२३॥
पितृहूर्नृप पुर्या द्वार्दक्षिणेन पुरञ्जनः । राष्ट्रं दक्षिणपञ्चालं याति श्रुतधरान्वितः ॥२४॥
देवहूर्नाम पुर्या द्वा उत्तरेण पुरञ्जनः । राष्ट्रमुत्तरपञ्चालं याति श्रुतधरान्वितः ॥२५॥

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enjoy for a hundred years the sensual pleasures that I may procure for you. The order of house-holders is said to be the resort of manes, gods, sages, and mortal creatures in this worldly existence and affords them welfare. 13–18

Narada said : King ! The couple, thereupon, entered into a mutual agreement, entered that city and dwelt together for a hundred years. Whoever might have been its owner had constructed seven gates in its region and two in the lower one for entry and exit of different objects. Two of the eastern gates (eyes)—Khadyota (glow-worm) and Avirmukhi (having a front look)—had been positioned along side each other, through them it, the King (Puranjana) used to go to the country-side named Vibhrajita (lighted) in company of his friend Dyumat (light). The gates named Nalinee and Nalinee (nostrils) had also been jointly positioned in the eastern gates, through which he used to go to the country named Saurabha (smell) in company of his friend Avadhoota (the organ of smell). The gate named Mukhya (month) was in front, through which the King used to go to the countries named Aapana (speech) and Bahcodana (foodstuffs) in company of Rasajna (tongue) and Vipana (faculty of speech) King ! The city had a gate named Pitrihoo (the quarter in which manes are invited) in the country named Dakshina Panchala (the southern country affording sensual pleasures) in company of Shrutadhara (the organ of hearing). The city had another gate named Devahoo (the quarter in which gods are invited) in the North, through which Puranjana used to go to the country named Uttara Panchala (North region in which spiritualists reside) in company

[illegible]
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इति श्रीमद्भागवते महापुराणे चतुर्थस्कन्धे पुरञ्जनोपाख्याने पञ्चविंशोऽध्यायः ॥२५॥



अथ षड्विंशोऽध्यायः

नारद उवाच

स एकदा महेष्वासो रथं पञ्चाश्वमाशुगम् । हैमं द्विचक्रमेकाक्षं त्रिवेणुं पञ्चबन्धुरम् ॥१॥
एकरश्म्येकदमनमेकनीडं द्विकूबरम् । पञ्चप्रहरणं सप्तवरूथं पञ्चविक्रमम् ॥२॥

of Shrudhara. There was a gate named Aasuree (Genitals—the generating organ) in the lower region, through which Puranjana used to go to the country named Vishaya (sensual pleasure). There was another gate named Nirriti (Decay) in the rear, through which Puranjana used to go to the country named Vaishasa (Destruction), accompanied by Lubdhaka (Liberative). There were two gates besides these gates of the city. These blind gates were named Nirvak (speechless) and Peshaskrita (having a form) by which the owner of the city used to walk and work. When he went to the harem (heart), accompanied by Vishoochеena (Chamberlain), he used to accost Moha (Infatuation), Prasad (pleasure) or Harsha (Joy) born of his wife or his children. Sensual foolish and deceived as he was, he was engrossed in various activities and used to do whatever his queen desired him to do. Thus deceived by his queen and cheated by all his subjects (objects of senses) he used to do things, even without wishing to do so, as if he were a toy. 19-31

Thus ends chapter twenty-fifth of Book IV



CHAPTER XXVI

Narada said : Once, armed with a large bow, he mounted his speeding chariot (body), driven by five horses (organs of senses). It had two yokes two wheels (merits and vices), one axle, three flag-staffs (qualities of Sattwa, Rajas and Tamas), five bands

हैमोपस्करमारुह्य स्वर्णवर्माक्षयेषुधिः । एकादशचमूनाथः पञ्चप्रस्थमगाद्वनम् ॥३॥
चचार मृगयां तत्र दृप्त आत्तेषुकार्मुकः । विहाय जायामतदर्हां मृगव्यसनलालसः ॥४॥
आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः । न्यहनन्निशितैर्बाणैर्वनेषु वनगोचरान् ॥५॥
तत्र क्षुत्तृट्परिश्रान्तो निवृत्तो गृहमेयिवान् । कृतस्नानोचिताहारः संविवेश गतक्लम ॥६॥
ततो दृष्ट्वा सुहृत्स्थः कन्दर्पाकृष्टमानसः । न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् ॥७॥
अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिषत् । अपि वः कुशलं रामाः सेश्वरीणां यथा पुरा ॥८॥
न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः । यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।
व्यङ्गे रथ इव प्राज्ञः को नामासीत दीनवत् ॥९॥

रामा ऊचुः

नरनाथ न जानीमस्त्वत्प्रिया यद्व्यवस्यति । भूतले निरवस्तारे शयानां पश्य शत्रुहन् ॥११॥

नारद उवाच

पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि । तत्सङ्गोन्मथितज्ञानो वैक्लव्यं परमं ययौ ॥१२॥
सान्त्वयन् श्लक्ष्णया वाचा हृदयेन विदूयता । अनुनिन्येऽथ शनकैर्वीरोऽनुनयकोविदः ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरञ्जनोपाख्याने षड्विंशोऽध्यायः ॥२६॥

अथ सप्तविंशोऽध्यायः

नारद उवाच

इत्थं पुरञ्जनं सध्र्यग्वशमानीय विभ्रमैः । पुरञ्जनी महाराज रेमे रमयती पतिम् ॥१॥
तयैवं रममाणस्य कामकश्मलचेतसः । क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः ॥२॥
स पञ्चालपतिः पुत्रान् पितृवंशविवर्धनान । दारैः संयोजयामास दुहितॄः सदृशैर्वरैः ॥३॥
तेषु तद्रिक्थहारेषु गृहकोशानुजीविषु । निरूढेन ममत्वेन विषयेष्वन्वबध्यत ॥४॥
युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः । आससाद स वै कालो योऽप्रियः प्रिययोषिताम् ॥५॥

The ladies said: King! We do not know what your dear queen proposes to do. Destroyer of enemies! See her here, lying on bare ground. 11

Narada said : When Puranjana saw his queen lying carelessly on the ground, he became much dejected. King! His intellect had perished due to her company. With an afflicted heart, he consoled her with soft words and conciliated her, since he was brave and knew the art of conciliation. 12–13

Thus ends chapter twenty-six of Book IV

CHAPTER XXVII

Narada said : Great King! Puranjani thus brought Puranjana completely under her control by amorous gesture and amused herself, while entertaining her husband. Eminent King! While he was being thus entertained by her, his mind got blurred by sensual enjoyment, his youth passed away, as if it was of half a second's duration. The King of Panchal arranged marriages of his sons who were calculated to extend his lineage with suitable wives and marriages of his daughter with suitable husbands Due to growing attachment to them, though they were only to inherit his legacy and were living upon his property, he was

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप । गन्धर्वास्तस्य वलिनः षष्ट्युत्तरशतत्रयम् ॥६॥
गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः । परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् ॥७॥
ते चण्डवेगानुचराः पुरञ्जनपुरं यदा । हर्तुमारेभिरे तत्र प्रत्यषेधत्प्रजागरः ॥८॥
स सप्तभिः शतैरेको विंशत्या च शतं समाः । पुरञ्जनपुराध्यक्षो गन्धर्वैर्युयुधे वली ॥९॥
क्षीयमाणे स्वसम्बन्धे एकस्मिन् वहुभिर्युधा । चिन्तां परां जगामार्तः सराष्ट्रपुरवान्धवः ॥१०॥
कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती । पर्यटन्ती न वर्हिष्मन् प्रत्यनन्दत कश्चन ॥११॥
कदाचिदटमाना सा ब्रह्मलोकान्महीं गतम् । वव्रे बृहद्व्रतं मां तु जानती काममोहिता ॥१२॥
मयि संरभ्य विपुलमदाच्छापं सुदुस्सहम् । स्थातुमर्हसि नैकत्र मद्याच्ञाविमुखो मुने ॥१३॥
ततो विहतसंकल्पा कन्यका यवनेश्वरम् । मयोपदिष्टमासाद्य वव्रे नाम्ना भयं पतिम् ॥१४॥
कालकन्योदितवचो निशम्य यवनेश्वरः । चिकीर्षुर्देवगुह्यं स सस्मितं तामभाषत ॥१५॥

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tied down to sensual objects When his mind was thus attached to his family and when he was indifferent to wholesome matters, that time arrived which is disliked by men, to whom women are dear. Oh King! The mighty king of Gandharvas, known as Chandavega (time) had three hundred sixty mighty Gandharvas (days) under him and similar Gandharvees (nights)—white and dark (in equal numbers) attached to him. These beseige the city full of all desires and loot it. When the attendants (days and nights) of Chandavega began to strike against the city of Puranjana, the watchman (the five headed dragon referred to in Chapter XXIV) forbade them. The mighty chief protector of Puranjan city fought the seven hundred and twenty assailants for one hundred years—unaided, while he was thus fighting these many assailants single-handed, and the dragon's sinews weakened, the King, country, his city and his relatives were pained and became anxious. 1–10

Barhishmat! Some girl—Kalakanya (old age) was in the meantime journeying in three worlds desirous of a suitable husband. No one, however, responded to her overtures. On one occasion she chose me, though she knew that I had taken the great vow of life-long celibacy, since she was infatuated with sensual passion, when I had come to the earth from the region of Brahman. When I repudiated her, she gave me an extremely intolerable monstrous curse: "Sage! Since you have rejected my prayer, you shall not stay at one place." 11–13

Her wish having been thus frustrated, the virgin thereafter approached the King of Yavans (infidele), named Bhaya (fright) who was recommended by me, and chose him as her husband. On hearing what Kalakanya told him, the King of Yavans, who was desirous of doing

मया निरूपितस्तुभ्यं पतिरात्मसमाधिना । नाभिनन्दति लोकोऽयं त्वामभद्रामसम्मताम् ॥१६॥
त्वमव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम् । याहि मे पृतनायुक्ता प्रजानाशं प्रणेष्यसि ॥१७॥
प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव । चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः ।

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरञ्जनोपाख्याने सप्तविंशोऽध्याय ॥२७॥

अथाष्टाविंशोऽध्यायः

नारद उवाच

सैनिका भयनाम्नो ये बर्हिष्मन् दिष्टकारिणः । प्रज्वारकालकन्याभ्यां विचेरुरवनीमिमाम् ॥१॥
त एकदा तु रभसा पुरञ्जनपुरीं नृप । रुरुधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम् ॥२॥
कालकन्यापि बुभुजे पुरञ्जनपुरं बलात् । ययाभिभूतः पुरुषः सद्यो निस्सारतामियात् ॥३॥
कन्योपगूढो नष्टश्रीः कृपणो विषयात्मकः । नष्टप्रज्ञो हृतैश्वर्यो गन्धर्वयवनैर्बलात् ॥४॥
विशीर्णां स्वपुरीं वीक्ष्य प्रतिकूलाननादृतान् । पुत्रान् पौत्रानुगामात्याञ्जायां च गतसौहृदाम् ।

what God had kept secret (death), told her with a smile. "I have found out a husband for thee through concentrated meditation. Thou knowest that people do not respond to thy overtures, since thou are inauspicious and, therefore, unacceptable. Enjoy, therefore, the worldly people, whose existence is brought about by their past actions, in such a way that thy ways cannot be fathomed Go! Accompanied by thy army, thou shalt cause destruction of people. Let this Prajwara (fever) be my brother. Be thou my sister. Commanding terrible soldiers, I will move about in this world, in the company of both you. 14–18

Thus ends chapter twenty-seven of Book IV

CHAPTER XXVIII

Narada said : Barhishmat! Those servants of Bhaya, who obeyed his commands, moved about on this Earth in company of Prajwara and Kalakanya. King! once they forcibly besieged the city of Puranjana, which was full of mundane pleasures and which was being guarded by the old dragon. Kalakanya too forcibly enjoyed the assets of the city of Puranjana. Overcome by her, a man loses vigour. Embraced by Kalakanya, he lost his beauty, became miserable and sensual. He lost his intelligence and his strength was forcibly destroyed by Yavanas and Gandharvas. When he saw that his city was in ruins and his sons, grand sons, attendants and ministers had grown antagonistic to him and had

दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् । हातुं प्रचक्रमे राजा तां पुरीमनिकामतः ॥६॥
भयनाम्नोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः । ददाह तां पुरीं कृत्स्नां भ्रातुः प्रियचिकीर्षया ॥७॥
यवनोपरुद्धायतनो ग्रस्तायां कालकन्यया । पुर्यां प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत ।
गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ॥८॥

शिथिलावयवो यर्हि गन्धर्वैर्हृतपौरुषः । यवनैररिभी राजन्नुपरुद्धो रुरोद ह ॥९॥
अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही । दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ॥१०॥
लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी । वर्तिष्यते कथं त्वेषा बालकाननुशोचती ॥११॥
कथं नु दारका दीना दारकीर्वापरायणाः । वर्तिष्यन्ते मयि गते भिन्ननाव इवोदधौ ॥१२॥
एवं कृपणया बुद्ध्या शोचन्तमतदर्हणम् । ग्रहीतुं कृतधीरेनं भयनामाभ्यपद्यत ।
पशुवद्यवनैरेष नीयमानः स्वकं क्षयम् ॥१३॥

पुरीं विहायोपगत उपरुद्धो भुजङ्गमः । तदा तमेवानु पुरी विशीर्णा प्रकृतिं गता ॥१४॥

lost respect for him and that his wife had also lost love for him, he was overcome by endless anxiety, but could not find any antidote for it. The King, therefore, made ready to abandon that city, though he did not wish to do so. 1-6

(In the meantime), Prajwara—the elder brother of Bhaya—arrived. He burnt that whole city with a desire to do some good service to his brother. When the city was (thus) besieged by Kalakanya, the protector of the city (dragon), whose residence had also been besieged by Yavanas, and who also was attacked by Prajwar, was stung with remorse. He, therefore, wished to escape from the city, as a serpant would try to escape from a blazing hollow of a tree. 7-8.

King! His limbs had grown weak, his power had been destroyed by Gandharvas and he was besieged by Yavanas—his enemies. He, therefore, wept. A foolish house holder as he was, he had taken up the attitude! " This is I; This is mine ", towards his house. When, therefore, separation from his proud wife was imminent, he became miserable and pondered : 9-10

How will she, bemoaning the lot of the children, since she has a family to look after, live when she would be rendered helpless when I go to the next world. How will my helpless sons and daughters, bereft of protection, live when I am gone, like a wrecked boat in the ocean. While he was thus bemoaning with a feeling of helplessness though it was not proper for him to do so, the Yavan King named Bhaya who had decided to take him prisoner, attacked him. When he was being

अनन्तपारे तमसि मग्नो नष्टस्मृतिः समाः । शाश्वतीरनुभूयार्ति प्रमदासङ्गदूषितः ॥१५॥
तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा । अनन्तरं विदर्भस्य राजसिंहस्य वेश्मनि ॥१६॥
उपयेमे वीर्यपणां वैदर्भीं मलयध्वजः । युधि निर्जित्य राजन्यान् पाण्ड्यः परपुरञ्जयः ॥१७॥
तस्यां स जनयांचक्र आत्मजामसितेक्षणाम् । यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः ॥१८॥
अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् । यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ॥१९॥
विभज्य तनयेभ्यः क्ष्मां राजर्षिर्मलयध्वजः । आरिराधयिषुः कृष्णं स जगाम कुलाचलम् ॥२०॥
हित्वा गृहान् सुतान् भोगान् वैदर्भी मदिरेक्षणा । अन्वधावत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् ।
परे ब्रह्मणि चात्मानं परं ब्रह्म तथाऽऽत्मनि । वीक्ष्यमाणो विहायेक्षामस्मादुपरराम ह ॥२२॥
चितिं दारुमयीं चित्वा तस्यां पत्युः कलेवरम् । आदीप्य चानुमरणे विलपन्ती मनो दधे ॥२३॥

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led away like an animal, to their camp, the besieged dragon left the city and fled away. The city, which was already shattered, was razed to the ground after him. He was then plunged in endless darkness, lost memory and suffered this plight for endless years. Corrupted by his association with the proud lady, he held her alone in mind. He, therefore, himself became, thereafter, a proud woman, being born in the house of Rajasinha of Vidarbha. 11-16

After vanquishing other kings in battle—Malayadhvaja—king of the country of Pandya—married the daughter of the king of Vidarbha, who had taken a vow of marrying a man of exploits. He procreated in her a dark eyed daughter and seven sons, who were all younger than the former and became kings of Dravida. 17-18

Agatsya married the eldest meritorious daughter. She gave birth to Dradhachyuta, whose son was sage Idhmavaha. 19

Desirous of adoring Krishna, the royal sage Malayadhvaja divided his kingdom among his sons and went to Kulachala mountain forsaking her palaces, sons and objects of mundane pleasures, Vaidarbhee, who had bewitching eyes, quickly went after the king of Pandya, like moonlight following the Moon. After he had the experience that his own soul was within the Supreme Spirit and that the Supreme Spirit was within his soul, he renounced even this (dual) experience and left the world. 20-22

His weeping queen arranged a pyre of logs of wood, placed her husband's body on it, ignited the pyre and made up her mind to burn herself after him. At that juncture, a Brahmin friend, who had spiritual

तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान् । सान्त्वयन् वल्गुना साम्ना तामाह रुदतीं प्रभो २४

ब्राह्मण उवाच

का त्वं कस्यासि को वायं शयानो यस्य शोचसि । जानासि किं सखायं मां येनाग्रे विचचर्थ ह ॥
अपि स्मरसि चात्मानमविज्ञातसखं सखे । हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ॥२६॥
हंसावहं च त्वं चार्य सखायौ मानसायनौ । अभूतामन्तरा वौकः सहस्रपरिवत्सरान् ॥२७॥
स त्वं विहाय मां बन्धो गतो ग्राम्यमतिर्महीम् । विचरन् पदमद्राक्षीः कयाचिन्निर्मितं स्त्रिया २८
तस्मिंस्त्वं रामया स्पृष्टो रममाणोऽश्रुतस्मृति । तत्सङ्गादीदृशीं प्राप्तो दशां पापीयसीं प्रभो २९
न त्वं विदर्भदुहिता नायं वीरः सुहृत्तव । न पतिस्त्वं पुरञ्जन्या रुद्धो नवमुखे यया ॥३०॥
माया ह्येषा मया सृष्टा यत्पुमांसं स्त्रियं सतीम् । मन्यसे नोभयं यद्वै हंसौ पश्यावयोर्गतिम् ॥३१॥
अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः । न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ३२
यथा पुरुष आत्मानमेकमादर्शचक्षुषोः । द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ॥३३॥

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experience consoled the weeping queen with sweet admonition and told her, as under : 23-24

The Brahmin said: Who art thou? Whose wife are thou? Who is this man, who is lying here, whom thou art bemoaning? Dost thou know me—this thy friend—with whom thou wast used to move about? Friend! Dost thou remember thyself, whose friend thou dost not recognize? Interested in mundane pleasures, thou hadst gone away with desire to secure a suitable place Gentle soul! Thou and I are swans and mutual friends having our abode in Mansarovara. We remained without abodes for one thousand years Friend! That thou, having a vulgar nature, left me and went to the Earth while wandering, thou sawest an abode built by some woman. Dwelling in it thou wast joined by a charming woman, and dallied with her, forgetful of true knowledge and memory of thy reality. Noble soul! Thou hast come by this sinful plight by thy association with her. Neither art thou the daughter of the king of Vidarbha nor is this good man thy (real) relative. Neither art thou the husband of Puranjani, who had imprisoned thee formerly in the city of nine gates. This is Maya, created by me, which makes thee think thyself to be a man or a devoted wife. Neither of them are real, since we are two swans Realize our real status. I am thyself—not another and thou art myself. Lo! see this, spiritual persons certainly do not see the slightest difference between us Just as a man sees himself alone in both a mirror and in his eyes, similarly one should consider the difference between us as having been caused by division into two. 25-33

एवं स मानसो हंसो हंसेन प्रतिबोधितः । स्वस्थस्तद्व्यभिचारेण नष्टामाप पुनः स्मृतिम् ॥३४॥
बर्हिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् । यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ॥३५॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरञ्जनोपाख्यानेऽष्टाविंशोऽध्यायः ॥२८॥



अथैकोनत्रिंशोऽध्यायः

प्राचीनबर्हिरुवाच

भगवंस्ते वचोऽस्माभिर्न सम्यगवगम्यते । कवयस्तद्विजानन्ति न वयं कर्ममोहिताः ॥१॥

नारद उवाच

पुरुषं पुरञ्जनं विद्याद् व्यनक्त्यात्मनः पुरम् । योऽविज्ञाताहृतस्तस्य पुरुषस्य सखेश्वरः ।
यन्न विज्ञायते पुम्भिर्नामभिर्वा क्रियागुणैः । यदाजिघृक्षन् पुरुषः कार्त्स्न्येन प्रकृतेर्गुणान् ॥२॥
नवद्वारं द्विहस्ताङ्घ्रि तत्रामनुत साध्विति ॥३॥
बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् । यामधिष्ठाय देहेऽस्मिन्पुमान् भुङ्क्तेऽक्षभिर्गुणान्

The swan of Mansarovara was thus enlightened by the supreme swan (the supreme spirit); realized its correct status and gained recollections which had been destroyed by separation from the supreme spirit. Barhishmat! This spiritual knowledge has been imparted to thee in an indirect way since this method is dear to the Divine Lord, who sustains the universe. 34–35

Thus ends chapter tenwty-eighth of Book IV

CHAPTER XXIX

Pracheenabarhis said : Your Reverence! I do not follow your discourse. Spiritual sages understand it. Infatuated by mundane activities as I am, I do not, understand it. 1

Narada said : Puranjana should be understood to be an individual soul, which manifests itself in the material body which is described as a city in the illustration. What was mentioned as the unrecognized friend is the Lord; who is not recognized, since He is not recognizable by names, actions or qualities. When the soul became desirous of taking over all the qualities of Nature, it considered the body having openings, two arms and two legs as good. The proud lady should be recognized as intellect, which causes the feeling: "This is mine. This is I." Having resort to this the soul experiences the fruits of the three qualities (Sattwa,

सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् । सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥५॥
बृहद्बलं मनो विद्यादुभयेन्द्रियनायकम् । पञ्चालाः पञ्च विषया यन्मध्ये नवखं पुरम् ॥६॥
अक्षिणी नासिके कर्णौ मुखं शिश्नगुदाविति । खद्योताऽऽविर्मुखी चात्र नेत्रे एकत्र निर्मिते ॥७॥
नलिनी नालिनी नासे गन्धः सौरभ उच्यते । घ्राणोऽवधूतो मुख्यास्यं विपणो वाग्रसविद्रसः ॥८॥
आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम् । पितृहूर्दक्षिणः कर्ण उत्तरो देवहूः स्मृतः ॥९॥
प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् । पितृयानं देवयानं श्रोत्राच्छ्रुतधराद्व्रजेत् ॥१०॥
आसुरी मेढ्रमर्वाग्द्वार्व्यवायो ग्रामिणां रतिः । उपस्थो दुर्मदः प्रोक्तो निर्ऋतिर्गुद उच्यते ॥११॥
वैशसं नरकं पायुर्लुब्धकोऽन्धौ तु मे शृणु । हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च ॥१२॥

Rajas and Tamas) in this body by means of organs of senses. The latter, which are the cause of knowledge and activity are the friends (of the intellect). The functions of the organs of senses are the friends of the intellect The five headed dragon stands for the five life breaths. Brihadbala (very strong) the leader of the organs of senses and organs of activities should be recognised as the mind The country of Panchal in which stands the city of nine gates (the corporeal body) are the five objects of senses. The nine gates are two eyes, two nostrils, two ears, mouth, generating organ and rectum Khadyota (glow worn) and Avirmukhi (having a front look) are the two eyes, juxtaposed with one another 2-7

Nalinee and Naalinee stand for nostrils and smell was mentioned as the country of Saurabha (smell). Avadhoota stands for the organ of smell. The gate named Mukhya stands for mouth The country of Vipana stands for speech and Rasagna stands for tongue The country of Aapana stands here for use of speech The country of Bahoodan stands for various food stuffs, Pitriboo stands for right ear and Devahoo for left ear. The countries of (southern and northern) Panchalas stand for the departments of performance of religious sacrifices and spiritual knowledge One could go to the region of manes and the country of gods with the help of Shrutadhara, who stands for ears 8-10

The lower Aasuree gate stands for generating organ The pleasure of vulgar people consists of sexual intercourse The male generating organ was mentioned as the companion named Durmada. The gate called Nirriti is called rectum. The country named Vaishasa stands for the act of relieving one's self of excreta The friend named Lubhaka stands for excreta. Hear from me what the two blind gates named

अन्त पुर च हृदय विषूचिर्मन उच्यते । तत्र मोह प्रसाद वा हर्षं प्राप्नोति तद्गुणै ॥१३॥
यथा यथा विक्रियते गुणाक्तो विकरोति वा । तथा तथोपद्रष्टाऽऽत्मा तद्वृत्तीरनुकार्यते ॥१४॥
देहो रथस्त्विन्द्रियाश्व संवत्सररयोऽगति । द्विकर्मचक्रस्त्रिगुणध्वज पञ्चासुबन्धुर ॥१५॥
मनोरश्मिर्बुद्धिसूतो हृन्नीडो द्वन्द्वकूबर । पञ्चेन्द्रियार्थप्रक्षेप सप्तधातुवरूथक ॥१६॥
आकूतिर्विक्रमो बाह्यो मृगतृष्णां प्रधावति । एकादशेन्द्रियचमू पञ्चसूनाविनोदकृत् ॥१७॥
संवत्सरश्चण्डवेग कालो येनोपलक्षित । तस्याहानीह गन्धर्वा गन्धर्व्यो रात्रय स्मृता ॥
हरन्त्यायु परिक्रान्त्या षष्ट्युत्तरशतत्रयम् ॥१८॥
कालकन्या जरा साक्षाल्लोकस्तां नाभिनन्दति । स्वसारं जगृहे मृत्यु क्षयाय यवनेश्वर ॥१९॥
आधयो व्याधयस्तस्य सैनिका यवनाश्चरा । भूतोपसर्गाशुरय प्रज्वारो द्विविधो ज्वर ॥२०॥

Andhakar are They stand for hands and feet, joined with which a man respectively works and walks The harem stands for heart The mind is called Vishoochee (Chamberlain), whereby a man gets infatuation, pleasure and joy caused by the qualities of Tamas Rajas and Sattwa respectively The soul is only an overseer but affected by these qualities as it is, it is either itself agitated or affects others and feels that the activities are being pursued by it. 11–14

Body is the chariot the organs of senses are horses Though the body itself remains motionless (in a dream), the passage of years is said to be its own passage Two sorts of activities (meritorious and vicious) are its wheels The three qualities (Sattwa Rajas and Tamas) are its flags The bends are the five life breaths The mind stands for reins and intellect for charioteer The heart is its seat and the pair of happiness and miseries is its poles The objects of the five organs of senses are its goods and the seven essential ingredients of the body are its curtains Its apparent five sorts of gait are desires, which rush towards a mirage The eleven organs (five organs of senses, five organs of activities and mind) constitute the army The soul diverts itself (hunts) with the aid of its five organs of senses 15 17

Chandavega stands for years, which connote time Gandharvas and Gandharvees are said to constitute days and nights Each of them numbering three hundred and sixty exhaust the life span by forward motions Kalakanya hereself is old age People do not like her but the king of Yavans who stands for death has accepted her as his sister with the motive of destruction The Yavan soldiers stand for mental worries and diseases Prajwara having great speed and causing pain to

एवं बहुविधैर्दुःखैर्दैवभूतात्मसम्भवैः । शेते कामलवान् ध्यायन्ममाहमिति कर्मकृत् ॥
शुक्लं कृष्णं लोहितं वा यथा कर्माभिजायते ॥२१॥

क्वचित्पुमान् क्वचिच्च स्त्री क्वचिन्नोभयमन्धधीः । देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः ॥२२॥
क्षुत्परीतो यथा दीनः सारमेयो गृहं गृहम् । चरन् विन्दति यद्दिष्टं दण्डमोदनमेव वा ॥२३॥
तथा कामाशयो जीव उच्चावचपथा भ्रमन् । उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम् ॥२४॥
यथा हि पुरुषो भारं शिरसा गुरुमुद्वहन् । तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः ॥२५॥
नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् । द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ ॥२६॥
अर्थात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा । संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥२७॥

तस्मिन् महन्मुखरिता मधुभिच्चरित्रपीयूषशेषसरितः परितः स्रवन्ति ।
ता ये पिबन्त्यवितृषो नृप गाढकर्णैस्तान्न स्पृशन्त्यशनतृड्भयशोकमोहाः ॥२८॥

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creatures stands for two types of fever. Though thus distressed with miseries of many sorts, either caused by destiny or by his own activities a man engages himself in activites, actuated by such thoughts as "This is mine. I am *this* ", and remains *libidinous.* The *soul is, therefore,* born again in accordance with the nature of its actions—involving the qualities of Sattwa, Rajas or Tamas. The foolish soul is sometimes born as a male, sometimes as a female, sometimes as a neuter or as a deity, a human being or a lower animal. Its birth corresponds with its actions in previous births and qualities 18–22

A soul having desires in its heart wanders along higher or lower paths and goes up to the heaven, or the hell or comes to the Earth and gets happiness or miseries, as ordained by fate like a poor *hunger-*striken dog, which goes from house to house and gets either a stick-blow or food, as ordained by its luck. Just as a man carrying a heavy load on his head shifts it to his shoulder (but this is not the remedy for relief from the burden), all remedies (adopted by men) are similar. Sinless King! Religious acts alone are not an absolute remedy for relief from effect of actions, since both of them emanate from absence of spiritual knowledge. This would be like having a sub dream in a dream. Repeated reversion to worldly existence which results in a series of evils in the case of a soul, whose duty *consists of the pursuit* of the four principal objects of human life (religious duties, wealth, pleasures and salvation) could be snapped by devotion to the Supreme protector (the Lord). 23-27

King! Rivers of the secred nectar in the form of accounts of Vishnu, *Cowing from mouths of great men* are flowing all around. Those who

यदा यमनुगृह्णाति भगवानात्मभावितः । स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥२९॥
तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया । इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥३०॥
अतस्तदपवादार्थं भज सर्वात्मना हरिम् । पश्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया यतः ॥३१॥

मैत्रेय उवाच

भागवतमुख्यो भगवान्नारदो हंसयोर्गतिम् । प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् ॥३२॥
प्राचीनबर्हीं राजर्षिः प्रजासर्गाभिरक्षणे । आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥३३॥
तत्रैकाग्रमना धीरो गोविन्दचरणाम्बुजम् । विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात् ३४
एतदध्यात्मपारोक्ष्यं गीतं देवर्षिणानघ । यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते ॥३५॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विदुरमैत्रेयसंवादे प्राचीनबर्हिर्नारदसंवादो नामैकोनत्रिंशोऽध्यायः ॥२९॥

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thirstily drink from them, sticking out their ears, are not affected by hunger, thirst, fear, sorrow and infatuation. A man, whom God favours, attains spirituality, forsakes his attachment to mundane affairs and re-imbibes strong faith in religious rites. Those religious rites which result in propitiation of Vishnu are the only proper rites and that knowledge which results in oneness with him is the true knowledge. One who knows this is truly learned and one who is truly learned becomes one with Vishun—the Supreme preacher. Realizing that the universe is one with Vishnu who is responsible for creation, its maintenance and its doom, adore him with all your heart in order to remove the bond of worldly existence. 28–31

Maitreya said : Pious Narada, who is the chief devotee of Vishnu thus explained the conception about the two swans (God and soul), *took leave of the King and went therefrom to the abode of accomplished* souls, Pracheenabarhi—the royal sage—advised his sons to protect the subjects and went to the hermitage of Kapila for performing penance. Abandoning worldly associations, the intelligent King adored the lotus-like feet of Vishnu with a concentrated mind and attained similitude with him by his devotion. Sinless King ! whoever recites to others or himself hears this sermon leading to spiritual experience is relieved of the subtle body (and attains beautitude). 32–35

Thus ends chapter twentyninth of Book IV



यत्रेड्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः । निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥१७॥
यन्नः स्वधीतं गुरवः प्रसादिता विप्राश्च वृद्धाश्च सदानुवृत्त्या ।
यन्नः सुतप्तं तप एतदीश वृणीमहे ते परितोषणाय ॥१८॥
नमः समाय शुद्धाय पुरुषाय पराय च । वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ॥१९॥

मैत्रेय उवाच

इति प्रचेतोभिरभिष्टुतो हरिः प्रीतस्तथेत्याह शरण्यवत्सलः ।
अनिच्छतां यानमतृप्तचक्षुषां ययौ स्वधामानपवर्गवीर्यः ॥२०॥
ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे । यस्यां महदवज्ञानादजन्यजनयोनिजः ॥२१॥
यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा । स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमब्रुवन् ॥२२॥
तं प्रजासर्गरक्षायामनादिरभिषिच्य च । युयोज युयुजेऽन्यांश्च स वै सर्वप्रजापतीन् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे त्रिंशोऽध्यायः ॥३०॥

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is completely cooled down, freedom from feeling of enmity towards (all) creatures and from grief is obtained (in the association of your Divinity's devotees). Oh Lord! May whatever we have learnt, whatever we have done incessantly for pleasing elderly persons, Brahmins and aged persons with sense of service, and whatever penance we have performed result in propitiating you. This is the boon that we choose from you. We bow to you—Vasudeva (all pervading Vishnu) you, who are impartial, pious, the only reality and the Supreme Spirit. 12-19

Maitreya said: Vishnu to whom those who seek refuge in him are dear, having been thus extolled by Prachetasas, was pleased and said: "Let it be so." Then the Lord of inexhaustive prowess went (therefrom) though the latter did not like his going away, since their eyes were not yet content with his audience. They married Marisha, as directed by Brahman Daksha, though he was a son of the selfborn God (Brahman), was born of her, consequent upon the insult given by him to Shiva As soon as he was born, he outshone all brilliant persons on account of his brilliance. People called him Daksha (skillful) on account Eternal God Brahman consecrated him for the others as protectors of

अथ मय्यनपायिन्या भक्त्या पक्वगुणाशयाः । उपयास्यथ मद्धाम निर्विद्य निरयादतः ॥९॥
गृहेष्वाविशतां चापि पुंसां कुशलकर्मणाम् । मद्वार्तायातयामानां न बन्धाय गृहा मताः ॥१०॥

मैत्रेय उवाच

एवं ब्रुवाणं पुरुषार्थभाजनं जनार्दनं प्राञ्जलयः प्रचेतसः ।
तद्दर्शनध्वस्ततमोरजोमला गिरागृणन् गद्गदया सुहृत्तमम् ॥११॥

प्रचेतस ऊचुः

नमो नमः क्लेशविनाशनाय निरूपितोदारगुणाह्वयाय ।
मनोवचोवेगपुरोजवाय सर्वाक्षमार्गैरगताध्वने नमः ॥१२॥

रूपं भगवता त्वेतदशेषक्लेशसंक्षयम् । आविष्कृतं नः क्लिष्टानां किमन्यदनुकम्पितम् ॥१३॥
वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् । न ह्यन्तस्त्वद्विभूतीनां सोऽनन्त इति गीयसे ॥१४॥
यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः । तावद्भवत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ॥१५॥
तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥१६॥

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of house-holders, but are careful in their activities need not consider the holder's institution as a fetter if they pass their time in hearing or reciting accounts relating to me. 4–10

Maitreya said : Their impurities caused by the qualities of rajas and tamas having been destroyed by the vision of the Lord, the Prachetases eulogized the Lord who is the destroyer of the demon named Jana, who is the repository of all the principal objects of human existence and who is the best friend, with folded hands, in a faltering tone. 11

The Prachetasas said: We repeatedly bow to you. You have been destroying our miseries, your great name and qualities are self-apparent. The quickness of your activities is higher than that of (even) mind or speech and your ways are incapable of being fathomed by the organs of senses. Your divinity has favoured us with the exposition of this vision of yours. What other compassion can there be towards us who are distressed. Oh Lord ! Since there is no end to your magnificance, you are being sung as eternal. There is nothing beyond you, since you are supreme even then, we choose a boon from you. May we have association of your Divinity's devotees in every life, so long as we, affected by your Maya, wonder in worldy existence on account of our worldly activities. We do not consider the heaven or even freedom from re-birth to have the weight of even an atom, when weighed with us weights of the association of your Divinity's devotees, which greater blessing can mortals have ? Your sacred accounts are eulogized, avidity

अथ त्रिंशोऽध्यायः

विदुर उवाच

ये त्वयाभिहिता ब्रह्मन् सुताः प्राचीनबर्हिषः । ते रुद्रगीतेन हरिं सिद्धिमापुः प्रतोष्य काम् ॥१॥

मैत्रेय उवाच

प्रचेतसोऽन्तरुदधौ पितुरादेशकारिणः । जपयज्ञेन तपसा पुरञ्जनमतोषयन् ॥२॥
दशवर्षसहस्रान्ते पुरुषस्तु सनातनः । तेषामाविरभूत्कृच्छ्रं शान्तेन शमयन् रुचा ॥३॥

श्रीभगवानुवाच

वरं वृणीध्वं भद्रं वो यूयं मे नृपनन्दनाः । सौहार्देनापृथग्धर्मास्तुष्टोऽहं सौहृदेन वः ॥४॥
यद्यूयं पितुरादेशमग्रहीष्ट मुदान्विताः । अथो च उशती कीर्तिर्लोकाननु भविष्यति ॥५॥
भविता विश्रुतः पुत्रोऽनवमो ब्रह्मणो गुणैः । य एतामात्मवीर्येण त्रिलोकीं पूरयिष्यति ॥६॥
कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना । तां तापविद्धां जगृहुर्भूरुहा नृपनन्दनाः ॥७॥
तत्र कन्यां वरारोहां तामुद्वहत मा चिरम् । अपृथग्धर्मशीलेयं भूतात्पत्यर्पिताशया ॥८॥

CHAPTER XXX

Vidura said : Spiritual sage! What sort of beautitude did the sons of Pracheenabarhis, mentioned by you, attain by propitiating Vishnu by reciting the enlogy sung by Shiva. 1

Maitreyd said : Following the direction of their father, Prachetasas went to the sea coast and propitiated the Loid by recitation of God's eulogy. At the end of a thousand years, thee ternal supreme spirit appeared before them and pacified their affliction with pacifying words. 2-3

The Lord said : Royal princes! Choose a boon from me. May you fare well! All of you are of the same disposition on account of mutual love. I am pleased with your love for me since you gladly accepted the direction of your father, your bright glory shall spread in all the (three) worlds. You shall have a famous son, who would not be inferior to even Brahman in merits. He shall surcharge these three worlds with his prowess. Royal princes! Sage Kandu had a lotus eyed daughter by the celestial nymph named Pramlocha. Afflicted by heat, she was adopted by trees. Wed that girl of beautiful waist. Do not delay, she has the same disposition as yours and shall surrender her heart to you and be your wife. The three qualities (Sattwa, Rajas and Tamas) of your hearts will be destroyed by your unabating devotion to me, and you shall feel disgusted with this hellish world and shall ultimately resort to my abode. Even those men who accept the order

अथैकत्रिंशोऽध्यायः

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आश्वधोक्षजभाषितम् । स्मरन्त आत्मजे भार्यां विसृज्य प्राव्रजन् गृहात् ॥१॥
दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा । प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः ॥२॥
तान्निर्जितप्राणमनोवचोदृशो जितासनान् शान्तसमानविग्रहान् ।
परेऽमले ब्रह्मणि योजितात्मनः सुरासुरेड्यो ददृशे स नारदः ॥३॥
तमागतं त उत्थाय प्रणिपत्याभिनन्द्य च । पूजयित्वा यथादेशं सुखासीनमथाब्रुवन् ॥४॥

प्रचेतस ऊचुः

स्वागतं ते सुरर्षेऽद्य दिष्ट्या नो दर्शनं गतः । तव चङ्क्रमणं ब्रह्मन्नभयाय यथा रवेः ॥५॥
तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् । येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम् ॥६॥

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः । नृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः ॥७॥

CHAPTER XXXI

Maitreya said: Having received spiritual knowledge they were thereafter reminded of the counsel of Brahman, entrusted their wife to their son and left home for the forest. They cause create themselves for a spiritual session in the knowledge that spirit pervades all creatures on the seashore in the western direction, where Jajali had become an accomplished soul. When they had subdued their life-breaths, mind, speech and eye-sight when they had controlled their sitting posture, when their bodies became tranquil and balanced and when they had attained unision with the supreme spirit, Narada, who is revered both of Gods and demons saw them. When he arrived, they rose, bowed, and greeted him and worshipped him when he was comfortably seated, they addressed him as directed by the latter 1-4

Prachetasas said: Divine sage! We welcome you. It is our good luck that you have given us audience, spiritual sage! Your sojourn is intended to infuse fearlessness like that of the Sun. Please, therefore, enlighten us with spiritual knowledge, which expounds the real nature of spirit, whereby we shall be enabled to quickly swim across the unfordable ocean of worldly existence. 5-6

Narada said: That birth, those actions, that life-span, that mind and that speech of man, which are instrumental in adoration of Vishnu, the Supreme Lord and the soul of the universe, are fruitful. What is

यत्रेड्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः । निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥१७॥
यन्नः स्वधीतं गुरवः प्रसादिता विप्राश्च वृद्धाश्च सदानुवृत्त्या ।
यन्नः सुतप्तं तप एतदीश वृणीमहे ते परितोषणाय ॥१८॥
नमः समाय शुद्धाय पुरुषाय पराय च । वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ॥१९॥

मैत्रेय उवाच

इति प्रचेतोभिरभिष्टुतो हरिः प्रीतस्तथेत्याह शरण्यवत्सलः ।
अनिच्छतां यानमतृप्तचक्षुषां ययौ स्वधामानपवर्गवीर्यः ॥२०॥
ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे । यस्यां महदवज्ञानादजन्यजनयोनिजः ॥२१॥
यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा । स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमब्रुवन् ॥२२॥
तं प्रजासर्गरक्षायामनादिरभिषिच्य च । युयोज युयुजेऽन्यांश्च स वै सर्वप्रजापतीन् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे त्रिंशोऽध्यायः ॥३०॥



is completely cooled down, freedom from feeling of enmity towards (all) creatures and from grief is obtained (in the association of your Divinity's devotees). Oh Lord! May whatever we have learnt, whatever we have done incessantly for pleasing elderly persons, Brahmins and aged persons with sense of service, and whatever penance we have performed result in propitiating you. This is the boon that we choose from you. We bow to you—Vasudeva (all pervading Vishnu) you, who are impartial, pious, the only reality and the Supreme Spirit. 12-19

Maitreya said: Vishnu to whom those who seek refuge in him are dear, having been thus extolled by Prachetasas, was pleased and said: "Let it be so." Then the Lord of inexhaustive prowess went (therefrom) though the latter did not like his going away, since their eyes were not yet content with his audience. They married Marisha, as directed by Brahman. Daksha, though he was a son of the self born God (Brahman), was born of her, consequent upon the insult given by him to Shiva. As soon as he was born, he outshone all brilliant persons on account of his brilliance. People called him Daksha (skillful) on account of his skill in actions. Eternal God Brahman consecrated him for the protection of the creation. He appointed others as protectors of people. 20-23

Thus ends chapter thirtieth of Book IV



अथैकत्रिंशोऽध्यायः

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आश्वधोक्षजभाषितम् । स्मरन्त आत्मजे भार्यां विसृज्य प्राव्रजन् गृहात् ॥१॥
दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा । प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः ॥२॥
तान्निर्जितप्राणमनोवचोदृशो जितासनान् शान्तसमानविग्रहान् ।
परेऽमले ब्रह्मणि योजितात्मनः सुरासुरेड्यो ददृशे स नारदः ॥३॥
तमागतं त उत्थाय प्रणिपत्याभिनन्द्य च । पूजयित्वा यथादेशं सुखासीनमथाब्रुवन् ॥४॥

प्रचेतस ऊचुः

स्वागतं ते सुरर्षेऽद्य दिष्ट्या नो दर्शनं गतः । तव चङ्क्रमणं ब्रह्मन्नभयाय यथा रवेः ॥५॥
तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् । येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम् ॥६॥

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः । नृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः ॥७॥

CHAPTER XXXI

Maitreya said: Having received spiritual knowledge they were thereafter reminded of the counsel of Brahman, entrusted their wife to their son and left home for the forest. They cause create themselves for a spiritual session in the knowledge that spirit pervades all creatures on the seashore in the western direction, where Jajali had become an accomplished soul. When they had subdued their life-breaths, mind, speech and eye-sight when they had controlled their sitting posture, when their bodies became tranquil and balanced and when they had attained unision with the supreme spirit, Narada, who is revered both of Gods and demons saw them. When he arrived, they rose, bowed, and greeted him and worshipped him when he was comfortably seated, they addressed him as directed by the latter. 1–4

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Narada said: That birth, those actions, that life-span, that mind and that speech of man, which are instrumental in adoration of Vishnu, the Supreme Lord and the soul of the universe, are fruitful. What is

श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुणया बलेनेन्द्रियराधसा ॥८॥
किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥९॥
श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥१०॥

यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वार्हणमच्युतेज्या ॥११॥
तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।
स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकभावेन भजध्वमद्धा ॥१२॥

दयया सर्वभूतेषु संतुष्ट्या येन केन वा । सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥१३॥

अपहतसकलैषणामलात्मन्यविरतमेधितभावनोपहूतः ।
निजजनवशगत्वमात्मनोऽयन्न सरति छिद्रवदक्षरः सतां हि ॥१४॥
न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।
श्रुतधनकुलकर्मणां मदैर्ये विदधति पापमकिंचनेषु सत्सु ॥१५॥

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the use of knowledge, penance, speech, attitudes of mind, intellect dexterity, strength, powers of organs of senses, Yoga, knowledge of Sankhya system of philosophy, renunciation, study of books, or other righteous deeds, if they are not instrumental in indusing Vishnu to give audience. Realization of spirit is the goal of all righteous deeds and Vishnu endows, all creatures with souls and is (therefore) dear to them. Just as the trunk, boughs and branches of a tree are nourished by watering its roots, and just as all organs of senses and activities are nourished by feeding the life-breaths, the adoration of all souls virtually amounts to adoration of Vishnu. You should, therefore, adore with singular devotion the supreme spirit which is singular, the soul of all creatures without any exception, embodiment of time, pre-eminent, and the supreme lord, who has destroyed the continuity of the three qualities of Sattwa, Rajas and Tamas by his prowess. Vishnu—the destroyer of the demon named Jana—is quickly pleased by compassion for all creatures, by contentment with whatever comes by, and by control of all organs of senses and activities. Attracted by continuous and ever-increasing devotion, to the hearts of saintly persons, cleansed by the destruction of all desires, eternal God does not move away, since he surrenders himself to his devotees.

Appreciative of the flavour of devotion as Vishnu is, he does not accept the worship of evil-minded persons. Poor persons to whom spiritual knowledge is wealth are however, deer to him; because they commit sinful acts against moneyless saintly person under the influence

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।
न भजति निजभृत्यवर्गतन्त्रः कथममुमुद्विसृजेत्पुमान् कृतज्ञः ॥१६॥

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः । श्रावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ॥१७॥
तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् । हरेर्निशम्य तत्पादं ध्यायन्तस्तद्गतिं ययुः ॥१८॥
एतत्तेऽभिहितं क्षत्तर्यन्मां त्वं परिपृष्टवान् । प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ॥१९॥

विदुर उवाच

सोऽयमद्य महायोगिन् भवता करुणात्मना । दर्शितस्तमसः पारो यत्राकिंचनगो हरिः ॥२०॥

श्रीशुक उवाच

इत्यानम्य तमामन्त्र्य विदुरो गजसाह्वयम् । स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः ॥२१॥
य एष उत्तानपदो मानवस्यानुवर्णितः । वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे प्रचेतउपाख्यानं नामैकत्रिंशोऽध्यायः ॥३१॥

इति चतुर्थः स्कन्धः समाप्तः

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of arrogance ensuing from learning, wealth, high family and activities How can a grateful man foresake him who, though self satisfied, is subservient to the group of his devotees but who does not care for (his consort) Laxmi though she always follows him, and for those who desire to have wealth, kings and Gods 7–16

Maitreya said : King! Having narrated thus and other accounts of the Lord to Prachetases, the sage—son of Brahman went to the abode of Brahman. They too, having heard about the glory of the Lord, which had emanated from his mouth and which removes the sins of people, meditated on His feet and attained unision with Him. Vidura! I have told you what you asked about the dialogue about the glory of Vishnu between Narada and Prachetases. 17–19.

Vidura said : Great Yogi! Compassionate of heart as you are, you have shown today the end of darkness (spiritual ignorance), where there is Vishnu—the goal of persons who are detached from worldly affairs. 20

Shree Shukadev said : Vidura bowed, took leave of him and went to Hastinapura, since he was desirous of seeing his relatives though his heart was full of beautitude. I have described to you the family of Uttanapada, son of Manu. Hear now also about the family of Priyavrata

Thus ends chapter thirtyone of Book IV



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

पञ्चमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

प्रियव्रतो भागवत आत्मारामः कथं मुने । गृहेऽरमत यन्मूलः कर्मबन्धः पराभवः ॥१॥
न नूनं मुक्तसङ्गानां तादृशानां द्विजर्षभ । गृहेष्वभिनिवेशोऽयं पुंसां भवितुमर्हति ॥२॥
संशयोऽयं महान् ब्रह्मन् दारागारसुतादिषु । सक्तस्य यत्सिद्धिरभूत् कृष्णे च मतिरच्युता ॥३॥

श्रीशुक उवाच

यर्हि वाव ह राजन् स राजपुत्रः प्रियव्रतः परमभागवतो नारदस्य चरणोपसेवयाञ्जसावगतपरमार्थसतत्त्वोऽधनितलपरिपालनाय स्वपित्रोपामन्त्रितो भगवति वासुदेवे समावेशितसकलकारकक्रियाकलापो नैवाभ्यनन्ददसतः पराभवमन्वीक्षमाणः ॥४॥ अथ ह

CHAPTER I

The King said : Oh the best among the sages ! Priyavrata, the devout king who was dedicated to the Lord how was he attracted, and how did he get attached to the worldly objects which have in their roots bonds of action, frustration, and defeat. It is not worthy of a man like him so to be attached when once he had renounced them. Brahman ! I have my doubts as to how could he become perfect (a siddha) and Krishna minded, deeply attached as he was, to his wife and children. 1-3

Shree Shukadev replied : Rajan ! Prince Priyavrata who had acquired knowledge of the self (the Atman) by the grace of devarshi Narad whom he served deligently, when he was asked by his father to govern the earth, he declined, as he had completely dedicated himself to Lord Vasudev. He believed that if, he consented to rule the Empire, he would be defeated in his purpose which was complete dedication to the Divine, as, he would then be involved in the affairs of the state, and once again get embroiled in the machinations of monarchy. Knowing this resolve of Priyavrata the primeaval god Brahma leaving his abode

भगवानादिदेव आत्मयोनिरखिलनिगमनिजगणपरिवेष्टितः स्वभवनाद् गन्धमादनद्रोणीमवभासयन्नुपससर्प ॥५॥ देवर्षिर्हंसयानेन पितरं भगवन्तं हिरण्यगर्भमुपलभमानोऽवहिताञ्जलिरुपतस्थे ॥६॥ भगवानपि भारत प्रियव्रतमादिपुरुषस्तं सदयहासावलोक इति होवाच ॥७॥

श्री भगवानुवाच

निबोध तातेदमृतं ब्रवीमि मासूयितुं देवमर्हस्यप्रमेयम् ।
वयं भवस्ते तत एष महर्षिर्वहाम सर्वे विवशा यस्य दिष्टम् ॥८॥

न तस्य कश्चित्तपसा विद्यया वा न योगवीर्येण मनीषया वा ।
नैवार्थधर्मैः परतः स्वतो वा कृतं विहन्तुं तनुभृद्विभूयात् ॥९॥

भवाय नाशाय च कर्म कर्तुं शोकाय मोहाय सदा भयाय ।
सुखाय दुःखाय च देहयोगमव्यक्तदिष्टं जनताङ्ग धत्ते ॥१०॥

मुक्तोऽपि तावद्बिभृयात्स्वदेहमारब्धमश्नन्नभिमानशून्यः ।
यथानुभूतं प्रतियातनिद्रः किं त्वन्यदेहाय गुणान्न वृङ्क्ते ॥११॥

भयं प्रमत्तस्य वनेष्वपि स्याद्यतः स आस्ते सहषट्सपत्नः ।
जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवद्यम् ॥१२॥

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came down to the cave of Gandhamadan with all the Vedas and his attendants. Devarshi Narad who was there with Priyavrata and his father Manu, rose from his seat and on seeing his father Brahma, who had arrived there, riding his swan, he bowed to him. Brahma then smiled and affectionately spoke to Priyavrata. 4-7

My child! said Brahmaji listen what I am telling you is true. Never disregard the Lord of countless deeds of valour. Bhagwan Shanker, this Devarshi Narad, myself and many others in all submission obey his commands. Nobody can alter His wish or His resolve, even, by austerity, learning, yoga, intelligence, righteousness, or riches, either by himself or otherwise. Oh dear, a being is born by some invisible behest and suffers helplessly, fear, destruction, results of action, infatuation, danger misery or happiness. Even a wise man a Jivanmukta (one who is not body conscious, a state of enlightenment) has to take physical birth leaving aside all his ego. Just as one remembers his dream when awake, similarly a Jivanmukta knows that the gunas, the subliminal tendencies of the actions of past life, are instrumental in framing a body for the other life. A (pramadi) a slave of passions is not free from fear even in a forest as he has six enemies within himself such as desire, anger, etc. One who has subdued his senses completely and who delights in the self the

त्वं त्वब्जनाभाङ्घ्रिसरोजकोशदुर्गाश्रितो निर्जितषट्सपत्नः ।
भुङ्क्ष्वेह भोगान् पुरुषातिदिष्टान् विमुक्तसङ्गः प्रकृतिं भजस्व ॥१३॥

श्रीशुक उवाच

इति समभिहितो महाभागवतो भगवतस्त्रिभुवनगुरोरनुशासनं बाढमिति सबहुमानमुवाह ॥१४॥ भगवानपि मनुना यथावदुपकल्पितापचितिः अगमत् ॥१५॥ स जगतीपतिरीश्वरेच्छयाधिनिवेशितकर्माधिकारो मानवर्धनो महतां महीतलमनुशशास ॥१६॥

अथ च दुहितरं प्रजापतेर्विश्वकर्मण उपयेमे बर्हिष्मतीं नाम तस्यामु ह वाव आत्मजान्दश भावयाम्बभूव कन्यां च यवीयसीमूर्जस्वतीं नाम । आग्नीध्रेध्मजिह्वयज्ञबाहुमहावीरहिरण्यरेतोघृतपृष्ठसवनमेधातिथिवीतिहोत्रकवय इति ॥१७॥ एतेषां कविर्महावीरः सवन इति त्रय आसन्नूर्ध्वरेतसस्ते पारमहंस्यमेवाश्रममभजन् । अन्यस्यामपि जायायां त्रयः पुत्रा आसन्नुत्तमस्तामसो रैवत इति मन्वन्तराधिपतयः ॥१८॥

भगवदुपासनोपचितातिपुरुषप्रभावः समजवेन रथेन ज्योतिर्मयेन सतकृत्वस्तरणिमनुपर्यक्रामद् द्वितीय इव पतङ्गः । तद्रथचरणनेमिकृतपरिखातास्ते सप्त सिन्धव आसन् यत एव कृताः सप्त भुवो द्वीपाः । जम्बूप्लक्षशाल्मलिकुशक्रौञ्चशाकपुष्करसंज्ञाः क्षारोदेक्षुर-

Atman need have no fear of being harmed, even if he is a house holder with wife and children. That is why you dedicate yourself to the Lord and seek protection of the fortress in the form of the lotus-like feet of the lord to vanquish the six enemies within and enjoy the pleasures of life given by the Lord in all awareness, remaining free from all contacts. 8–13

Shree Shuka said: The devout Priyavrata, when thus spoken to by holy Brahma the preceptor of the three worlds, bowed to him in reverence acknowledging his precept. Brahma then duly honoured by Manu returned to his celestial haven. Thus king Priyavrata consigning himself to the wishes of the Lord for all his actions ruled the earth and enhanced the glory of the great. 14–16

He married Barhishmati daughter of Prajapati Vishwakarma. By this marriage he had ten sons, named Agnidhra, Idhmajihva, Yagnabahu, Mahavir, Savan, Hiranyaretas, Dhrutaprushtha, Medhatithi, Vitihotra and Kavi and the last born was a daughter named Urjaswati. Three out of these sons Kavi, Mahavir and Savan who chose to be life long celebates led the life of Paramhansa. Priyavrata had by his another wife three sons named Uttama, Tamas and Raivat who were the Lords of Manvantara. 17–18

By his deep devotion to the Lord, this king with superhuman prowess went round the earth seven times like another Sun in his

सोदसुरोदघृतोदक्षीरोददधिमण्डोदशुद्धोदाः सप्त जलधयः ॥१९॥ सप्तस्वपि द्वीपेषु बर्हिष्मतीपतिरनुव्रतानात्मजानाग्नीध्रेध्मजिह्वयज्ञबाहुहिरण्यरेतोघृतपृष्ठमेधातिथिवीतिहोत्रसंज्ञानेकैकस्मिन्नेकमेवाधिपतिं विदधे ॥२०॥ दुहितरं चोर्जस्वतीं नामोशनसे प्रायच्छद्यस्यामासीद् देवयानी नाम काव्यसुता ॥२१॥

स एकदानुपतितगुणविसर्गसंसर्गेणानिर्वृतमिवात्मानं मन्यमानः आत्मनिर्वेदवान् ॥२१॥ पुत्रेभ्य इमां यथादायं विभज्य भुक्तभोगां च महिषीं मृतकमिव सहमहाविभूतिमपहाय स्वयं निहितनिर्वेदो हृदि गृहीतहरिविहारानुभावो भगवतो नारदस्य पदवीं पुनरेवानुससार ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे प्रियव्रतविजये प्रथमोऽध्यायः ॥१॥



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brilliant chariot, which had the same velocity as the chariot of the Sun. By the high speed of the chariot and the grounding of the earth by the rims of the wheels, were formed on the ground, big dugouts like deep chasms which became the seven seas, and the land that remained, became the seven islands named, Zambu, Plaksha, Shalmali, Kusha, Kraunch, Shaka and Pushkar. and Kshirod, Ikshoo, Rasod, Surod, Dhrutod, Dadhimandod, and Shudhhoda are the names of the seven seas. Priyavrata, husband of Barhishamati, made his seven sons, Agnidhra, Idamjir, Yagnabahu, Hiranyaretas, Dhrutaprushta, Medhatithi and Vitahotra, kings of these islands. He gave his daughter Urjaswati in marriage to Shukracharya to whom a daughter was born named Devayani. 19-21

Once King Priyavrata thought that involved as he was in the day today life of the world it would be impossible for him to extricate himself from it and devote himself fully to the Lord. Grieved with this idea, he experienced that urge within him to renounce the world and dividing his property between his sons, and leaving behind his wife as if it was a dead body, and all the splendour of life, he once again followed the path indicated by Maharshi Narad. 22

Thus ends chapter one of Book V



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं पितरि सम्प्रवृत्ते तदनुशासने वर्तमान आग्नीध्रो जम्बूद्वीपौकसः प्रजा औरसवद्धर्मावेक्षमाणः पर्यगोपायत् ॥१॥ स च कदाचित्पितृलोककामः सुरवरवनिताक्रीडाचलद्रोण्यां भगवन्तं विश्वसृजां पतिमाभृतपरिचर्योपकरण आत्मैकाग्र्येण तपस्व्याराधयाम्बभूव ॥२॥ तदुपलभ्य भगवानादिपुरुषः सदसि गायन्तीं पूर्वचित्तिं नामाप्सरसमभियापयामास ॥३॥ तदवलोकनेन विवृतावसरस्य भगवतो मकरध्वजस्य वशमुपनीतो जडवत् ॥४॥ इति ललनानुनयातिविशारदो ग्राम्यवैदग्ध्यया परिभाषया तां विबुधवधूं विबुधमतिरधिसभाजयामास ॥५॥ सा च ततस्तस्य बुद्धिशीलरूपवयःश्रियौदार्येण पराक्षिप्तमनास्तेन सहायुतायुतपरिवत्सरोपलक्षणं कालं जम्बूद्वीपपतिना भौमस्वर्गभोगान् बुभुजे ॥६॥ तस्यामु ह वा आत्मजान् स राजवर आग्नीध्रो नाभिकिम्पुरुषहरिवर्षेलावृतरम्यकहिरण्मयकुरुभद्राश्वकेतुमालसंज्ञान्नव पुत्रानजनयत् ॥७॥ सा पूर्वचित्तिर्भूय एवाजं देवमुपतस्थे ॥८॥ आग्नीध्रसुतास्ते मातुरनुग्रहादौत्पत्तिकेनैव संहननबलोपेताः पित्रा विभक्ता आत्मतुल्यनामानि यथाभागं जम्बूद्वीपवर्षाणि बुभुजुः ॥९॥ आग्नीध्रो राजातृप्तः कामानामप्सरसमेवानुदिन-

CHAPTER II

Shree Shukadev said : Thus, after his father Priyavrata had gone away, Agnidhra his obedient son, ruled the subjects of Jambudvipa, as he would rule his own children. Desirous of begetting a son, he once went to the cavern of mount Mandara the sporting ground of the wives of heavenly gods. There he collected all the material for worship, and invoked Brahmadev the chief of the progenitors. Brahma, the prima purush knew his desire and sent Purvachitti one of his court dancers, to him. On seeing her he became mad with passion, he saw his opportunity, skilled and clever as he was in the art of winning women he welcomed her with gay gestures and sweet language. That damsel also enamoured as she was by his handsome looks, his youth, his cleverness, his wealth and his generosity, lived with him on Jambudvipa enjoying the pleasures of life both earthly and ethereal. By her, king Agnidhra, had nine sons named Nabhi, Kimpurush, Harivarsha, Iravratta, Ramyak, Hiranyamaya, Kuru, Bhadrashwa, and Ketumal. Purvachitti the damsel then leaving her sons behind went back to Brahmadev. These sons of Agnidhra by the grace of the mother were hardy and forebearing. The father divided Jambudvipa between them and named then after the name of each one of them. This insatiably passionate king could not forget that damsel. He always thought of her. To get her he performed actions, bearing fruits, to get desired objects as

मेधमन्यमानस्तस्याः सलोकतां श्रुतिभिरवारुन्ध ॥१०॥ सम्परेते पितरि नव भ्रातरो मेरुदुहितॄर्मेरुदेवीं प्रतिरूपामुग्रदंष्ट्रीं लतां रम्यां श्यामां नारीं भद्रां देववीतिमितिसंज्ञा नवोदवहन् ॥११॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे आग्नीध्रवर्णनं नाम द्वितीयोऽध्यायः ॥२॥



अथ तृतीयोऽध्यायः

श्रीशुक उवाच

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तं यज्ञपुरुषमवहितात्मायजत ॥१॥ तस्य ह वाव श्रद्धया विशुद्धभावेन यजतः प्रवर्ग्येषु प्रचरत्सु द्रव्यदेशकालमन्त्रर्त्विग्दक्षिणाविधानयोगोपपत्त्या दुरधिगमोऽपि भगवान् भागवतवात्सल्यतया सुप्रतीक आत्मानमपराजितं निजजनाभिप्रेतार्थविधित्सया गृहीतहृदयो हृदयङ्गमं मनोनयनानन्दनावयवाभिराममाविश्चकार ॥२॥ अथ ह हिरण्मयं पुरुषविशेषं तमृत्विक्सदस्यगृहपतयोऽधना इवोत्तमधनमुपलभ्य सबहुमानमर्हणेनावनतशीर्षाण उपतस्थुः ॥३॥

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prescribed in the Vedas, and attained her. After the death of their father *the nine brothers married nine daughters of the Meru mountain named* Marudevi, Pratirupa, Ugradaunshtri, Lata, Ramayan, Shyama, Nari, Bhadra and Devaviti. 1-11

Thus ends chapter two of Book V



CHAPTER III

Shree Shukadev said : King Nabhi desirous of begetting a son invoked Bhagwan Yagna Purush with concentration and single minded devo tion. When the pravargya ceremonies were being performed in the Yagna with faith and devotion, the Lord (who is not attainable even by wealth, place, time, mantras, ritwijas, gifts, rituals, etc.) who was attracted there for the welfare of his devotees, appeared in a beautiful form pleasing both to the eyes and the minds of those that saw Him. Seeing this Hiranyamaya Purush splendoured and effulgent like gold, all those that were present there the host, the guests, the priests and the councillors, bowed down to him and worshipped him with great honour, chanting hymns of his praise, with that joy and zeal that a pauper will display when he suddenly comes in possession of great wealth. 1-3

ऋत्विज ऊचुः

अर्हसि मुहुरर्हत्तमार्हणमस्माकमनुपथानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति पुमान् प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरर्वाक्तनाभिर्नामरूपाकृतिभी रूपनिरूपणम् ॥४॥ सकलजननिकायवृजिननिरसनशिवतमप्रवरगुणगणैकदेशकथनादृते ॥५॥ परिजनानुरागविरचितशबलसंशब्दसलिलसितकिसलयतुलसिकादूर्वाङ्कुरैरपिसम्भृतया सपर्यया किल परम परितुष्यसि ॥६॥ निश्चायं राजर्षिरपत्यकामः प्रजां भवादृशीमाशासान ईश्वरमाशिषां स्वर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्थप्रत्ययः ॥७॥

श्रीभगवानुवाच

अहो बताहमृषयो भवद्भिरवितथगीर्भिर्वरमसुलभमभियाचितो यदमुष्यात्मजो मया सदृशो भूयादिति ममाहमेवाभिरूपः कैवल्यात् तत आशीर्भियेंऽशकलयावतरिष्याम्यात्मतुल्यमनुपलभमानः ॥८॥

The Ritwijas said : We your devouts have been taught by the holy, that all the rituals of worship, for us, end in merely bowing down to you and prostrating before you in all humbleness. Which man can know or describe Thy true form Oh Lord, which is beyond Purush and Prakriti, when he is himself a prey to the objects mundane? We can hardly describe even one of your numerous virtues that destroy the iniquities of this existence. Oh the most exalted, how magnanimous of you that you are pleased, with exclamations of your devotee moved with emotion, and worshipped by him even with trifling materials such as water, white lotus, basil leaves and durva grass, offered to you, with love and devotion.

Rajarshi Nabhi, desirous of begetting a son like you has in all humility with faith and devotion invoked you, Oh Yagna Purush (the officiating deity of yagna, a manifestation of the Lord in form physical, the Yagna. The Brilliant flames of fire rising merrily in the Yagna are symbolic of the appeasement of Yagna Purush the Lord of Sacrifice) pray fulfil his desire, so begged the priests. 4–7

Shree Bhagwan the Supreme Godhead replied : The advocates of truth that you all are, Oh Ye Rishis ! you have asked for a very difficult boon that a son like me should be born to him, but, there is no one else like me except myself, therefore, I shall have to be borne at his place. 8

श्रीशुक उवाच

इति मेरुदेव्याः पतिमभियायान्तर्दधे भगवान् ॥९॥ विष्णुदत्त भगवान् परमर्षिभिः प्रसादितो नाभेः प्रियचिकीर्षया मेरुदेव्यां धर्मान् दर्शयितुकामो वातरशनानां श्रमणानामृषीणामूर्ध्वमन्थिनां शुक्लया तनुवावततार ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे नाभिचरिते ऋषभावतारो नाम तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

अथ ह तमुत्पत्त्यैवाभिव्यज्यमानभगवल्लक्षणं साम्योपशमवैराग्यैश्वर्यमहाविभूतिभिरनुदिनमेधमानानुभवं प्रकृतयः प्रजा ब्राह्मणा देवताश्चावनितलसमवनायातितरां जगृधुः ॥१॥ तस्य ओजसा बलेन श्रिया यशसा वीर्यशौर्याभ्यां च पिता ऋषभ इतीदं नाम चकार ॥२॥ तस्य हीन्द्रः स्पर्धमानो भगवान् वर्षे न ववर्ष तदवधार्य भगवानृषभदेवो योगेश्वरः प्रहस्यात्मयोगमायया स्ववर्षमजनाभं नामाभ्यवर्षत् ॥३॥ विदितानुरागमापौरप्रकृति जनपदो राजा नाभिरात्मजं समयसेतुरक्षायामभिषिच्य सह मेरुदेव्या विशालायां तपसा समाधियोगेन नरनारायणाख्यं भगवन्तं वासुदेवमुपासीनः कालेन तन्महिमानमवाप ॥४॥

Shukadev said : Oh ye Vishnudatta,—Parikshit with these words to King Nabhi the Lord who was prayed and propitiated by the maharshis disappeared and to fulfil his promise was born at King Nabhi through his wife Marudevi for the good and well being of the King, and to explain dharma and its significance to the celebates the rishis, and the anchoritis. 9-10

Thus ends chapter three of Book V

CHAPTER IV

Shree Shukadev said : The subjects, the Brahmins, and the gods all desired very much Shree Rishabhdev as their King who had from his very birth all the noble qualities of godliness such as equanimity, tranquility, abnegation, splendour, and greatness which increased from day today. His father seeing him growing in prowess, energy, fame effulgence and valour named him 'Rishabh'.

Once Indra, the King of heaven, out of jealousy, withheld the rains from pouring into his kingdom. Yogeshwar Rishabhdev by his yogic prowess, brought rains, to his province of Ajnabh. King Nabhi seeing the great love of his subjects for Rishabhdev, installed him on the throne, as the king for the protection of faith, and returned to Vishala Badrikshetra

अथ ह भगवानृषभदेवः स्ववर्षं कर्मक्षेत्रमनुमन्यमानः प्रदर्शितगुरुकुलवासो गृहमेधिनां धर्माननुशिक्षमाणो जयन्त्यामिन्द्रदत्तायामुभयलक्षणं कर्म समाम्नायाम्नातमभियुञ्जन्नात्मजानामात्मसमानानां शतं जनयामास ॥५॥ येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति ॥६॥

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥

इति भागवतधर्मदर्शना नव महाभागवतास्तेषां सुचरितं वसुदेवनारदसंवादमुपशमायनमुपरिष्टाद्वर्णयिष्यामः ॥७॥ यवीयांस एकाशीतिर्जायन्तेयाः कर्मविशुद्धा ब्राह्मणा बभूवुः ॥८॥

भगवानृषभसंज्ञ आत्मतन्त्रः स्वयं नित्यनिवृत्तानर्थपरम्परः केवलानन्दानुभव ईश्वर एव विपरीतवत्कर्माण्यारभमाणः कालेनानुगतं धर्ममाचरणेनोपशिक्षयन्नतद्विदां सम उपशान्तो मैत्रः कारुणिको गृहेषु लोकं नियमयत् ॥९॥ यद्यच्छीर्षण्याचरितं तत्तदनुवर्तते लोकः ॥१०॥ सकलधर्मं ब्राह्मं गुह्यं ब्राह्मणैर्दर्शितमार्गेण सामादिभिरुपायैर्जनतामनुशशास । क्रतुभिः शतकृत्व इयाज ॥११॥ भगवतर्षभेण परिरक्ष्यमाण एतस्मिन् वर्षे न कश्चन पुरुषो

with his wife Marudevi, where through austerity and yoga he propitiated Lord Nara Narayan and attained liberation. 1–4

Rishabhdev made his own country, his field of operation. He lived with his guru for his studies, and when his studies were over, with the permission of his guru, he married Jayanti sent by Indra to teach him the duties of a householder. He spent his life in performing deeds both motivated and unmotivated as prescribed in the Vedas. During his life, he had one hundred sons through his wife Jayanti, eldest of them all was Bharat the highly virtuous; it is after him that this country is named 'Bharat'. Among these, Kavi, Hari, Antariksha, Prabudhha, Pippalayan, Avirhotra, Drumil, Chamas and Karbhajan. These nine were the devout exponents of the Bhagwatdharma. Their account will be narrated later as a dialo gue between Vasudev and Narad. The younger eightyone became holy brahmins, well versed in the Vedic karma. 5–8

Though Rishabhdev was a friend to everybody, he was by nature calm and compassionate. He was blissful and gay and was above all unrighteousness, nevertheless with a view to teach the ignorant, precept of religion, consistent with the times, Rishabhdev though capable and all powerful, behaved like an ordinary mortal and by his own conduct, regulated the society. People always follow the path trodden by the great, so, he explained to his subjects, the code of religious conduct and its significance as enjoined in the Vedas. He performed one hundred Ashwamedh Yagnas. In the country so governed by Bhagwan Rishabhdev the morals of the

वाञ्छत्यन्यस्मात्कथंचन किमपि ॥१२॥ स कदाचिद् भगवानृषभो ब्रह्मावर्तगतो ब्रह्मर्षिप्रवरसभायां प्रजानां निशामयन्तीनामात्मजानवहितात्मनः प्रश्रयप्रणयभरसुयन्त्रितानप्युपशिक्षयन्निति होवाच ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्यायः

ऋषभ उवाच

नायं देहो देहभाजां नृलोके कष्टान् कामानर्हते विड्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं शुद्ध्येद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥१॥

महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां सङ्गिसङ्गम् ।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥२॥

ये वा मयीशे कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु ।
गृहेषु जायात्मजरातिमत्सु न प्रीतियुक्ता यावदर्थाश्च लोके ॥३॥

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people were so high that nobody ever desired for anything that did not belong to him. Once Lord Rishabhdev went to Brahmavarta. There in the assembly of Brahmarshis he saw his sons who he knew, were self-controlled, faithful and humble, nevertheless he advised them in the presence of all as follows. 9-13

Thus ends chapter fourth of Book V

CHAPTER V

Rishabhdev said : My dear sons, this human body is given for penance and austerity, the self thereby is purified and attains eternal bliss. It is not for enjoyment of worldly objects which are full of misery and sorrow. Even pigs and dogs have these objects in their life. Remember that the service of the great, is the gateway to liberation, where as the company of those addicted to women is the gateway, to hell,—only those persons should be deemed great who are equanimous, calm, without anger, virtuous and are friends to all. Those who love God and are not interested in persons who are highly selfish, and who are not attached to their wives-children or friends and are content, with as much wealth as is necessary for their maintenance, are also mahatmas. 1-3

पराभवस्तावदबोधजातो यावन्न जिज्ञासत आत्मतत्त्वम् ।
यावत्क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः ॥४॥
एवं मनः कर्मवशं प्रयुङ्क्ते अविद्ययाऽऽत्मन्युपधीयमाने ।
प्रीतिर्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत् ॥५॥
यदा मनोहृदयग्रन्थिरस्य कर्मानुबद्धो दृढ आश्लथेत ।
तदा जनः सम्परिवर्ततेऽस्माद् मुक्तः परं यात्यतिहाय हेतुम् ॥६॥
हंसे गुरौ मयि भक्त्यानुवृत्त्या वितृष्णया द्वन्द्वतितिक्षया च ।
सर्वत्र जन्तोर्व्यसनावगत्या जिज्ञासया तपसेहानिवृत्त्या ॥७॥
मत्कर्मभिर्मत्कथया च नित्यं मद्देवसङ्गाद् गुणकीर्तनान्मे ।
निर्वैरसाम्योपशमेन पुत्रा . जिहासया देहगेहात्मबुद्धेः ॥८॥
अध्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सध्र्यक् ।
सच्छ्रद्धया ब्रह्मचर्येण शश्वद् असम्प्रमादेन यमेन वाचाम् ॥९॥
सर्वत्र मद्भावविचक्षणेन ज्ञानेन विज्ञानविराजितेन ।
योगेन धृत्युद्यमसत्त्वयुक्तो लिङ्गं व्यपोहेत्कुशलोऽहमाख्यम् ॥१०॥
लोकः स्वयं श्रेयसि नष्टदृष्टिर्योऽर्थान् समीहेत निकामकामः ।
अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः ॥११॥

There is all probability of a fall as long as one does not know the self, because till then the mind works, activities continue, which bind him. With ignorance he forgets his real self, the mind then, enslaves him to his actions. As long as true love in the Lord is not generated, a man cannot liberate himself from his bonds of existence. 4–5

It is only when, the firm grip of the bonds of action on the mind and heart is loosened that he becomes free from all desires, and with that ego, the root cause of all bondage, removed, he is free from this existence. The following are the means to reach that stage. They are: faith in the Lord, the guru and the self, equipoised in pleasure and pain, sympathising with the miseries of all beings, urge to know the Divine urge austerity, abnegation of desires, performing actions dedicated to the Lord, company of the good, singing the praises of the Lord; freedom from rancour animosity or inertia, equanimity-self-control, detached to house and family, solitude, control over mind, and senses, faith celebacy, control over tongue, feeling of godliness in all beings, knowledge backed by experience, patience, zeal and subjugation of egoism by self will. 6-10

Common people, generally donot understand where in lies their well being. Out of shear avarice they covet wealth create enmity with one another over trifles and do not realise that they thus invite miseries. 11

गुरुर्न स स्यात्स्वजनो न स स्यात्पिता न स स्यज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्यः समुपेतमृत्युम् ॥१२॥
सर्वाणि मद्धिष्ण्यतया भवद्भिश्चराणि भूतानि सुता ध्रुवाणि ।
सम्भावितव्यानि पदे पदे वो विविक्तदृग्भिस्तदुहार्हणं मे ॥१३॥

श्रीशुक उवाच

एवमनुशास्यात्मजान् भगवानृषभापदेशः महामुनीनां भक्तिज्ञानवैराग्यलक्षणं पारमहंस्यधर्ममुपशिक्षमाणः स्वतनयशतज्येष्ठं भरतं धरणिपालनायाभिषिच्योर्वरितशरीरमात्रपरिग्रहो गगनपरिधानो ब्रह्मावर्तात्प्रवव्राजावधूतवेषो मौनव्रतः पृथिवीमेकचरः परिचभ्राम व्रतमाजगरमास्थितः भगवान् ऋषभोऽविरतपरममहानन्दानुभवो योगैश्वर्याणि यदृच्छयोपगतानि नाभ्यनन्दत् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ऋषभदेवानुचरिते पञ्चमोऽध्याय ॥५॥

अथ षष्ठोऽध्यायः

राजोवाच

न नूनं भगव आत्मारामाणां योगसमीरितज्ञानावभर्जितकर्मबीजानामैश्वर्याणि पुनः क्लेशदानि भवितुमर्हन्ति यदृच्छयोपगतानि ॥ १ ॥

That near or dear who cannot relieve, one from fear of death, is not a real, benefactor be he a father, a mother, a preceptor, a close relation, husband or providence. Believing therefore, my sons, that it is I who inhabit every being both animate or inanimate, look at them with respect devoid of all pride. That is the true worship of the divine. 12–13

Shukadev said : With this preaching to his sons, Lord Rishabhdev crowned his eldest son Bharat, and abnegating all his belongings except the body, nude and unclad left Brahmavarta, with the object of preaching to the world the paramhansa-dharma religion of the superb ascetics. He then took the vow of silence and as an anchorite, roamed the earth and never thought of using his yogic siddhis of splendour that were in him, as he was very happy with that ecstatic exuberance of the Atman within him. 14

Thus ends chapter fifth of Book V

CHAPTER VI

The King said : Why should the Yoga Siddhis become a source of misery to the wise whose seeds of action have been charred and rendered redundant by the fire of knowledge. 1

प्रवव्राज ॥ ६ ॥ यत्र ह वाव भगवान् हरिरद्यापि तत्रत्यानां निजजनानां वात्सल्येन संनिधाप्यत इच्छारूपेण ॥७॥ यत्राश्रमपदान्युभयतोनाभिभिर्दृषच्चक्रैश्चक्रनदी नाम सरित्प्रवरा सर्वतः पवित्रीकरोति ॥८॥ तस्मिन् स एकलः पुलहाश्रमोपवने विविधकुसुमकिसलयतुलसिकाम्बुभिः कन्दमूलफलोपहारैश्च समीहमानो भगवत आराधनं विविक्त उपरतविषयाभिलाष उपभृतोपशमः परां निर्वृतिमवाप ॥ ९ ॥ इत्थं धृतभगवद्व्रतः सूर्यर्चा भगवन्तं हिरण्मयं पुरुषमुज्जिहाने सूर्यमण्डलेऽभ्युपतिष्ठन्नेतदु होवाच ॥ १० ॥

परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान।
सुरेतसादः पुनराविश्य चष्टे हंसं गृध्राणं नृषद्रिङ्गिरामिमः ॥११॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतचरिते भगवत्परिचर्यायां सप्तमोऽध्यायः ॥७॥

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father and grand father amongst his sons according to their rights and went to Pulahashram where even now the Lord Shree Hari gives his darshan to his devotees out of Love for them as they desire. That hermitage has shaligram like rocks (Rock that has navel like hole, both on the top and the bottom) on both sides. The river flows circling these rocks that is why it is known as (Chakra Nadi) circular river. That river sanctifies in every way all those that bathe in its waters. He lived in the forest adjoining the Puluhashram and passed his days in the worship of the Lord, with fruits, water, lotus, basil and other flowers from the forest. Thus by worshipping and singing hymns of the Lord all his passions were allayed and subdued and he experienced that great peace of mind. Observing thus, a discipline of a devout for the Lord, he prayed and praised Narayan always at the sunrise with the following (Mantra) incantation :

To that Brilliant Blaze of Light of Bhagwan Surya (Sun) which is above Rajas and who enters every heart in the creation and fosters souls, hungry of desires by his prowess, who creates the universe at his will, who is the giver of wisdom and is full of glory and effulgence to Him we salute and surrender. 6-11

' chapter seventh of Book V

नित्यानुभूतनिजलाभनिवृत्ततृष्णः श्रेयस्यतद्रचनया चिरसुप्तबुद्धेः ।
लोकस्य यः करुणयाभयमात्मलोकमाख्यान्नमो भगवते ऋषभाय तस्मै ॥८॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ऋषभदेवानुचरिते षष्ठोऽध्याय ॥६॥



अथ सप्तमोऽध्यायः

श्रीशुक उवाच

भरतस्तु महाभागवतो भगवतावनितलपरिपालनाय संचिन्तितस्तदनुशासनपरः पञ्चजनीं विश्वरूपदुहितरमुपयेमे ॥ १ ॥ तस्यामु ह वा आत्मजान् कार्त्स्न्येनानुरूपानात्मनः पञ्च जनयामास ॥ २ ॥ सुमतिं राष्ट्रभृतं सुदर्शनमावरणं धूम्रकेतुमिति। अजनाभं नामैतद्वर्षं भारतमिति यत आरभ्य व्यपदिशन्ति ॥ ३ ॥

स बहुविन्महीपतिः पितृपितामहवदुरुवत्सलतया प्रजाः स्वधर्ममनुवर्तमानः पर्यपालयत् ॥४॥ ईजे च भगवन्तं यज्ञक्रतुरूपं क्रतुभिरुच्चावचैः कर्मविशुद्धया विशुद्धसत्त्वे भगवति वासुदेव उच्चैस्तरां भक्तिरनुदिनमेधमानरयाजायत ॥ ५ ॥

एवं स्वतनयेभ्यो रिक्थं पितृपैतामहं यथादायं विभज्य स्वयं निकेतात् पुलहाश्रमं

We bow down to that Lord Rishabhdev, who is free from all thirst or desires of objects, and who out of compassion revealed the knowledge of the fearless self to the people who were in deep slumber since centuries from creation. 8

Thus ends chapter sixth of Book V

CHAPTER VII

Shree Shukadev said : The great devout Bharatji while ruling his subjects as mandated by Bhagwan Rishabhdev, married Vishwampa's daughter Panchjani He had by this marriage five sons named Sumati, Rashtrabhrata, Sudarshan, Avarana and Dhumraketu This continent of Ajanabha became famous as "Bharat", from Bharatji its benevolent ruler. 1–3

That wise king ruled his subject with great affection and care like his father and grandfather. He invoked the Lord "Yagna Purush" and propitiated him through Yagnas (sacrifices) both big and small. Thus rendered holy and pure by deeds and actions dedicated to the Lord his devotion and Love for Lord Vasudev increased day by day. 4–5

He then divided his kingdom which he had inherited from his

ऋषिरुवाच

सत्यमुक्तं किन्त्विह वा एके न मनसोऽद्धा विश्रम्भमनवस्थानस्य शठकिरात इव संगच्छन्ते ॥२॥ तथा चोक्तम्—

न कुर्यात्कर्हिचित्सख्यं मनसि ह्यनवस्थिते । यद्विश्रम्भाच्चिराच्चीर्णं चस्कन्द तप ऐश्वरम् ॥३॥
नित्यं ददाति कामस्यच्छिद्रं तमनु येऽरयः । योगिनः कृतमैत्रस्य पत्युर्जायेव पुंश्चली ॥४॥
कामो मन्युर्मदो लोभः शोकमोहभयादयः । कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद् बुधः ॥५॥

अथैवमखिललोकपालललामोऽपि प्रभावो योगिनां साम्परायविधिमनुशिक्षयन् स्वकलेवरं जिहासुर्देह इमां जगतीं संक्रममाणः यदृच्छयोपगतः कुटकाचलोपवने समीरवेगविधूतवेणुविकर्षणजातोग्रदावानलस्तद्वनमालेलिहानः सह तेन ददाह ॥६॥

परमगुरोर्भगवत ऋषभाख्यस्य विशुद्धाचरितमीरितं पुंसां समस्तदुश्चरिताभिहरणं श्रृणोत्याश्रावयति वावहितो भगवति तस्मिन् वासुदेव एकान्ततो भक्तिरनयोरपि समनुवर्तते ॥७॥

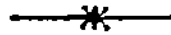
Shree Shukadev replied : Rajan, thou hast rightly spoken, nevertheless some good people donot trust the mind which is treacherous and never stable, fickle like that of Bhil (Pariah) or a rogue. It is said that nobody should ever trust the mind, under any circumstances, as it is volatile and undependable. By trusting the mind even the great with their penance, of long duration haven fallen. If a Yogi befriends the mind he gives an opportunity to that mind to invite its accompliers lust, anger, etc. which effects his down fall just as a trusting husband gives opportunity to a corrupt wife that invites her paramour and destroys her husband; which man of prudence will ever trust, that mind, that has lust, anger, pride cupidity, sorrow, fear and bonds of action in its roots ? 2–5

Now Rishabhdev the best of the Lokpalas, with the object of teaching the Yogis how to give up this body, desired to give up his own and came to the forest of Kutakachala in his sojourn. Here he silenced his mind and became sedate and tranquil, when, with the strong wind blowing, the bamboos in the forest, striking against one another produced fire which inflamed unto a conflagration consuming the whole forest and Rishabhdev with it. 6

He who narrates or listens with concentration and reverence to this sanctifying account of Bhagwan Rishabhdev the great preceptor, will attain that singleness of devotion in Lord Vasudev. 7

नित्यानुभूतनिजलाभनिवृत्ततृष्णः श्रेयस्यतद्रचनया चिरसुप्तबुद्धेः।
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अथ सप्तमोऽध्यायः

श्रीशुक उवाच

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स बहुविन्महीपतिः पितृपितामहवदुरुवत्सलतया प्रजाः स्वधर्ममनुवर्तमानः पर्यपालयत् ॥४॥ ईजे च भगवन्तं यज्ञक्रतुरूपं क्रतुभिरुच्चावचैः कर्मविशुद्ध्या विशुद्धसत्त्वे भगवति वासुदेव उच्चैस्तरां भक्तिरनुदिनमेधमानरयाजायत ॥५॥

एवं स्वतनयेभ्यो रिक्थं पितृपैतामहं यथादायं विभज्य स्वयं निकेतात् पुलहाश्रमं

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परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान।
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Thus ends chapter seventh of Book V

अथाष्टमोऽध्यायः

श्रीशुक उवाच

एकदा तु महानद्यां कृताभिषेकनैयमिकावश्यको ब्रह्माक्षरमभिगृणानो मुहूर्तत्रयमुदकान्त उपविवेश ॥ १ ॥ तत्र तदा राजन् हरिणी पिपासया जलाशयाभ्याशमेकैवोपजगाम ॥ २ ॥ तया पेपीयमान उदके तावदेवाविदूरेण नदतो मृगपतेरुन्नादो लोकभयंकर उदपतत् ॥ ३ ॥ तमुपश्रुत्य सा मृगवधूः प्रकृतिविक्लवा चकितनिरीक्षणा हरिभयाभिनिवेशव्यग्रहृदया भयात्सहसैवोच्चक्राम ॥ ४ ॥

तस्या उत्पतन्त्या अन्तर्वत्न्या उरुभयावगलितो योनिनिर्गतो गर्भः स्रोतसि निपपात ॥ ५ ॥ तत्प्रसवोत्सर्पणभयखेदातुरा कस्याञ्चिद्दर्यां कृष्णसारसती निपपाताथ च ममार ॥ ६ ॥

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभिवीक्ष्यापविद्धं बन्धुरिवानुकम्पया राजर्षिर्भरत आदाय मृतमातरमित्याश्रमपदमनयत् ॥ ७ ॥ तस्य ह वा एणकुणक उच्चैरेतस्मिन् कृतनिजाभिमानस्याहरहस्तत्पोषणपालनलालनप्रीणनानुध्यानेनात्मनियमाः सहयमाः पुरुषपरिचर्यादय एकैकशः कतिपयेनाहर्गणेन वियुज्यमानाः किल सर्व एवोदवसन् ॥ ८ ॥ अहो बतायं हरिणकुणकः कृपण ईश्वररथचरणपरिभ्रमणरयेण स्वगणसुहृद्बन्धुभ्यः परिवर्जितः शरणं च मोपसादितो मामेव मातापितरौ भ्रातृज्ञातीन् यौथिकांश्चैवोपेयाय नान्यं कंचन वेद मय्यतिविस्रब्धश्चात एव मया मत्परायणस्य पोषणपालनप्रीणनलालनमनसूयुनानुष्ठेयं

CHAPTER VIII

Shukadev said : Once Bharatji was sitting on the banks of the river repeating Omkar as was his routine everyday. At that time a doe came there to drink water. While she was drinking water from the river a lion roared close by. She heard the roar and in her great fright to escape, she jumped for the opposite bank. 1-4

She was pregnant and in that frantic leap she delivered a kid that fell in the waters of the river and she fell in a big dugout, on the bank, frightful and fatigued, and died. 5-6

Rajarshi Bharat beholding that kid being carried away in the stream picked it up and out of compassion brought it to his ashram. Gradually he got attached to the young one and began fondling and feeding it as his own child, so much so that, the time taken in his daily routine of devotion and meditation of the Lord, lessened day by day and in a few days that too was completely stopped. Shree Bharat, said to himself that this poor kid because of the circumstances has been separated by its kind and has taken my shelter. It believes me as its mother, father, brother and relative and does not know anyone. It trusts me alone. I know it is a sin to neglect it, as it has resorted to me. I should therfore feed it fondle

शरण्योपेक्षादोषविदुषा ॥९॥ नूनं ह्यार्याः साधव उपशमशीलाः कृपणसुहृद एवंविधार्थे स्वार्थानपि गुरुतरानुपेक्षन्ते ॥१०॥

इति कृतानुषङ्गः कार्पण्यात्स्कन्धेनोद्वहति एवमुत्सङ्ग उरसि चाधायोपलालयन्मुदं परमामवाप ॥११॥ क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय यदैनमभिचक्षीत तर्हि वाव स वर्षपतिः प्रकृतिस्थेन मनसा तस्मा आशिष आशास्ते स्वस्ति स्ताद्वत्स ते सर्वत इति ॥१२॥

अन्यदा भृशमुद्विग्नमना नष्टद्रविण इव कृपणः हरिणकुणकविरहविह्वलहृदयसंतापस्तमेवानुशोचन् किल कश्मलं महदभिरम्भित इति होवाच ॥१३॥ अपि बत स आगमिष्यति ॥१४॥ अपि क्षेमेणास्मिन्नाश्रमोपवने शष्पाणि चरन्तं देवगुप्तं द्रक्ष्यामि ॥१५॥ अपिस्विदसौ भगवानुडुपतिरेनं मृगबालकं स्वाश्रमपरिभ्रष्टमनुकम्पया कृपणजनवत्सलः परिपाति ॥१६॥

एवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन स्वारब्धकर्मणा योगारम्भणतो विभ्रंशितः ॥१७॥ प्राक्परित्यक्तदुस्त्यजहृदयाभिजातस्य तस्यैवमन्तरायविहतयोगारम्भणस्य राजर्षेर्भरतस्य दुरतिक्रमः कालः करालरभस आपद्यत। तदानीमपि पार्श्ववर्तिन-

it and protect it. The great, tranquil and sublime are indeed merciful to the poor so much so that in such cases they give up their self interest howsoever great it may be. 7–10

Thus the king soon got very much attached to that kid. He played with it. He fondled it and embraced it and felt very happy with it. Even during his prayers his attention was mostly directed to this young one and he blessed it saying oh dear may, good betide you, in all ways. 11–12

When, at times, that kid was out of sight, he felt very anxious, like a miser who is very anxious about his wealth He would become very uneasy, and feel miserable and would say to himself, where could have that kid gone, will it come back to me, will I again see him graz ing the tender grass in the forest besides the ashram. May it not be that this kind—Moon, may be protecting it, and nursing it in his lap. 13–16

Rajarshi Bharat who was thus harassed by such unbecoming thoughts fell from the heights attained by him through austerity and meditation, as ordained by his strong attachment to this little kid of a dear. One who had abnegated, the tender feelings of the heart so difficult, to be abondoned, fell, by once again getting attached to them. In the meantime death came to him, even at that time his mind was on that dear. He was filled with grief and pity for that kid, and in that state of mind he gave up his body and was born as a dear in his next life. By the

मात्मजमिवानुशोचन्तमभिवीक्षमाणो मृग एवाभिनिवेशितमना विसृज्य लोकमिमं सह मृगेण कलेवरं मृतमनु न मृतजन्मानुस्मृतिरितरवन्मृगशरीरमवाप ॥१८॥ आत्मनो मृगत्वकारणं भगवदाराधनसमीहानुभावेनानुस्मृत्य भृशमनुतप्यमान आह ॥१९॥ निगूढनिर्वेदो विसृज्य मृगीं मातरं पुनर्भगवत्क्षेत्रं शालग्रामं पुलस्त्यपुलहाश्रम कालञ्जरात्प्रत्याजगाम ॥२०॥ तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसहचरो मृगशरीरं तीर्थोदकक्लिन्नमुत्ससर्ज ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतचरितेऽष्टमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

श्रीशुक उवाच

अथ कस्यचिद् द्विजवरस्याङ्गिरः प्रवरस्य शमदमतपः स्वाध्यायाध्ययनत्यागसंतोषतितिक्षाप्रश्रयविद्यानसूयात्मज्ञानानन्दयुक्तस्यात्मसदृशश्रुतशीलाचाररूपौदार्यगुणा नव सोदर्या अङ्गजा बभूवुर्मिथुनं च यवीयस्यां भार्यायाम् ॥१॥ यस्तु तत्र पुमांस्तं परमभागवतं राजर्षिप्रवरं भरतमुत्सृष्टमृगशरीरं चरमशरीरेण विप्रत्वं गतमाहुः ॥२॥ तत्रापि स्वजनसङ्गाच्च भृशमुद्विजमानो भगवतः कर्मबन्धविध्वंसनश्रवणस्मरणगुणविवरणचरणारविन्दयुगलं

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worship and adoration of the Lord done in his previous life, he knew the cause of his birth as a deer and was much grieved and because of his hidden dispassion Vairagya of the previous life he left his deer mother and came to the ashram of Rishi Pulastya and Pulaha from Shaligram the land of the holy on mount Kalanjer. There he remained all alone, in deep sorrow, biding his time and with the approach of death gave up his frame of a deer.

Thus ends chapter eighth of Book V



CHAPTER IX

Shree Shukadev said : There was a Brahmin, born in Angira family who was calm, contended, austere, modest, learned, forbearing and delighting in self the Atman. He had nine sons by his first wife. They were like him learned, well behaved, handsome and generous. His other wife had one son and one daughter. This birth of the son, was the last birth of Rajarshi Bharat, who was a deer in his previous birth. In this birth he meditated on the feet of the Lord, sang hymns of his glories, so that he may not be involved, in worldliness once again and fall. By the grace

मनसा विदधदात्मनः प्रतिघातमाशङ्कमानो भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानमुन्मत्तजडान्धबधिरस्वरूपेण दर्शयामास लोकस्य ॥ ३ ॥

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्नेहानुबद्धमना आसमावर्तनात् संस्कारान् यथोपदेशं विदधे कर्मनियमान् समशिक्षयत् ॥ ४ ॥ एवं पुत्रमनुशास्य स्वयं तावदनधिगतमनोरथः कालेन अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं सपत्न्या उपन्यस्य स्वयमनुसंस्थया पतिलोकमगात् ॥ ५ ॥

पितर्युपरते भ्रातर एनमतत्प्रभावविदो जडमतिरिति भ्रातुरनुशासननिर्बन्धान्न्यवृत्सन्त ॥६॥ विशुद्धानुभवानन्दस्वात्मलाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयोरसम्भावितदेहाभिमानः पीनः संहननाङ्गः स्वभ्रातृभिरपि केदारकर्मणि निरूपितस्तदपि कदन्नमप्यमृतवदभ्यवहरति ॥ ७ ॥

अथ कदाचित्कश्चिद् वृषलपतिर्भद्रकाल्यै पुरुषपशुमालभतापत्यकामः ॥ ८ ॥ तदनुचरा आकस्मिकेन विधिना केदारान् संरक्षमाणमङ्गिरःप्रवरसुतमपश्यन् । एनमनवद्यलक्षणमवमृश्य भर्तृकर्मनिष्पत्तिं मन्यमाना बद्ध्वा रशनया चण्डिकागृहमुपनिन्युः ॥ ९ ॥

of the Lord he had live memories of his past life. So, to remain undisturbed, he pretended to be, dull, blind, deaf and insane and kept away from all contacts, of his relations, both near and dear. 1–3

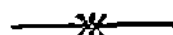
The Brahmin out of affection for his son, initiated him in the order of Brahmins and invested him with all ceremonies as prescribed in the scriptures and explained to him the code of religious conduct. Thus instructing his son the Brahmin died before his desires were fulfilled The younger wife of the Brahmin who was the mother of Jad Bharat, entrusted both of her children, to the elder one and became sati. 4–5

After the death of the father, the other brothers who did not know, Jad Bharat's greatness took him to be a fool and suspended his studies. Being endowed with pure wisdom gained in his previous births and being carefree, and completely detached both in pleasure and pain he was physically strong and hefty in built. His brothers, therefore, entrusted him with the work of watering the rice fields, and whatever food was given to him by them he took it with delight, be it foul or stale. 6–7

Once it so happened that a king of thieves had no progeny. He decided to offer a manbeast in sacrifice to propitiate Goddess Bhadrakali. The King's servants by chance saw this son of Angira family working in the rice fields. They found him quite fit for the purpose of their master, tied him with ropes, and took him to the temple of the Goddess Mother. 8–9

अथ वृषलराजपणिः देवीं भद्रकालीं यक्ष्यमाणोऽसिं निशितमुपाददे ॥१०॥ तेषां वृषलानां कर्मातिदारुणं यद्ब्रह्मभूतस्य निर्वैरस्य सर्वभूतसुहृदः सूनायामप्यननुमतमालम्भनं, तदुपलभ्य सहसोच्चचाट सैव देवी भद्रकाली। तत उत्पत्य पापीयसां दुष्टानां तेनैवासिना विवृक्णशीर्ष्णामसृगासवमन्युष्णं निपीय ननर्त च कन्दुकलीलया ॥११॥ एवमेव खलु महदभिचारातिक्रमः कार्त्स्न्येनात्मने फलति ॥१२॥ महदद्भुतं यदसम्भ्रमः स्वशिरश्छेदन आपतितेऽपि निर्वैराणां भागवतपरमहंसानाम् ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे जडभरतचरिते नवमोऽध्यायः ॥९॥



अथ दशमोऽध्यायः

श्रीशुक उवाच

अथ सिन्धुसौवीरपते रहूगणस्य व्रजत इक्षुमत्यास्तटे तत्कुलपतिना शिबिकावाहपुरुषान्वेषणसमये दैवेनोपसादितः स द्विजवर उपलब्ध एष पीवा युवा संहननाङ्गो धुरं वोढुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभमतदर्ह उवाह शिबिकां स महानुभावः ॥१॥

That King of thieves, took out his sharp sword to offer his oblation to the Goddess. The Goddess did not like this hideous act of these shudras of offering such a Brahmnishtha, to her, as an oblation one who was absolutely innocent who had no enemies and who was a friend to all beings. She jumped out of the idol, dismembered the heads of those devils with their own sword and tossed the heads in the air like balls and began to dance. Thus a guilt against the great recoils on the guilty. It is a great surprise that the devotees of the Lord do not get unnerved, even when they are about to be, beheaded, as they do not bear any rancour or anymosity towards any one. 10–13

Thus ends chapter ninth of Book V



CHAPTER X

Shree Shukadev said : Rahugana the King of Sindh and Sauvir, was going to the ashram of Kapildev, with that keen desire to learn from him the philosophy of the Divine. He came to the banks of river Ikshumati. As the bearers of the palanquin were fatigued, the head bearer went in search of some labourers to help him. As luck would have it, there, he saw this hefty Brahmin youth, who looked quite strong to carry any load or stand any fatigue. The head bearer beckoned him and yoked him to the palanquin. This young man though

यदा हि द्विजवरस्येषुमात्रावलोकानुगतेर्न समाहिता पुरुषगतिस्तदा विषमगता स्वशिबिका रहूगण उपधार्य पुरुषानधिवहत आह हे वोढार साध्वतिक्रमत किमिति विषममुह्यते यानमिति ॥२॥

अथ त ईश्वरवच सोपालम्भमुपाकर्ण्य विज्ञापयाम्बभूवु । न वयं नरदेव प्रमत्ता साध्वेव वहाम । अयमधुनैव नियुक्तोऽपि न द्रुत व्रजति नानेन सह वोढुमु ह वय पारयाम इति ॥३॥ सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषा सांसर्गिकाणा भवितुमर्हतीति निश्चित्य राजा रहूगण ईषदुत्थितमन्युरविस्पष्टब्रह्मतेजस रजसाऽऽवृतमतिराह ॥४॥ कष्ट भ्रातर्व्यक्तमुरु परिश्रान्तो दीर्घमध्वानमेक एव ऊहिवान् सुचिर नातिपीवा न संहननाङ्गो जरसा चोपद्रुतो भवान् इति बहु विप्रलब्धोऽपि कलेवरेऽहं ममेत्यनध्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूष्णीं शिबिका पूर्ववदुवाह ॥५॥

अथ पुन स्वशिबिकाया विषमगताया प्रकुपित उवाच रहूगण किमिदमरे त्व जीवन्मृतो मा कदर्थीकृत्य भर्तृशासनमतिचरसि प्रमत्तस्य च ते करोमि चिकित्सा यथा प्रकृति स्वा भजिष्यस इति ॥६॥

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not fit for this kind of labour lifted the palanquin and carried it When they had gone about a few yards the king found that the gait of the bearers was not steady and the palanquin kept jolting about He there fore asked the bearers as to what was the matter and why did the conveyance kept jolting about Can't you all walk carefully and steadily? Hearing these words of admonition from the king, the bearers humbly replied—Sire we are not careless We carry the palanquin alright, but this fellow who just joined us, though quite fresh does not walk fast as he should We cannot carry on with him, one's fault, in a company affects all those that keep company with him Hearing these words of other labourers king Rahugana, became angry and spoke to this bloke of a Jad Bharat who looked an idiot, but was highly enlightened from within Brother said the king you are very much tired You have been all alone in wading this way with the palanquin on your shoulders, since long Again you are not stout and strong but you are quite weak and old, so naturally how can you walk Thus sarcastically spoken to that brahmin who was free from all egoity of I and mine, did not reply but took up the palanquin and walked his way as before Again the palanquin rocked and jolted, and Rahugan in anger spoke to him, Hey, what is this are you dead though you are alive Don t you listen You are disobeying my orders You will come to your senses only if I punish you like Yamraj 1-6

एवं बहुबद्धमपि भाषमाणं नरदेवाभिमानं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूतसुहृदात्मा स्मयमान इव विगतस्मय इदमाह ॥७॥

ब्राह्मण उवाच

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः स मे स्याद्यदि वीर भारः।
गन्तुर्यदि स्यादधिगम्यमध्वा पीवेति राशौ न विदां प्रवादः ॥८॥
स्थौल्यं कार्श्यं व्याधय आधयश्च क्षुत्तृड् भयं कलिरिच्छा जरा च।
निद्रा रतिर्मन्युरहंमदः शुचो देहेन जातस्य हि मे न सन्ति ॥९॥

श्रीशुक उवाच

एतावदनुवादपरिभाषया प्रत्युदीर्य मुनिवरो राजयानमपि तथोवाह ॥१०॥ स चापि पाण्डवेयसिन्धुसौवीरपतिस्तत्त्वजिज्ञासायां सम्यक्छ्रद्धयाधिकृताधिकारस्तद्धृदयग्रन्थिमोचनं द्विजवच आश्रुत्य बहुयोगग्रन्थसम्मतं त्वरयावरुह्य शिरसा पादमूलमुपसृतः क्षमापयन् विगतनृपदेवस्मय उवाच ॥११॥

कस्त्वं निगूढश्चरसि द्विजानां बिभर्षि सूत्रं कतमोऽवधूतः।
कस्यासि कुत्रत्य इहापि कस्मात् क्षेमाय नश्चेदसि नोत शुक्लः।
योगेश्वराणां गतिमन्धबुद्धिः कथं विचक्षीत गृहानुबन्धः ॥१२॥

The King was prattling incoherently because of his pride as a ruler. To him this Brahmanishtha Brahmin who was a friend to all, humbly spoke with a smile. 7

Brahman said : Rajan! what you said is true. If I feel your weight then I would feel your sarcasm. One who wants to go has a path to follow and a goal to reach. It is the body that is fat and not the soul. Only fool would consider the soul well fed Hunger, thirst, disease, fear, grief, wish, infirmity, sleep, pleasure of the senseobjects, anger, arrogance, sorrow, all these are to the body and not to me, who am the Atman. 8–9

Shree Shukadav said : Thus replying to the remarks of the King that muni took up the palanquin and carried it as before, Rahugan, the King of Sindh and Sauvir had genuine faith, and was therefore quite fit to learn philosophy he so keenly desired. Hearing these words of the Brahmin, illuminating and enlightening the King alighted from his palanquin and fell at his feet. His pride was humbled and he spoke begging his pardon. 10–11

"Pray tell me who you are? Are you one of those maharshis who move about incognito as you wear a sacred thread on your body. Are you not one of the awadhutas like guru Dattatraya. To which place you belong? Where do you come from? Are you not Kapildev? Come

दृष्टः श्रमः कर्मत आत्मनो वै भर्तुर्गन्तुर्भवतश्चानुमन्ये ।
यथासतोदानयनाद्यभावात् समूल इष्टो व्यवहारमार्गः ॥१३॥
स्थाल्यग्नितापात्पयसोऽभितापस्तत्तापतस्तण्डुलगर्भरन्धिः ।
देहेन्द्रियास्वाशयसंनिकर्षात् तत्संसृतिः पुरुषस्यानुरोधात् ॥१४॥
तन्मे भवान्नरदेवाभिमानमदेन तुच्छीकृतसत्तमस्य ।
कृषीष्ट मैत्रीदृशमार्तबन्धो यथा तरे सदवध्यानमंहः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

ब्राह्मण उवाच

अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः ।
न सूरयो हि व्यवहारमेनं तत्त्वावमर्शेन सहामनन्ति ॥१॥

to me for my welfare? How can one deeply attached to his house and family whose sense of understanding is blurred ever comprehend the ways of the Yogeshwar. I feel fatigued in performing my duties as a king. I think you also may have been fatigued by walking. If the pot is not real but, imaginary it is not possible to bring water in it. Similarly nothing can be accomplished by anything that is not real but imaginary Practical path in life therefore must be accepted as true. Just as the pot becomes hot by fire, the heated pot heats the water filled in it and the hot water cooks rice in the pot, similarly the body, the senses, the vital breath, the mind are all affected by the contact of outside objects and environments; naturally therefore, the empirical ego, the Jivatman will also be affected. Out of my pride as a king, I have insulted you, You who are so good and noble—oh! Ye friend of the weak, pray pardon me so that I may be free from the sin of having insulted a saint like you. 12-15

Thus ends chapter tenth of Book V

CHAPTER XI

The Brahmin spoke : Rajan, you are ignorant, nevertheless you talk of wisdom, even then you will not be considered wise. The wise with their vision of reality, do not consider the activities of the senses, as true. As long as the mind is subject to the vagaries of the quality

यावन्मनो रजसा पूरुषस्य सत्त्वेन वा तमसा वानुरुद्धम् ।
चेतोभिराकूतिभिरातनोति निरङ्कुशं कुशलं चेतरं वा ॥२॥
दुःखं सुखं व्यतिरिक्तं च तीव्रं कालोपपन्नं फलमाव्यनक्ति ।
आलिङ्ग्य मायारचितान्तरात्मा स्वदेहिनं संसृतिचक्रकूटः ॥३॥
गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात् ।
यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजति ह्यन्यदा स्वम् ॥४॥
द्रव्यस्वभावाशयकर्मकालैरेकादशामी मनसो विकाराः ।
सहस्रशः शतशः कोटिशश्च क्षेत्रज्ञतो न मिथो न स्वतः स्युः ॥५॥
क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात्स्वयंज्योतिरजः परेशः ।
नारायणो भगवान् वासुदेवः स्वमाययाऽऽत्मन्यवधीयमानः ॥६॥
न यावदेतां तनुभृन्नरेन्द्र विधूय मायां वयुनोदयेन ।
विमुक्तसङ्गो जितषट्सपत्नो वेदात्मतत्त्वं भ्रमतीह तावत् ॥७॥
भ्रातृव्यमेनं तददभ्रवीर्यमुपेक्षयाध्येधितमप्रमत्तः ।
गुरोर्हरेश्चरणोपासनास्त्रो जहि व्यलीकं स्वयमात्ममोषम् ॥८॥
॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे एकादशोऽध्यायः ॥ ११ ॥

trio, the sattva, rajas and tamas, so long he acts unbriddled with his faculties both conative and cognitive and earns merits or commits sins. As fruit of those deeds, good or bad he is faced with that happiness or misery at their proper time. Mind is an attribute a creation of Maya, This mind by creating false impressions in the empirical ego the jiva entails him and throws him in this wheel of worldliness As long as lamp consumes ghee and the wick, its flame it is mixed with smoke but, when that ghee, clarified butter and wick are burnt out, the flame merges into its true form the Light, likewise, if a man's mind is attached to the sense objects, he experiences the miseries of life but, when that mind is freed from all sense objects and gets devoid of all gunas, it reverts to its true form that leads it to the highest good. The eleven faculties of the mind are influenced by matter, and because of nature, destiny and time, they are divided and subdivided into hundreds and thousands, and crores. All these originate from the Self and not on their own or by themselves. The soul is self illuminating and all pervading. It has no birth. It is Narayan Vasudev who holds everything by his Maya. Therefore oh king, be vigilant at that mind which though is formidable is untrue but if neglected makes one forget the Self. So beware and control it by the worship of the Lord and the guru. 1–8

Thus ends chapter eleventh of Book V



अथ द्वादशोऽध्यायः

रहूगण उवाच

नमो नमः कारणविग्रहाय स्वरूपतुच्छीकृतविग्रहाय ।
नमोऽवधूत द्विजबन्धुलिङ्गनिगूढनित्यानुभवाय तुभ्यम् ॥१॥
ज्वरामयार्तस्य यथागदं सत् निदाघदग्धस्य यथा हिमाम्भः ।
कुदेहमानाहिविदष्टदृष्टेः ब्रह्मन् वचस्तेऽमृतमौषधं मे ॥२॥
यदाह योगेश्वर दृश्यमानं क्रियाफलं सद्व्यवहारमूलम् ।
न ह्यञ्जसा तत्त्वविमर्शनाय भवानमुष्मिन् भ्रमते मनो मे ॥३॥

ब्राह्मण उवाच

अयं जनो नाम चलन् पृथिव्यां यः पार्थिवः पार्थिव कस्य हेतोः ।
तस्यापि चाङ्घ्र्योरधि गुल्फजङ्घाजानूरुमध्योरशिरोधरांसाः ॥४॥
अंसेऽधि दार्वी शिबिका च यस्यां सौवीरराजेत्यपदेश आस्ते ।
यस्मिन् भवान् रूढनिजाभिमानो राजास्मि सिन्धुष्विति दुर्मदान्धः ॥५॥

CHAPTER XII

Rahugan said : Oh Avadhuta! One with the corpus of the Lord the cause of this universe who considers this body as worthless, as against the blissful effulgence of the atman and who hidest that transcendental ecstacy in the garb of an ordinary Brahmin, to thee, I bow over and over again. Just as medicine is to a sick, cold water to the *thirsty*, your words are like nectar to me. My sense of understanding has been obfuscated by the bite of the serpant of *arrogance the Ego*. Oh best of the Yogis, you said that the action of carrying the palanquin and its fruit exhaustion appears true, but it is not true when philosophically viewed My doubts as to what you said are not cleared. 1–3

The Brahmin replied : Rajan,this man walking on the earth bearing the palanquin on his shoulders is formed of the same stuff the elements as an ordinary stone His legs, knees, thighs, chest, shoulder and the head all these are created from that element the earth Over this there is that palanquin made of wood and in that palanquin is seated the *model of clay* which is blind with pride, known as the king of *Sindh* and Sauvir. In spite of all this being clay you keep those poor unhappy souls under duress without any *compensation for their labour*. You are indeed merciless Nevertheless you call yourself the protector of your subjects. How will you look in the assembly of the wise. This fat, lean, small big cause, effect, living, dead, all these distinctions are imagined

शोच्यानिमांस्त्वमधिकष्टदीनान् विग्रया निगृह्णन्निरनुग्रहोऽसि ।
जनस्य गोप्तास्मि विकत्थमानो न शोभसे वृद्धसभासु धृष्टः ॥६॥
एवं कृशं स्थूलमणुर्बृहद्यद् असच्च सज्जीवमजीवमन्यत् ।
द्रव्यस्वभावाशयकालकर्मनाम्नाजयावेहि कृतं द्वितीयम् ॥७॥
ज्ञानं विशुद्धं परमार्थमेकमनन्तरं त्वबहिर्ब्रह्म सत्यम् ।
प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति ॥८॥
रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा ।
न च्छन्दसा नैव जलाग्निसूर्यैर्विना महत्पादरजोऽभिषेकम् ॥९॥
अहं पुरा भरतो नाम राजा विमुक्तदृष्टश्रुतसङ्गबन्धः ।
आराधनं भगवत ईहमानो मृगोऽभवं मृगसङ्गाद्धतार्थः ॥१०॥
सा मां स्मृतिर्मृगदेहेऽपि वीर कृष्णार्चनप्रभवा नो जहाति ।
अथो अहं जनसङ्गादसङ्गो विशङ्कमानोऽविवृतश्चरामि ॥११॥
तस्मान्नरोऽसङ्गसुसङ्गजातज्ञानासिनेहैव विवृक्णमोहः ।
हरिं तदीहाकथनश्रुताभ्यां लब्धस्मृतिर्यात्यतिपारमध्वनः ॥१२॥
॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे द्वादशोऽध्यायः ॥१२॥

in the illusion. Ignorance is imaginary and therefore false and untrue. Brahman alone is true. It is pure and perfect, full of wisdom in form, one without a second, tranquil and serene. To him the wise call Bhagwan or Vasudev. Oh Rahugan, this Brahma the absolute cannot be attained by austerity, sacrifice, abnegation, distributing food to the poor or by the study of Vedas or by invoking the Water, Fire or Sun God, but it can only be attained by bathing in the dust of the feet of the Great, meaning by the service of the great and the holy. 4-9

Formerly I was a king named Bharat. I was highly desirous of invoking the Lord for my welfare I therefore gave up all my contacts and associations of this world and the other world but because of my great attachment to a deer, I fell and I was born as a deer in my next life. In that body of a deer I retained my memory because of the grace of the Lord. Then I died and gave up my frame of a deer, and was born as a Brahmin in this life. In this life I remain aloof from all people, in solitude for fear of being attached in life once again, because I know that when the delusion is destroyed by the sword of wisdom acquired by the company of ascetics, and the renowned, then alone by hearing and chanting His rhymes, will one be able to see and realise the self within and transgress this difficult path of worldliness. 10-12

Thus ends chapter twelfth of Book V

क्षेत्रं पुनरेवावपनकाले गुल्मतृणवीरुद्भिर्गह्वरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन्न हि कर्माण्युत्सीदन्ति यदयं कामकरण्ड एष आवसथः ॥५॥

क्वचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यवायादिव्यसनलोलुपः ॥६॥ क्वचित्सकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभ्रंशितस्मृतिस्तयैव मरीचितोयप्रायांस्तानेवाभिधावति । क्वचिदुलूकझिल्लीस्वनवदतिपरुषरभसाटोपं प्रत्यक्षं परोक्षं वा रिपुराजकुलनिर्भर्त्सितेनातिव्यथितकर्णमूलहृदयः ॥७॥ स यदा दुग्धपूर्वसुकृतस्तदा कारस्करकाकतुण्डाद्यपुण्यद्रुमलताविषोदपानवदुभयार्थशून्यद्रविणान् जीवन्मृतान् स्वयं जीवन्म्रियमाण उपधावति । क्वचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदर्कं शोकाग्निना दह्यमानो भृशं निर्वेदमुपगच्छति ॥८॥ क्वचित्कालविषमितराजकुलरक्षसापहृतप्रियतमधनासुः प्रमृतक इव विगतजीवलक्षण आस्ते ॥९॥ क्वचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीतसारः स्वकुटुम्बाय क्रुध्यति । स एव पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव शेते नान्यत्किंचन वेद शव इवापविद्धः ॥१०॥

अध्वन्यमुष्मिन्निम उपसर्गास्तथा सुखदुःखरागद्वेषभयाभिमानप्रमादोन्मादशोकमोह-

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sporadically as weeds, grass, and creepers and with the cobwebs forming on them, the field looks more like a jungle, similarly this life is a field of actions, wherein if the seeds of innate subliminal tendancies and desires are allowed to remain and not destroyed, then it renders the house into a hot bed of selfishness and desires. 2-5

At times when one loses the correct perspective in life, he goes headlong in eating, drinking and merry making, by unrestrained indulgence in objects of enjoyment which are false like a mirage; Sometimes, he hears the dreadful hoots of owls and other noises of cricket etc. or of insects or of insults from the state servants, which are very painful to him, sometimes he remains burning with grief as if surrounded by a conflagration and becomes miserable in his own house for want of objects, so dear to him. It may also happen that the state officials lose their sense of propriety and become devils and deprive him of his wealth by force It is then that he loses all interest in life and though alive lives as if dead. Again it so happens that the smouldering fire of unhappiness within himself becomes so unbearable that he loses his vital energy and gets chagrind with his own family and when exhausted he is devoured by the boa of infatuation in this wilderness of existence sinks into the grim darkness of ignorance and lies like a log of wood, as if dead, unmindful of everything around. 6-10

In this great wilderness of life, happiness, misery, love, hate, danger,

लोभमात्सर्येर्ष्यावमानक्षुत्पिपासाधिव्याधिजन्मजरामरणादयः ॥११॥ क्वापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्नविवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदयस्तदाश्रयावसक्तसुतदुहितृकलत्रभाषितावलोकविचेष्टितापहृतहृदय आत्मानमजितात्मापारेऽन्धे तमसि प्रहिणोति ॥१२॥ निरवरोधः स्वैरेण विहरन्नतिकृपणबुद्धिरन्योन्यमुखनिरीक्षणादिना ग्राम्यकर्मणैव विस्मृतकालावधिः । क्वचिद् गृहेषु रंस्यन् यथा वानरः व्यवायक्षणः ॥१३॥

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये । क्वचिच्छीतवाताद्यनेकदैविकभौतिकात्मीयानां दुःखानां प्रतिनिवारणेऽकल्पो दुरन्तविषयण्ण आस्ते । क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमुपयाति वित्तशाठ्येन । क्वचित्क्षीणधनः शय्यासनाशनाद्युपभोगविहीनो यावदप्रतिलब्धमनोरथोपगतादानेऽवसितमतिस्ततस्ततोऽवमानादीनि जनादभिलभते ॥१४॥

एतस्मिन् संसाराध्वनि नानाक्लेशोपसर्गबाधित आपन्नविपन्नो यत्र यस्तमु ह वावेतरस्तत्र विसृज्य जातं जातमुपादाय शोचन्मुह्यन् बिभ्यद्विवदन् क्रन्दन् संहृष्यन् गायन्नह्यमानः साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध एष नरलोकसार्थः ॥१५॥

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egoity, inertia, insanity, grief, infatuation, cupidity, envy, anger, insults, hunger, thirst, worries, mental and physical, birth and death these impeding elements are found lying scattered all over in the path of man and if per chance he is embraced by a beautiful demsel like woman, he loses his reason and understanding, and when enslaved by her, he is harassed, by the taunts and tirades of that wife and her children and becomes miserable. The soul that wanders in the wilderness of existence, without scruples becomes debased and profligate and indulges indiscreteely in sexual pleasures like a monkey, so much so, that he forgets his own end. Further while treading the path in this cycle of existence he falls in the deep dark chasm of a big mountain, where death in the form of an elephant awaits him; sometimes, he is not able even to ward off the physical sufferings such as extreme cold, heat and winds, befalling him and to those whom he calls his own, and experiences great misery. Sometimes he makes some money by deceit, in transactions but when all that wealth is destroyed, it destroys with it his means of enjoyment also. His desires and cravings not fulfilled, he once again tries and adopts foul means to satisfy them and suffers insults and contempt from the people. 11–14

Thus this multitude of beings grieved by anguish and hurdles, feels miserable and lost in this difficult path of life and accepting those that are born and rejecting and forsaking those that are dead experiencing pleasure and pain, fear and grief, it has not yet returned since it started, ages ago for want of prudent or a saintlike guide amongst them. 15

रहूगण त्वमपि ह्यध्वनोऽस्य संन्यस्तदण्डः कृतभूतमैत्रः ।
असज्जितात्मा हरिसेवया शितं ज्ञानासिमादाय तरातिपारम् ॥१६॥

राजोवाच

न ह्यद्भुतं त्वच्चरणाब्जरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला ।
मौहूर्तिकाद्यस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः ॥१७॥
नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आ वटुभ्यः ।
ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राज्ञाम् ॥१८॥

श्रीशुक उवाच

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः सिन्धुपतय आत्मसतत्त्वं विगणयतः परानुभावः परमकारुणिकतयोपदिश्य रहूगणेन सकरुणमभिवन्दितचरण आपूर्णार्णव इव निभृतकरणोर्म्याशयो धरणिमिमां विचचार ॥१९॥ सौवीरपतिरपि सुजनसमवगतपरमात्मसतत्त्व आत्मन्यविद्याध्यारोपितां च देहात्ममतिं विससर्ज । एवं हि नृप भगवदाश्रितानुभावः ॥२०॥

King Rahugana you are also a traveller treading the same track. Therefore, banish all your desires to punish and penalise others and be friend to all the creatures, cast off your delusion and do not run after objects mundane, and dedicating yourself to Shree Hari transgress this world of woes, *with that sword of wisdom sharpened by the service of the Lord.* 16

The King replied : Bhagwan, My sins have been destroyed by the dust of your lotus-like feet and there has dawned in me, that immaculate, devotion. My indiscreetions and my erroneous notions have vanished even by my momentary contact of great man like you. There is nothing surprising about it. Those Brahmins young and o'd who ramble about, the earth as avadhutas (who pretends to be stolid, shabby, and maniac, in looks, to escape molestation by individuals or crowds but who are inwardly on the path of illumination) may they effect good of the kings by their benediction 17-18

Shee Shukadev said : Oh ye son of Uttara King Parikshit! thus, that son of Brahmarshi, disregarding his insults out of extreem compassion revealed to King Rahugan the knowledge of the Atman. Rahugan bowed to him with love and devotion. Bharat whose mind and senses are calm composed and conditioned, then, continued his rambles. The king who had grown wiser now, by the preachings of Bharat, gave up all his deeply rooted attachments to his body and all that he called his own, out of ignorance and nescience. This is the result of contact with a great devout. 19-20

यज्ञाय धर्मपतये विधिनैपुणाय योगाय सांख्यशिरसे प्रकृतीश्वराय ।
नारायणाय हरये नम इत्युदारं हास्यन्मृगत्वमपि यः समुदाजहार ॥२१॥

य इदं भागवतसभाजितावदातगुणकर्मणो राजर्षेर्भरतस्यानुचरितं स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्ग्यापवर्ग्यं वानुशृणोत्याख्यास्यत्यभिनन्दति च सर्वा एवाशिष आत्मन आशास्ते न कांचन परत इति ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतोपाख्याने नाम त्रयोदशचतुर्दशावध्यायौ ॥१३-१४॥



अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितस्तद्वंशे गयो राजर्षिप्रवर उदारश्रवा महापुरुषतां प्राप्तः ॥१॥ स वै स्वधर्मेण प्रजापालनपोषणप्रीणनोपलालनानुशासनलक्षणेनेज्यादिना च भगवति महापुरुषे परावरे ब्रह्मणि सर्वात्मनार्पितपरमार्थलक्षणेन ब्रह्मविच्चरणानुसेवयाऽऽपादितभगवद्भक्तियोगेन स्वयमुपलभ्यमानब्रह्मात्मानुभवोऽपि निरभिमान एवावनिमजूगुपत् ॥२॥

यत्प्रीणनाद्बर्हिषि देवतिर्यङ्मनुष्यवीरुत्तृणमाविरिञ्चात् ।
प्रीयेत सद्यः स ह विश्वजीवः प्रीतः स्वयं प्रीतिमगाद्गयस्य ॥३॥

"Oh yagna swarup! defender of faith, giver of fruits and bestower of boons yoga personified and the Lord of Prakriti to you, oh Sire! I pay my homage." Exclaiming these words Bharat gave up his frame of a deer.

Those that describe, praise, or hear this account of Rajarshi Bharat that gives fame, heaven and beautitude have all their desires fulfilled whatever they be. 21-22

Thus ends chapters thirteenth and fourteenth of Book V

CHAPTER XV

Shree Shukadev continued : The Rajarshi Bharat had a son named Sumati. In their dynasty a king named Gaya flourished who was famous as the best among the Rajarshis. He ruled his subject on the tenets of righteousness He kept his people, appeased and happy but if they misbehaved they were also chastised or punished By his services to the wise besides performing sacrifices he had experienced often the form immaculate of the self within and had dedicated himself and surrendered his all to the Lord. Nevertheless he ruled his subjects without any pride or ego. 1-2

The Lord of sacrifice the life giver of the universe by whose appeasement,

गयाद्गयन्त्यां चित्ररथः सुगतिरवरोधन इति त्रयः पुत्रा बभूवुस्त द्वंशो विरजान्तो बभूव ४
प्रैयव्रतं वंशमिमं विरजश्चरमोद्भव । अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा ॥५॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे प्रियव्रतवंशानुकीर्तनं नाम पञ्चदशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा वा सह दृश्यते ॥१॥ प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपक्लृप्ता यत एतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु सूचित एतदेवाखिलमहं मानतो लक्षणतश्च सर्वं विजिज्ञासामि । भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि सूक्ष्मतम आत्मज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तदु हैतद्गुरोऽर्हस्यनुवर्णयितुमिति ॥२॥

ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मनसा वचसा वाधिगन्तुमलं विबुधा-

all the divinities from Brahma down to animals and birds and the entire vegetation are pleased and satisfied was himself pleased on the king Gaya. 3

This king Gaya had three sons named Chitrarath, Sugati and Avarodhana by his wife Gayanti. This dynasty lasted up to king Viraja. King Viraja was the last king in the line of Priyavrata. King Viraja adorned his subjects as Vishnu adorns the gods.

Thus ends chapter fifteenth of Book V



CHAPTER XVI

The King said : About the size of the earth, you said, that as far as the rays of the Sun reach, and as far as the Moon and the constellation of stars, are visible, to its farthest limit on the vast expanse of this Earth, that is the size of the earth. You also said by wheels of the chariot of King Priyavrata seven seas were formed and with it the seven different islands came into existence, on this earth. I am anxious to know their dimensions and their description. Master, please describe the corporeal form of the Lord (the Universe) so that the mind that is fixed in the gross form of the divine may easily enter the abstract, the self luminous omnipresent Bhagwan Vasudev. 1-2

The Rishi replied : Rajan, one is unable to comprehend, by his

युषाऽपि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नामरूपमानलक्षणतो व्याख्यास्यामः ॥३॥

यो वायं द्वीपः समवर्तुलो यथा पुष्करपत्रम् । यस्मिन्नव वर्षाण्यष्टभिर्मर्यादागिरिभिः सुविभक्तानि भवन्ति । एषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः कुलगिरिराजो मेरुः कर्णिकाभूतः । उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यकहिरण्मयकुरूणां वर्षाणां मर्यादागिरयः । दक्षिणेनेलावृतं निषधो हेमकूटो हिमालयो हरिवर्षकिम्पुरुषभारतानां यथासंख्यम् । पूर्वेण च माल्यवद्गन्धमादनावानीलनिषधायतौ केतुमालभद्राश्वयोः सीमानं विदधाते । मन्दरो मेरुमन्दरः सुपार्श्वः कुमुद इति मेरोश्चतुर्दिशमवष्टम्भगिरयः ॥४॥

देवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं वैभ्राजकं सर्वतोभद्रमिति ॥५॥

अरुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती पूर्वेणेलावृतमुपप्लावयति । जम्बू नाम नदी मेरुमन्दरशिखरादवनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृतमुपस्यन्दयति । तावदु-

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mind or speech the majesty and grandeur of maya of the Divine even if, he were to get a span of life as long as that of a god; nevertheless I will describe to you the main geographical features, such as name, form and dimensions with their characteristics. In this round lotus leaf like shaped island, there are nine continents, which lie demarcated by the eight mountains One that is in the centre is known as Ilavrata. Right in the centre of that continent is situate, the Meru, King of the hills In the north of Ilavrata, the three mountains, Nil, Shweta, and Shrungavan are situate on the border line of the territories of Ramyak, Hiranyamaya and Kuru demarcating the regions On the south of Ilavrata are Nishidha, Hemakuta and Himalaya, mountains, demarcating Harivarsh, Kimpurush and Bharat. Malayan and Gandhamadan these two hills on the west and east of Ilavrata are on the borders of Nil, Nishad, Ketumal and Bhadra shwa, respectively indicating the boundaries of those territories on the four sides of mount Meru, are situate the four mountains of Mandar, Meru Mandar, Suprarswa and Kumud, which look like the supports of mount Meru. 4

The four famous gardens of the gods named Nandan, Chaitrarath, Vaibhrajak and Sarvato-bhadra, are situate on this mount. 5

Meru-River Arunodha falling from the peak of Manar, renders fertile the eastern region of Ilavrata. River Jambu flowing from the peak Meru Mandar, fertilizes the southern region of Ilavrata. Waters of this river

भयोरपि रोधसोर्या मृत्तिका तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति । पञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्योऽपरेणात्मानमिलावृतमनुमोदयन्ति । कामदुघा नदाः कुमुदाग्रात्पतन्तस्तमुत्तरेणेलावृतमुपयोजयन्ति ॥६॥

नारदादयो विंशतिगिरयो मेरोः मूलदेशे परित उपक्लृप्ताः । जठरदेवकूटौ मेरुं पूर्वेणापरेण पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ उत्तरतस्त्रिशृङ्गमकरौ । मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपक्लृप्तां पुरीं समचतुरस्रां शातकौम्भीं वदन्ति । तामनु परितो लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टावुपक्लृप्ताः ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भुवनकोशवर्णनं नाम षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

तत्र भगवतः विष्णोर्विक्रमतो वामपादाङ्गुष्ठनखनिर्भिन्नोर्ध्वाण्डकटाहविवरेणान्तः प्रविष्टा या बाह्यजलधारा महता कालेन दिवो मूर्धन्यवततार यत्तद्विष्णुपदमाहुः । ध्रुवस्त औत्तानपादिः परमभागवतोऽस्मत्कुलदेवताचरणारविन्दोदकमित्यधुनापि परमादरेण शिरसा

When it drenches the earth, on both the banks and is heated by the Sun produces "Jambunad" a kind of gold,—five rivers from mount Suparshwa flowing in the west, enriches the soil of Ilavrata. The northern part of Ilavrata is watered by river Kamadugha flowing from mount Kumuda. 6

Twenty hills Narad, and others are at the foot of mount Meru. In the east of Meru, are situate the mounts of Jathar and Devkut, in the west Pavan and Pariyatra, on the south, Kailas and Karvir, and in the north, Trishrunga and Makar. In the centre on the peak of mount Meru there is a square city built by Brahmadev. All around this city there are eight other cities of Indra and other Lokpalas, extending from east to the other quarters in their respective order of colours. 7

Thus ends chapter sixteenth of Book V

CHAPTER XVII

Shree Shukadev said : A portion of the crust of the upper layer of the universe was broken by the left toe of the Bhagwan Trivikrama Vaman, which made a hole into it. A flux of water from outside entered into that hole which after a very long time descended on the top of the heaven, which is known as Vishnupada, and that stream of water is known

विभर्ति । ततः सप्त ऋषयस्तत्प्रभावाभिज्ञा यां मुक्तिमिवागतां मुमुक्षव इव सबहुमानमद्यापि जटाजूटैरुद्वहन्ति ब्रह्मसदने निपतति ॥१॥

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्पन्दन्ती सीतालकनन्दा चक्षुर्भद्रेति। सीता ब्रह्मसदनाद् भद्राश्ववर्षं प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति । माल्यवच्छिखरान्निष्पतन्ती केतुमालमभि चक्षुः प्रतीच्यां दिशि सरित्पतिं प्रविशति । भद्रा मेरुशिरसो निपतिता उत्तरांस्तु कुरूनभित उदीच्यां दिशि जलधिमभिप्रविशति । तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्बहूनि गिरिकूटान्यतिक्रम्य भारतमभि वर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति यस्यां स्नानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति ॥२॥

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि पुण्यशेषोपभोगस्थानानि व्यपदिशन्ति ॥३॥

नवस्वपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायात्मतत्त्वव्यूहेनात्मनाद्यापि संनिधीयते । इलावृते तु भगवान् भवः । भगवतश्चतुर्मूर्तेर्महापुरुषस्य तुरीयां तामसीं मूर्तिं संकर्षणसंज्ञामात्मसमाधिरूपेण संनिधाप्यैतदभिगृणन् भव उपधावति ।

as Vishnupadi. Dhruva the son of Uttanpad the valient, even now venerates this water as water from the feet of their family deity. 1

The seven Maharshis, who know the prowess of this Vishnupadi hold her in high reverence in their matted locks of hair, like aspirants longing for mukti would welcome and respect liberation. From there that flow of water, comes to the abode of Brahma; there it is divided and flows into four directions as Sita, Alakananda, Chakshu, and Bhadra, rivers. River Sita flows, eastward from Brahmasadan, through the Bhadrashwa territories on the East and meets the Kshar seas The River Chakshu entering the province of Ketumal in the west meets the ocean. River Bhadra enters the Kuru territory in the north and falls into the sea Similarly Alaknanda, crossing several rocky mountains meets the sea in Bharatvarsha in the south. Those that bathe in this holy river, get the fruit of performing Ashvamedha and Rajsuya Yagna, at every stride. 2

In these nine continents, Bharatkhand is known as the land of actions while the other eight continents are known as pleasure grounds for enjoyment of merits. Bhagwan Narayan inhabits these nine continents in different forms to shower his grace on those living there 3

In Ilavrata Bhagwan Shankar meditates, on the idol of Sankarshan from the four idols of Narayan (Vasudev, Pradumna, Aniruddha and

ॐ नमो भगवते महापुरुषाय सर्वगुणसंख्यानायानन्तायाव्यक्ताय नम इति ॥४॥
यमाहुरस्य स्थितिजन्मसंयमं त्रिभिर्विहीनं यमनन्तमृषयः ।
न वेद सिद्धार्थमिव क्वचित्स्थितं भूमण्डलं मूर्धसहस्रधामसु ॥५॥
यस्याद्य आसीद् गुणविग्रहो महान् विज्ञानधिष्ण्यो भगवानजः किल ।
यत्सम्भवोऽहं त्रिवृता स्वतेजसा वैकारिकं तामसमैन्द्रियं सृजे ॥६॥
यन्निर्मितां कर्ह्यपि कर्मपर्वणीं मायां जनोऽयं गुणसर्गमोहितः ।
न वेद निस्तारणयोगमञ्जसा तस्मै नमस्ते विलयोदयात्मने ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे सप्तदशोऽध्याय ॥१७॥

अथाष्टादशोऽध्यायः

श्रीशुक उवाच

भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राश्ववर्षे साक्षाद्भगवतो वासुदेवस्य प्रियां

Sankarshan). His incantation is—

Om Namo Bhagwate Mahapurushaya Sarvagunasankhyanaya-nantaya Avyaktaya Namah (I bow to that Divine Purush from whom all qualities are manifest but who is himself unmanifest, infinite, and immeasurable.) 4

The Rishis call you infinite because though, you are the cause of the creation, prservation and dissolution of the universe, You are above it. You even do not know that this universe, like a mustard seed, is perched somewhere on one of your thousand heads 5

From this seed, came forth the Mahat Tattwa the Massive (energy) evolute, from this evolute, came out Brahma the knowledge personified, and from him, I am created and I in my turn through the tripartite ego create the celestials, the main elements, and the senses. 6

A deluded one, in this world of quality trio, sometimes knows that the Lord has created Maya, that entwines one in the knots of actions the karma, but is not able to know, how to transgress it To Thee that supreme entity the cause of rise and dissolution of this universe, we pay our homage. 7

Thus ends chapter seventeenth of Book V

CHAPTER XVIII

Shree Shukadev said : In the continent of Bhadrashrava son of Dharma named Bhadrashrava, with his attendants and citizens worships

तनुं धर्ममयीं हयशीर्षाभिधानां परमेण समाधिना संनिधाप्येदमभिगृणन्त उपधावन्ति।
ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति ॥१॥

भद्रश्रवस ऊचुः

अहो विचित्रं भगवद्विचेष्टितं घ्नन्तं जनोऽयं हि मिषन्न पश्यति ।
ध्यायन्नसद्यर्हि विकर्म सेवितुं निर्हृत्य पुत्रं पितरं जिजीविषति ॥२॥
वदन्ति विश्वं कवयः स नश्वरं पश्यन्ति चाध्यात्मविदो विपश्चितः ।
तथापि मुह्यन्ति तवाज मायया सुविस्मितं कृत्यमजं नतोऽस्मि तम् ॥३॥
वेदान् युगान्ते तमसा तिरस्कृतान् रसातलाद्यो नृतुरङ्गविग्रहः ।
प्रत्याददे वै कवयेऽभियाचते तस्मैः नमस्तेऽवितथे · हिताय ॥४॥ इति

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते तद्दयितं रूपं महापुरुषगुणभाजनो महाभागवतो प्रह्लादोऽव्यवधानानन्यभक्तियोगेन सह तद्वर्षपुरुषैरुपास्ते इदं चोदाहरति ।

ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव वज्रनख वज्रदंष्ट्र कर्मा-

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Hayagriva (deity with a horses' head) the idol of Lord Vasudev with full concentration of the mind; its incantation mantra is– Om Namo Bhagavate Dharmayatma Vishodhanaya Namah. [We bow to that revered form of Dharma (righteousness) which purifies the mind and renders it holy.] 1

Bhadrashravas extols : How strange and incomprehensible are the ways of the Lord that a killer never beholds the invisible (Kal) time, that will also kill him. He does not see, actions that are wrong, or actions that are prohibited or denied by the shastras. A son wishes to live by killing his father, oh Ye unborn ! the learned and the erudites call this world transitory and the knowers of self, the atmavetta call it perishable, nevertheless they are deluded by your Maya. This, your illusive creation is indeed marvellous My obeissance to thee my Lord. When at the end of the ages, the four Vedas were carried away by the daityas to rasatal one of the netherworlds you took this human form (of Hayagriva) with the head of a horse and rescued them, and gave them to Brahmadev. We pay our homage to that Lord Hayagriva, whose volition are true and righteous, and who is the benefactor of all. 2–4

In the continent of Harivarsha the Lord dwelleth as Shree Narahari, Prahlad the great devout who has the virtues of the great, invokes that dear form of the Lord, with signal devotion along with other people living there. Their incantation, is as fallows :

I bow unto that Lord Nrasinh the lustre of the lustrous, oh thou with claws like the thunderbolt, and teeth rivalling the levin, pray

दहन रन्धय रन्धय तमो ग्रस ग्रस ॐ स्वाहा अभयमभयमात्मनि भूयिष्ठा ॐ क्ष्रौम्।।५

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां ध्यायन्तु भूतानि शिवं मिथो धिया।
मनश्च भद्रं भजतादधोक्षजे आवेश्यतां नो मतिरप्यहैतुकी।।६

मागारदारात्मजवित्तबन्धुषु सङ्गो यदि स्याद्भगवत्प्रियेषु नः।
यः प्राणवृत्त्या परितुष्ट आत्मवान् सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः।।७

यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैर्गुणैस्तत्र समासते सुराः।
हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो बहिः।।८

हरिर्हि साक्षाद्भगवान् शरीरिणामात्मा झषाणामिव तोयमीप्सितम्।
हित्वा महांस्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दम्पतीनाम्।।९

तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम्।
हित्वा गृहं संसृतिचक्रवालं नृसिंहपादं भजताकुतोभयमिति।।१०

केतुमाले तद्भगवतो मायामय कामदेव रूप परमतमाभियोगेन रमा देवी प्रजापतेर्दुहितृभिश्च तद्भर्तृभिरुपास्ते इदं चोदाहरति।

manifest and burn our seed of desires and dispel our darkness Om swaha may my mind become fearless Om kshraum 5

May good betide the world May the wicked give up their guile May every one harbour feelings of mutual good will May our mind entertain good thoughts. May our mind and intellect be always in the Lord without any expectation or desire Let there be no attachment to home wife, children, wealth or relations If there is to be any contact or company let that be of the good or the devouts One fulfilling the desires of his senses does not get even that much satisfaction which a wise gets by subsisting merely on alms, sufficient for his living One who is devoted to the Lord without any desire for reward has all the virtues and the divinities living in him How can one, devoid of devotion to the Lord have the virtues of the great, if he runs unrestrained, after objects of senses Just as water is the life blood of aquatic animals so is the Lord the soul, and the life blood of human beings He who forsakes the Lord and gets attached to the house and family though he may be considered great by others then, that greatness of such man or woman is in age only Therefore banish all desires, humiliation, fear, pride anger sorrow etc. the cause of all miseries and leave the house the merry go round of this pragmatic existence and surrender to Lord Nrasimha that renders one free and fearless from all directions 6–10

In Ketumal the daughters of the Prajapatis with their husban

ॐ ह्रां ह्रीं ह्रूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलाय च्छन्दोमयायान्नमयायामृतमयाय सर्वमयाय सहसे ओजसे बलाय कान्ताय कामाय नमस्ते उभयत्र भूयात् ॥११॥

स्त्रियो व्रतैस्त्वा हृषिकेश्वरं स्वतो ह्याराध्य लोके पतिमाशासतेऽन्यम् ।
तासां न ते वै परिपान्त्यपत्यं प्रियं धनायूंषि यतोऽस्वतन्त्राः ॥१२॥

स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पाति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं नैवात्मलाभादधि मन्यते परम् ॥१३॥

स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं कराम्बुजं यत्त्वदधायि सात्वताम् ।
बिभर्षि मां लक्ष्म वरेण्य मायया क ईश्वरस्येहितमूहितुं विभुरिति ॥१४॥

meditate with concentration on the illusory form of the god of Love. Their Mantra is our salutation to thee Rishikesh, whose form is bedecked by everything excellent and who Lords over actions, energy and objects, eleven senses and five objects these sixteen form your categories, as you can only be approached and attained through ceremonies enjoined in the Vedas You are Vedas incarnate. Your body is nourished by food, permeated with ambrosia you are omnipresent and all pervading. You are the fountain of courage, ability and strength, you are the hand somest of all May we always bow to thee.

Laxmiji extols : Oh the Lord of senses, women hope for good husbands in life through your worship and vows, but that is not proper. They canot protect themselves, their children, their wealth and their lives, as they are dependent. He alone who is himself without fear is able to protect others from fear He alone is worthy to become a husband, who is himself without fear as he is able to protect those that are dependent on him from fear from all sides You alone are such fearless and all powerful and therefore no one other than yourself can become our Lord, because you do not consider any other gain in life greater than the realisation of ones own form the Self. Oh Achyuta pray lay your lotus like palm of benediction graciously on my head, which you lay on the heads of your votaries. As you keep me on thy breast as the Shrivatsa mark, I cannot say that you have no tender feelings for me but at the same time it is not that special favour and regard that You show to your devotees, by laying your hand on their heads. Insercetable are your ways oh Lord, who can fathom them ! 11-14

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं मनोः प्राक्प्रदर्शितं स महता भक्तियोगेनाराधयतीदं चोदाहरति ।

ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायौजसे सहसे बलाय महामत्स्याय नम इति ॥१५॥

भवान् युगान्तार्णव ऊर्मिमालिनि क्षोणीमिमामोषधिवीरुधां निधिम् ।
मया सहोरु क्रमतेऽज ओजसा तस्मै जगत्प्राणगणात्मने नम इति ॥१६॥

हिरण्मयेऽपि भगवान् निवसति कूर्मतनुं बिभ्राणोऽर्यमा सह वर्षपुरुषैः पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुजपति ।

ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्ष्मणे नमो भूम्ने नमो नमोऽवस्थानाय नमस्ते ॥१७॥

जरायुजं स्वेदजमण्डजोद्भिदं चराचरं देवर्षिपितृभूतमैन्द्रियम् ।
द्यौः खं क्षितिः शैलसरित्समुद्रद्वीपग्रहर्क्षेत्यभिधेय एकः ॥१८॥

In Ramyak, Manu the sovereign of that continent, meditates on the dear fish incarnation of the Lord with the following incantation.

Unto that great fish form of that Reverent Lord, principally constituted with goodness, who is the life, courage, energy, and strength of all beings I bow over and over again.

Manu Maharaj prays. At the time of the deluge, from the ocean of furious waves, you rescued me, and the earth, the store of plants and herbs, by your remarkable prowess, to that Lord of the vast multitude of beings, I bow down in all humbleness 15–16

In the Hiranyamaya, continent the Lord resides as a tortoise. Aryama the Lord of the Manes worship him with his subjects with the following Mantra :

" To you the tortoise the incarnation of the Divine, who is full of all that is good and noble, and whose abode or place is not known to anyone; I bow—to the omnipresent and to the stay of everything including the universe, this earth and all the visible objects, are your own form, to you oh Sire I bow.

You are the central of all the animate and inanimate species in creation, abounding in countless names, forms, and figures. They are the Jarayuja, Swedaja, Andaja and (oviparous, viviparous and sprouting, from soil) Udbhija (Born human, from sweat, from eggs, form vegetation) the divinities, the Rishis, the Manes, the elements, the senses, the Ether, the

यस्मिन्नसंख्येयविशेषनामरूपाकृतौ कविभिः कल्पितेयम् ।
संख्या यया तत्त्वदृशापनीयते तस्मै नमः सांख्यनिदर्शनाय ते इति ॥१९॥

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूप आस्ते तं तु देवी हैषा भूः सह कुरुभिरस्खलितभक्तियोगेनोपधावति इमां च परमामुपनिषदमावर्तयति ।

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञक्रतवे महाध्वरावयवाय महापुरुषाय नमः कर्मशुक्लाय त्रियुगाय नमस्ते ॥२०॥

प्रमथ्य दैत्यं प्रतिवारणं मृधे यो मां रसाया जगदादिसूकरः ।
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः क्रीडन्निवेभः प्रणतास्मि तं विभुमिति ॥२१॥

॥ इति श्रीमत्संक्षिप्तभागवते पञ्चमस्कन्धे भुवनकोशवर्णनं नामाष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

किंपुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं परमभागवतो हनुमान्

sky the earth, the mountain, river, sea, island planets and constellation. The learned have in this universe determined, the number of evolutes to twenty-four. These evolutes, disappear with true knowledge and wisdom. To you oh wisdom personified we pay our homage. 17-19

In the continent known as north kuru, the Yagna Purush Bhagwan lives in the form of a boar—There this goddess of earth, invokes him, with the residents of kurudesh, with incessant devotion and repeats the following Mantra :

We bow unto that Bhagwan Varah (Boar incarnation of the Lord) who is manifest through the holy mantras, and incanations. Yagna with Yupas, and without Yupas, and all that connected with it are your forms, fruit bearing great Yagnas, are your limbs, to Him whose deeds are holy and who is the Yugas personified, I pay my homage I bow unto that Lord who in his incarnation of a Boar killed the elephant like demon Hiranyaksha in battle and sportively lifted me on his tusk and came out of the depth of the ocean. 20–21

Thus ends chapter eighteenth of Book V



CHAPTER XIX

Shukedevji said : Shree Hanuman, with the kimpurushas worships Bhagwan Shree Ramchandra (husband of Sita elder

सह किम्पुरुषैरविरतभक्तिरुपास्ते । आर्ष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति स्वयं चेदं गायति ।

ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम इति ॥१॥

मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभोः ।
कुतोऽन्यथा स्याद्रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य ॥२॥
न वै स आत्माऽऽत्मवतां सुहृत्तमः सक्तस्त्रिलोक्यां भगवान् वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत न लक्ष्मणं चापि विहातुमर्हति ॥३॥
न जन्म नूनं महतो न सौभगं न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः ।
तैर्यद्विसृष्टानपि नो वनौकसश्चकार सख्ये बत लक्ष्मणाग्रजः ॥४॥
सुरोऽसुरो वाप्यथ वानरो नरः सर्वात्मना यः सुकृतज्ञमुत्तमम् ।
भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवमिति ॥५॥

भारतेऽपि वर्षे भगवान् नरनारायणाख्य उपचितधर्मज्ञानवैराग्यैश्वर्योपशमोपरमात्मो-

brother of Shri Laxman) with perfect devotion and listens to the bliss giving account of the Lord sang by the Gandharva, with Arshtishena and recites the following Mantra :

I bow to that illustrious one whose deeds are noble, whose character and vowes are chaste and austere, who has been the highest in the ordeal of good will and piety. To that Lord supreme, the great omnipotent being, the Brahmanyadev, the monarch among the sovereigns I pay my humble obeisance.

Shree Hanuman hymns : The incarnation of Bhagwan Rama as a human being was not merely to extirpate the demons or the wickeds, but was to educate mankind by his own conduct. If it was not so why should there have been any tribulations about Seeta to one who is all powerful and always delighting in the Self. Why should he have deserted Laxman He made friends with the ugly looking monkeys living in the forest who can neither speak nor understand and have neither family nor noble descent. It was out of sheer mercy, that he befriended them. Shree Rama acknowledges and highly values even a little devotion, done with sincerity and love be that from a god or a demon, man, or a monkey. Therefore surrender to that Hari, Bhagwan Rama who carried all his devotees of Uttar Koshal, with him to Heaven 2-5

In Bharatvarsha, Bhagwan, in the form of Nara and Narayan, remains in isolation in Badrikhashram, not known to any one, and clandest-

पलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति । तं भगवान् नारदो वर्णाश्रमवतीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययोगाभ्यां परमभक्तिभावेनोपसरति इदं चाभिगृणाति ।

ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय अकिञ्चनवित्ताय ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति ॥६॥

कर्तास्य सर्गादिषु यो न बध्यते न हन्यते देहगतोऽपि दैहिकैः ।
द्रष्टुर्न दृग्यस्य गुणैर्विदूष्यते तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥७॥
इदं हि योगेश्वर योगनैपुणं हिरण्यगर्भो भगवान् जगाद यत् ।
यदन्तकाले त्वयि निर्गुणे मनो भक्त्या दधीतोज्झितदुष्कलेवरः ॥८॥
यथैहिकामुष्मिककामलम्पटः सुतेषु दारेषु धनेषु चिन्तयन् ।
शङ्केत विद्वान् कुकलेवरात्ययाद्यस्तस्य यत्नः श्रम एव केवलम् ॥९॥
तन्नः प्रभो त्वं कुकलेवरार्पितां त्वन्माययाहंममतामधोक्षज ।
भिन्द्याम येनाशु वयं सुदुर्भिदां विधेहि योगं त्वयि नः स्वभावमिति ॥१०॥

inely practices austere penance out of compassion and grace for the learned, to enlighten them on dharma, knowledge, greatness, restrain, detachment, and tranquillity. Muni Narad with reverence and devotion, worships Bhagwan Nara Narayan along with the subjects of Bharatvarsha and recites the following Mantra: "We bow unto that Lord Nara Narayan the best of the ascetics, the wealth of the destitute the prime preceptor of the paramhansas and lord of these souls who delight in self." 6

Though he is the creator of this universe, he is free from all bonds, who albeit living in this body is free from all physical inhibitions and bonds. He is the seer of all objects outside, nevertheless his sight remains unaffected and unvitiated by those objects. To that completely detached and holy Sire the witness of all, we bow again and again. Oh Yogeshwar, to banish all that egoity, for this unclean body at the time of death and to link the mind, in your form which is nirguna, without any attributes, is the highest Yoga preached by Brahmaji. One who is attached to the desires of this world and the other world and is very anxious for his wife, children and his wealth, is highly afraid of death, but if a learned one also is likewise afraid of death then all his labour for knowledge goes in vain. Pray therefore oh Lord give us that Yoga that will stabilise our love and devotion in you alone and enable us to destroy the invincible maya living in us in the form of me and mine. 7-10

भारतेऽप्यस्मिन् वर्षे सन्ति बहवो मलयो मङ्गलप्रस्थो मैनाकस्त्रिकूटाद्यः शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च सन्त्यसंख्याताः । एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना चोपस्पृशन्ति । चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी वेणी पयस्विनी शर्करावर्ता तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदौ महानदी वेदस्मृतिरृषिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना सरस्वती दृषद्वती गोमती सरयू रोधस्वती सप्तवती सुषोमा शतद्रूश्चन्द्रभागा मरुद्वृधा वितस्ता असिक्नी विश्वेति महानद्यः । अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः परमात्मनि वासुदेवेऽनन्यनिमित्तभक्तियोगलक्षणो यदा हि महापुरुषपुरुषप्रसंगः ॥११॥

एतदेव हि देवा गायन्ति—

अहो अमीषां किमकारि शोभनं प्रसन्न एषां स्विदुत स्वयं हरिः ।
यैर्जन्म लब्धं नृषु भारताजिरे मुकुन्दसेवौपयिकं स्पृहा हि नः ॥१२॥

कल्पायुषां स्थानजयात्पुनर्भवात् क्षणायुषां भारतभूजयो वरम् ।
क्षणेन मर्त्येन कृतं मनस्विनः संन्यस्य संयान्त्यभयं पदं हरेः ॥१३॥

In this country of Bharatvarsha there are many mountains such as Malaya, Mangalaprastha, Mainaka, Trikuta and many others. Rivers big and small flow from these mountains. People of Bharatvarsha bathe with faith in these rivers whose very name is sanctifying. They are Chandravasa, Tamrapani, Avatoda, Kritmala, Vaihayasi, Kaveri, Veni, Payasvini, Sharkaravarta, Tungabhadra, Krishna, Venya, Bhimarathi, Godavari, Nirvindhya, Payoshni, Tapi, Rewa, Surasa, Narmada, Charmanvati, Sindhu, Mahandi, Vedasmriti, Rishikulya, Trisama, Kaushiki, Mandakini, Yamuna, Saraswati, Drishadwati, Gomati, Saryu, Edhaswati, Saptavati Sushoma, Shatadru, Chandrabhaga, Marudvrudha, Vitasta, Asikani, and Vishwa. Andha and Shona being very big rivers are known as seas. *Those who are born in Bharatkhanda when they associate* with the devouts there rises in them without any reason that signal devotion in Lord Vasudev and the urge for absolution. 11

The gods sing that song : Oh what deeds of merit these Bharatvasis have done that the Lord himself is pleased with them ard gave them this body to worship him. We also desire such bodies. Birth with a short life in Bharat is much better by a long way than a long life in the heaven running into hundreds of years, though that life in Bharat is frought with danger of death. Nevertheless people with faith and understanding renounce everything in a moment and attain that place with

पलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति । तं भगवान् नारदो वर्णाश्रमवतीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययोगाभ्यां परमभक्तिभावेनोपसरति इदं चाभिगृणाति ।

ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति ॥६॥

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इदं हि योगेश्वर योगनैपुणं हिरण्यगर्भो भगवान् जगाद यत् ।
यदन्तकाले त्वयि निर्गुणे मनो भक्त्या दधीतोज्झितदुष्कलेवरः ॥८॥
यथैहिकामुष्मिककामलम्पटः सुतेषु दारेषु धनेषु चिन्तयन् ।
शङ्केत विद्वान् कुकलेवरात्ययाद्यस्तस्य यत्नः श्रम एव केवलम् ॥९॥
तन्नः प्रभो त्वं कुकलेवरार्पितां त्वन्माययाहंममतामधोक्षज ।
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inely practices austere penance out of compassion and grace for the learned, to enlighten them on dharma, knowledge, greatness, restrain, detachment, and tranquillity. Muni Narad with reverence and devotion, worships Bhagwan Nara Narayan along with the subjects of Bharatvarsha and recites the following Mantra : " We bow unto that Lord Nara Narayan the best of the ascetics, the wealth of the destitute the prime preceptor of the paramhansas and lord of these souls who delight in self." 6

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मणिकूटादयः शैलाः। अरुणादयो महानद्यः। हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते ॥२॥

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः। अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति ॥

प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजः सहो बलं बुद्धिर्विक्रम इति च सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते ॥३॥

द्वीपोऽपि शाल्मलः द्वीपहूतये उपलक्ष्यते। तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यभजत्। तेषु वर्षाद्रयो नद्यश्च सप्तैवाभिज्ञाताः स्वरसादयः। तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं वेदमयं सोममात्मानं वेदेन यजन्ते ॥४॥

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः। प्रजानां सर्वासां राजान्धः सोमो न आस्त्विति ५

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the Lord of Plakshadwipa, divided his island into seven parts and distributed them to his seven sons Shiva, Yavas, etc and withdrew himself for a life of a recluse. There are seven mountains with Manikut and others and seven other rivers besides Aruna. There, the Hansa, Patang, Urdhwayan and Satyang these four classes of people of the island invoke Sun God with Vedic hymns. Their incarnation for Sun is:

"We surrender ourself to that Surya dev who is identical with Lord Vishnu."

In the five islands of Praksha and others, all persons have intelligence, long life, strength both physical, and mental, and valour, natural to them by birth. 1-3

Then comes, the island of Shalmali. This name is derived from the big Shalmali tree that has silk like staples, the Lord of this island Yagnabahu son of Priyavrata divided this island between his seven sons Surochana and others. On this island there are seven mountains Swaras and others and there are seven rivers called Anumati and others. The four division of the population of the island called Shrutadhar, Viryadhar, Vasundhar and Ijandhar, invoke the Moon by the vedic mantra:

"May that Moon the king of all subjects, who distributes food to the gods and the pitris the manes, in the bright half and the dark half of every month be pleased with us." 4-5

न यत्र वैकुण्ठकथासुधापगा न साधवो भागवतास्तदाश्रयाः।
न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न वै स सेव्यताम् ॥१४॥
सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः।
स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम् ॥१५॥
यद्यत्र नः स्वर्गसुखावशेषितं स्विष्टस्य सूक्तस्य कृतस्य शोभनम्।
तेनाजनामे स्मृतिमज्जन्म नः स्याद् वर्षे हरिर्यद्भजतां शं तनोति ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे जम्बूद्वीपवर्णनं नामैकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

श्रीशुक उवाच

अतः परं प्लक्षादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते ॥१॥ प्लक्षो द्वीपाख्याकरस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं द्वीपं सप्तवर्षाणि विभज्य सप्तवर्षनामभ्यः शिवादीन् आत्मजेभ्य आकलय्य स्वयमात्मयोगेनोपरराम। मणिकूटो

the Lord which is free from fear and rebirth. Where the streams of ambrosia like themes of the Lord, do not flow, when there are no saints who have dedicated themselves to the Lord and where there are no Yagnas and no festivals, for the Lord that place is not worth coveting even if it be the paradise of Indra. God fulfils all desires, of those who sincerely pray to him; but he does not give so much as one may not have to ask for it, again, but to him who has no desires, or expectation of reward, he endows him with that rare devotion of his lotus like feet, when nothing remains to be solicited. If there remains some heavenly bliss for us to enjoy and if there is some balance of our Merit left, then may we be born in Bharathhand where we will remember the Lord because we know that in Bharathhand the Lord works for the welfare of his devotees. Rajan, I have thus described to you the continents of Jambudwipa. 12-16

Thus ends chapter nineteenth of Book V

CHAPTER XX

Shree Shukadev continued : I will now describe, the dimensions, the divisions and the principal characteristics of the Plakshadwipa This island is as big as the Jambudwipa. It is called plaksha because of the dominating pipal tree in the island. Idhmajihva son of Priyavrata

मणिकूटादयः शैलाः । अरुणाद्यो महानद्यः । हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णास्त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते ॥२॥

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः । अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति ॥

प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजः सहो बलं बुद्धिर्विक्रम इति च सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते ॥३॥

द्वीपोऽपि शाल्मलः द्वीपहृतये उपलक्ष्यते । तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यभजत् । तेषु वर्षाद्रयो नद्यश्च सप्तैवाभिज्ञाताः स्वरसादयः । तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं वेदमयं सोममात्मानं वेदेन यजन्ते ॥४॥

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः । प्रजानां सर्वासां राजान्धः सोमो न आस्त्विति ५

the Lord of Plakshadwipa, divided his island into seven parts and distributed them to his seven sons Shiva, Yavas, etc and withdrew himself for a life of a recluse. There are seven mountains with Manikut and others and seven other rivers besides Aruna. There, the Hansa, Patang, Urdhwayan and Satyang these four classes of people of the island invoke Sun God with Vedic hymns. Their incarnation for Sun is:

"We surrender ourself to that Surya dev who is identical with Lord Vishnu."

In the five islands of Praksha and others, all persons have intelligence, long life, strength both physical, and mental, and valour, natural to them by birth. 1-3

Then comes, the island of Shalmali. This name is derived from the big Shalmali tree that has silk like staples, the Lord of this island Yagnabahu son of Priyavrata divided this island between his seven sons Surochana and others. On this island there are seven mountains Swaras and others and there are seven rivers called Anumati and others. The four division of the population of the island called Shrutadhar, Viryadhar, Vasundhar and Ijandhar, invoke the Moon by the vedic mantra :

"May that Moon the king of all subjects, who distributes food to the gods and the pitris the manes, in the bright half and the dark half of every month be pleased with us." 4-5

कुशद्वीपो यस्मिन् कुशस्तम्बो द्वीपाख्याकरः । तद्द्वीपपतिः प्रैयव्रतो राजन् हिरण्यरेता नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं विभज्य स्वयं तप आतिष्ठत । सीमागिरयो नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्ररसकुल्यादयः । कुशलकोविदाभियुक्तकुलकसंज्ञा कुशद्वीपौकसः भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते ॥६॥

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाट् । देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति ॥७॥

क्रौञ्चद्वीपो यस्मिन् क्रौञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते । तस्मिन्नपि प्रैयव्रतो घृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य तेषु पुत्रनामसु सप्त रिक्थादान् वर्षपान्निवेश्य स्वयं भगवतः परमकल्याणयशस आत्मभूतस्य हरेश्चरणारविन्दमुपजगाम आमादयो घृतपृष्ठसुता वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लाभयादयः ॥८॥ पुरुषऋषभद्रविणदेवकसंज्ञा वर्षपुरुषा आपोमयं देवमपां यजन्ते ।

आपः पुरुषवीर्याः स्थ पुनन्तीर्भूर्भुवः सुवः । ता नः पुनीताममीवघ्नीः स्पृशतामात्मना भुव इति ९

As the darbha (kush) grass grows in abundance on this dwipa it is known as the Kushadwipa. Hiranyaretas the son of Priyavrata the Lord of the island divided it among his seven sons and left for his tapasya. In this island there are seven mountains Chaksa and others, and seven rivers named Rasakulya and others. There resides in this island the four classes of people, Kushal, Kovid, Abhiyukta and Kulak. They invoke the Lord in the form of agni with the following mantra:

. "Oh Agnidev (God of fire) you carry all our oblation directly to the supreme divine, offered in Yagnas (sacrifies) pray, therefore, carry to that Supreme purush all that we offer even to his limbs the officiating deities, in different yagnas. 6-7

The island that comes next is Kraunch named after Mount Kraunch. The Lord of that island Dhritaprishtha, son of Priyavrata divided the island between his seven sons, gave each part to each one of them and left for his welfare. On this island there are seven mountains named Shukla and others and seven rivers named Abhay and others. The four classes of people unhabiting this island the Purush, Rishabha, Vina and Devak invoke the Jaldev (God of waters) with the following Mantra:

"Oh Ye celestial you have derived your prowess from the Param Purush the supreme divine. You sanctify the regions Bhu, Bhuvah, and Swaha, the regions of the mortal and the celestials. May you purify us, by your touch and splash because, by your form and nature you dissipate sins of the sinners." 8-9

शाकद्वीपो नाम महीरुहः स्वक्षेत्रव्यपदेशकः । तस्यापि प्रैयव्रत एवाधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजवादीनधिपतीन् स्वयं तपोवनं प्रविवेश । एतेषां गिरयो नद्यश्च सप्त सप्तैव ईशानानघादयः तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानव्रतानुव्रतनामानो भगवन्तं वाय्वात्मकं परमसमाधिना यजन्ते ॥१०॥

अन्तः प्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः । अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम् ॥

एवमेव पुष्करद्वीपो यस्मिन् बृहत्पुष्करं कमलासनस्याध्यासनं परिकल्पितम् । मानसोत्तरनामैक एव मर्यादाचलः । तद्द्वीपस्याप्यधिपतिः प्रैयव्रतो वीतिहोत्रो नामैतस्यात्मजौ रमणकधातकिनामानौ वर्षपती नियुज्य स स्वयं पूर्वजवद्भगवत्कर्मशील एवास्ते । तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति ॥१२॥

यत्तत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत् । एकान्तमद्वयं शान्तं तस्मै भगवते नम इति ॥१३॥

एतावानेव भूवलयस्य संनिवेशः प्रमाणलक्षणतो व्याख्यातः ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भुवनकोशवर्णने समुद्रवर्षसंनिवेशपरिमाणलक्षणो विंशोऽध्यायः ॥२०॥



After this comes the Shaka-dwipa known from the Shaka trees growing in abundance in the island. Medhatithi son of Priyavrata is the Lord of this island. He divided the island in seven parts and handed them over to his seven sons, and went to the forest. In this island there are seven mountains Ishan and others and seven rivers Anagha and others, the four classes of people on this island invoke God Vayu (wind) with the following mantra :

"May that Lord who pervades the entire world of beings in the form of vital breath and who is omniscient and in whom exists the entire universe protect us." 10-11

Then comes the Pushkar-dwipa. This dwipa is called, Pushkar because Lotus flowers grow their in abundance. The Lord of this island Veetihotra son of Priyavrata divided his island between his two sons named Ramanak and Ghataki and left for solitude to invoke the Lord. Mount Manasottar is situated on this island. The populace here invoke the Lord as Brahma the absolute with the following Mantra :

"We bow unto that Lord, whose idol is identical with the fruits of action, through whom the absolute is revealed, who is non-dual one, and the only one, without a second and who is all bliss and tranquillity." 12-13

I have thus described to you the size and the dimension of this earth. 14

Thus ends chapter twentieth of Book V



अथैकविंशोऽध्यायः

श्रीशुक उवाच

सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा । स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ॥१॥
देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम् । सर्वजीवनिकायानां सूर्य आत्मा दृगीश्वरः ॥२॥

अन्तरिक्षमध्यगतो भगवांस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्मभासा स एष उदगयनदक्षिणायनवैषुवतसंज्ञाभिर्मान्द्यशैघ्र्यसमानाभिर्गतिभिरभिपद्यमानः । यदा मेषतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु पञ्चसु च राशिषु चरति तदाहान्येव वर्धन्ते । यदा वृश्चिकादिषु पञ्चसु वर्तते तदाहोरात्राणि विपर्ययाणि भवन्ति ॥३॥

ऐन्द्रीं पुरीं पूर्वस्मान्मेरोर्देवधानीं नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्वारुणीं निम्लोचनीं नाम उत्तरतः सौम्यां विभावरीं नाम तासूदयमध्याह्नास्तमयनिशीथानीति भूतानां प्रवृत्तिनिवृत्तिनिमित्तानि समयविशेषेण ॥४॥

CHAPTER XXI

Rajan ! Quarters ether, firmament, Earth, heaven, places of enjoyment, absolution, hell and the nether world all these divisions have been made by Sun. Agani the soul and the sight (of the entire multitude of beings including the celestials, birds, beasts reptiles human beings, and creatures of all kinds, trees, the Atman of the multitude of beings and the sight potential of all creatures is the Sun 1–2

The Sun in his travel in the firmament, gives heat to the three worlds and illumines them with his own brilliance By his slow, fast and steady gait we have on the earth two equinox the Uttarayan (the Sun rising in the east going northward) and the Dakshinayan (the sun going southward) equinox—when the Sun is in the zodiacal signs of aries or libra (for six months) the days and nights are equal when it enters Tanrus, Gemini, Cancar, Leo and Virgo signs, the days grow longer and nights become shorter. When it enters Scorpio, Sagarittas, Capricorn Aguarius and Picies, the days grow shorter and the nights grow longer 3

In the east of Mount Meru round which she Sun travels, is the capital of Indra, Devdhani; in the south is the Sanyamani the capital of Yama the God of death; in the west is the Nimnalochani, the capital of Varuna, in the north is Vibhavari capital of Soma (Moon) The Sun comes to these places in the mornings, noons [illegible]nings and mid nights to regulate human activities [illegible] rest [illegible] 4

यस्यैकं चक्रं द्वादशारं षण्नेमि त्रिणाभि संवत्सरात्मकं समामनन्ति । यत्र ह्याद्छन्दोनामानः सप्तारुणयोजिता वहन्ति देवमादित्यम् ॥५॥ पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः सौत्ये कर्मणि किलास्ते । तथा वालखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः षष्टिसहस्राणि पुरतः सूर्यं सूक्तवाकाय नियुक्ताः संस्तुवन्ति ॥६॥ तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा ग्रामण्यो यातुधाना देवा इत्येकैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं सूर्यमात्मानं नानानामानं पृथङ्नानानामानः कर्मभिरुपासते । लक्षोत्तरं सार्धनवकोटियोजनपरिमण्डलं भूवलयस्य क्षणेन सगव्यूत्युत्तरं द्विसहस्रयोजनानि स भुङ्क्ते ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ज्योतिश्चक्रसूर्यरथमण्डलवर्णनं नामैकविंशोऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

स होवाच

स एष भगवानादिपुरुष एव साक्षान्नारायणो लोकानां स्वस्तय आत्मानं त्रयीमयं कर्मविशुद्धिनिमित्तं द्वादशधा विभज्य षट्सु वसन्तादिष्वृतुषु यथोपजोषमृतुगुणान् विदधाति । तमेतमिह पुरुषास्त्रय्या विद्यया वर्णाश्रमाचारानुपथा उच्चावचैः कर्मभिराम्नातैर्योगवितानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति । अथ स एष आत्मा लोकानां

Sun has a single wheeled chariot. This wheel being symbolic of one year it has twelve spokes, indicating twelve months of the year, six tires (iron hoops round the wheel rim), six seasons, and three naves, winter, summer and the monsoon of four months each Arun the charioteer has yoked seven horses to the chariot called meters. This chariot driven by Arun carries the Sun all over the universe. Sixty thousand sages the Valkhilya and others, of the size of a thumb, keep singing the hymns of the Sun God, likewise, other Rishis, gandharvas, damesels, Nagas, Yakshas, demons and divinities, of different names serve the Sun every month, in various ways One round of the Sun around the earth is nine crores and fifty lacs yojans; it covers two thousand two yojans every second. 5–7

Thus ends chapter twenty-one of Book V



CHAPTER XXII

Shree Shuka continued : That very prime purush Bhagwan Suryanarayan to sanctify all actions and deeds for the good and well being of mankind divides his vedic form in twelve parts, and produces six seasonal phenomenon heat, cold, etc consistent with the actions and providence

द्यावापृथिव्योरन्तरेण नभोवलयस्य कालचक्रगतो द्वादश मासान् पक्षद्वयं दिवा नक्तं चेति सपादर्क्षद्वयमुपदिशन्ति यावता षष्ठमंशं भुञ्जीत स वै ऋतुरित्युपदिश्यते संवत्सरावयवः ॥१॥

अथ च यावतार्धेन नभोवीथ्यां प्रचरति तं कालमयनमाचक्षते । अथ च यावन्नभोमण्डलं सह कार्त्स्न्येन स ह भुञ्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं वत्सरमिति भानोर्मान्द्यशैघ्र्यसमगतिभिः समामनन्ति ॥२॥

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टादर्कस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपादर्क्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरगमनो भुङ्क्ते । पितृणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवश्चैकं नक्षत्रं त्रिंशता मुहूर्तैर्भुङ्क्ते । य एष षोडशकलः पुरुषो भगवान् मनोमयोऽन्नमयोऽमृतमयो देवपितृमनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति ॥३॥

तत उपरिष्टात् नक्षत्राणि सहाभिजिताष्टाविंशतिः । तत उपरिष्टादुशना पुरतः

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of all beings. Those people who according to their varnashram dharma perform their actions, and practice yoga with faith, easily attain bliss. This Sun who is like the soul of all beings remains between the earth and the ether and moving within the wheel of time, causes twelve months, two halves, bright and dark and day and night. The time taken by the Sun to cross two and quarter constellation, is one-sixth of the year known as season 1

The time taken by the Sun in travelling half the region of the sky is called Ayan i e. half year. When it travels the entire distance in the sky completing the round of earth, with high, normal and slow speed, then the periods thus covered because of the difference in time are Known as Vatsar, Samvatsar, Parivatsar, Idavatsar and Anuvatsar. 2

Moon which is above the rays of the Sun, covers with his great speed that much distance in one month which the Sun covers in one year, a month's journey of the Sun, moon covers in two and a quarter constellation, and the Sun's fortnight's journey he covers in a day, with great speed. The bright and the dark half of the moon are known as the day and night of the pitries (the Manes). Moon is like the life breath of every soul It takes twentyfour hours to cover one constellation. The full moon with the sixteen digits is identified with mind, food and nectar and it being replete with life giving energies it satisfies, the celestals, the manes, mankind, beasts, birds reptiles and vegetation. 3

Over the Moon there are twentyeight constellations, alongwith Abhijit, above these constellation is Venus, it moves in the front or at

पश्चात्सहैव चार्कस्य शैघ्र्यमान्द्यसाम्याभिरर्कवच्चरति लोकानां नित्यदानुकूल एव स वृष्टिविष्टम्भग्रहोपशमनः ॥४॥

उपरिष्टाद् बुधः सोमसुतः प्रायेण शुभकृद्यदार्काद् व्यतिरिच्येत तदातिवाताभ्रप्रायानावृष्ट्यादिभयमाशंसते । अत ऊर्ध्वमङ्गारकस्त्रिभिस्त्रिभिः पक्षैरेकैकशो राशीन् द्वादशानुभुङ्क्ते यदि न वक्रेणाभिवर्तते प्रायेणाशुभग्रहोऽघशंसः । तत उपरिष्टाद् भगवान् बृहस्पतिरेकैकस्मिन् राशौ परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मणकुलस्य ॥५॥

तत उपरिष्टात् शनैश्चर एकैकस्मिन् राशौ त्रिंशन्मासान् विलम्बमानः प्रायेण हि सर्वेषामशान्तिकरः । तत उत्तरस्मादृषय य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्यत्परमं पदं प्रदक्षिणं प्रक्रमन्ति ॥६॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ज्योतिश्चक्रवर्णने द्वाविंशोऽध्यायः ॥२२॥



the back with the same speed as the Sun, be it fast or slow. It always remains congenial to mankind. It pacifies the planet that obstructs the rains. 4

Over Venus is mercury son of Moon, the benefactor of all. Because of his great speed, when he is far away from the Sun, though there may be clouds and storm in the skies, it indicates, scarcity of rains—over mercury is Mars. If it is not oblique in its course it covers one rashi (Zodiacal sign) every month and a half. This planet is inauspicious and causes miseries. Jupiter which is above Mars, if it does not become oblique covers one rashi every year. Generally it is very favourable to the brahmins. 5

Saturn, which is far above Mars, stays in each rashi for two years and a half, it generally brings misery to those who are under his influence. The Sapta Rishi Mandal (the great bear) is much above Saturn. From there they wish peace and goodwill to mankind and circumambulate the Parampad (State Par Excellent) of Bhagwan Vishnu. 6

Thus ends chapter twenty-second of Book V



अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

अथ तस्मात्परतो यत्तद्विष्णोः परमं पदमभिवदन्ति यत्र ह महाभागवतो ध्रुव औत्तानपादिरग्निनेन्द्रेण प्रजापतिना कश्यपेन धर्मेण च समकालयुग्भिः सबहुमानं दक्षिणतः क्रियमाणः। स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमिषेणाव्यक्तरंहसा भगवता कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः शश्वदवभासते ॥१॥

केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योगधारणायामनुवर्णयन्ति। यस्य पुच्छाग्रेऽवाक्शिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले प्रजापतिरग्निरिन्द्रो धर्म इति कट्यां सप्तर्षयः। तस्य शरीरस्य यान्युदगयनानि दक्षिणपार्श्वे तु नक्षत्राणि दक्षिणायनानि तु सव्ये। पृष्ठे त्वजवीथी आकाशगङ्गा चोदरतः। उत्तराहनावगस्तिरधराहनौ यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे बृहस्पतिः ककुदि वक्षस्यादित्यो हृदये नारायणो मनसि चन्द्रो नाभ्यामुशना स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः ॥२॥

CHAPTER XXIII

Now that which is called the illustrious, region of Bhagwan Vishnu is the place of that great devotee Dhruva, son of Uttanpada. Indra Prajapati, Kashyap, and Dharma with great reverence, circumambulate this region. All the planets constellation and brilliant stars, travel round this place by the invisible force of time. The Lord has ordained Dhruva as the central Pillar of this astral region. 1

This luminous sphere which is supported by the Yogic powers or Bhagwan Vasudev is compared by some to the porpoise wheel (Shishumarchakra). The Shishumar or the bull is sitting coiled up with its head lowered. In the tail of this bull in the front is Dhruva, and in the tail, at the end Prajapati, Indra, agni and Dharma. In the waist are the seven Rishis. On its rightside are the Uttarayan Constellation and on the left are the Dakshinayan Constellation. On the back is Ajavithi. In the belly is Akash Ganga or the milky way. In the upper lip of this bull lives Agasti and in the lower lip Yama. Mars is in the mouth, Shani or Saturn is in the pudenda, Brahaspati in the neck, Surya in the chest and Narayan lives in the heart. Moon in the mind, Venus in the neval, Ashwinikumar in the breast. Budha or Mercury is in Pran and apan (inhailing and exhaling), Rahu is in the throat, Ketu is in all the limbs and the stars are in the hairs on the body. 2

एतदु हैव भगवतो विष्णोः सर्वदेवतामयं रूपमहरहः संध्यायां प्रयतो वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालायनायानिमिषां पतये महापुरुषायाभिधीमहीति ॥३॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे शिशुमारसंस्थावर्णनं नाम त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

अधस्तात्सवितुर्योजनायुते स्वर्भानुर्नक्षत्रवच्चरतीत्येके योऽसावमरत्वं ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः सैंहिकेयो ह्यतदर्हः । यः पर्वणि तद्व्यधानरुद्धैरानुबन्धः सूर्याचन्द्रमसावभिधावति । तदुपरागमिति वदन्ति लोकाः ॥१॥

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि । ततोऽधस्ताद्यक्षरक्षःपिशाचप्रेतभूतगणानां विहाराजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते । ततोऽधस्तादियं

One should always meditate on this form of Bhagwan Vishnu and chant the following Mantra :

We salute that main stay of that celestial regions, the presiding deity of the divinities in the form of circle of time, on that great one we always meditate. 3

Thus ends chapter twenty-third of Book V

CHAPTER XXIV

Shree Shukadev said : Rajan, some believe that Rahu is under the solar orb like a constellation. Though undeserving he, by the grace of the Lord got that planetary importance and immortality. Being hostile to both the Sun and the Moon it intervenes periodically on Parva (full moon, last day of the bright half, and the last day of the dark half holydays between them) and creates a phenomenon which people call eclipse. 1

Below Rahu are located, regions of the Siddhas, Charanas, and Vidyadharas. The space below this and above the earth where the wind blows and clouds float is called the ether, the play-ground of yakshas, rakshasas, goblins etc. Down below the space, is the earth with its atmospheric pressure. As far as swan, hawk or eagle can fly is its limit.

पृथिवी यावद्धंसभासश्येनसुपर्णादयः पतत्त्रिप्रवरा उत्पतन्तीति । अवनेरप्यधस्तात्सप्त भूविवरा अतलं वितल सुतलं तलातलं महातलं रसातलं पातालमिति ॥२॥

एतेषु हि बिलस्वर्गेषु दैत्यदानवकाद्रवेया मायाविनोदा निवसन्ति । येषु महाराजमयेन मायाविना विनिर्मिताः पुरः उद्यानानि । यत्र ह वाव न भयमहोरात्रादिभिः कालविभागैरुपलक्ष्यते । यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रबाधन्ते । न वा एतेषु वसतामाधयो व्याधयो वलीपलितजरादयश्च देहवैवर्ण्यदौर्गन्ध्यस्वेदक्लमग्लानिरिति वयोऽवस्थाश्च भवन्ति । न हि तेषां मृत्युर्विना भगवत्तेजसश्चक्रापदेशात् ॥३॥

अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह सृष्टाः षण्णवतिर्मायाः । ततोऽधस्ताद्वितले हरो भगवान् हाटकेश्वरः ॥४॥

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता वटुवामनरूपेण पराक्षिप्तलोकत्रयो भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाभिजुष्टः स्वधर्मेणाराधयंस्तमेव भगवन्तमाराधनीयमपगतसाध्वस आस्तेऽधुनापि । तद्भक्तानामात्मवतां सर्वेषामात्मन्यात्मद आत्मतयैव यस्य भगवान् स्वयमखिलजगद्गुरुर्नारायणो द्वारि गदापाणिरवतिष्ठते निजजनानुकम्पितहृदयो येनाङ्गुष्ठेन पदा दशकन्धरो

Below the earth are Atal, Vetala, Sutala, Talatala, Mahatala, Rasatal and Patal the seven netherworlds. 2

In these netherworlds, the Daityas, Danavas, and the Nagas, reside and enjoy, the phantasmagoria, of cities, mansions, gardens etc. created by May Danav master of illusions. As there is no sun there is no division of time such as day and night. Darkness is dispelled by brilliance of the jewels on the hoods of big cobras. The inmates of these cities donot suffer from any disease. Their hairs donot turn grey, nor do they become infirm or old. Their bodies donot get shrivelled or deformed They are never fatigued. Their bodies donot perspire nor do their bodies undergo any change or decay. They never die except by the wheel of God 3

Balasur the son of Mayadanav lives in Atal one of the netherworlds. He has created ninety-six varieties of illusions In the nether world the Vital below the Atal lives Bhagwan Hatkeshwar with Shree Bhavani. 4

In the world below this, is Sutal, where lives Baliraj the pious and illustrious son of Virochana. The Lord in the form of Vaman, deprived him of his kingdom of the three worlds and by way of His grace gave him back the kingdom of Sutala, full of riches and affluence difficult even to Gods, Indra and others, where he now lives without any fear, fully devoted to the Lord. The Lord bestows wisdom and knowledge on those devouts who are worthy of his grace. When Ravana

योजनायुतायुतं दिग्विजय उच्चाटितः ॥५॥ ततोऽधस्तात्तलातले मयो नाम दानवेन्द्रस्त्रिपुराधिपतिर्महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते ॥६॥ ततोऽधस्तान्महातले सर्पाणां क्रोधवशो नाम गणः कुहकतक्षककालियसुषेणादिप्रधाना महाभोगवन्त ॥७॥ ततोऽधस्ताद्रसातले दैतेया दानवाः पणयो नाम निवातकवचाः कालेया वसन्ति ॥८॥ ततोऽधस्तात्पाताले वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्खश्वेतधनञ्जयधृतराष्ट्रशङ्खचूडकम्बलाश्वतरदेवदत्तादयो महाभोगिनो महामर्षा निवसन्ति ॥९॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे राह्वादिस्थितिबिलस्वर्गमर्यादानिरूपणं नाम चतुर्विंशोऽध्याय ॥२४॥

अथ पञ्चविंशोऽध्यायः

श्रीशुक उवाच

तस्य मूलदेशे या वै कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया द्रष्टृदृश्ययोः संकर्षणमहमित्यभिमानलक्षणं यं संकर्षणमित्याचक्षते । यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस एकस्मिन्नेव शीर्षणि ध्रियमाणं सिद्धार्थ इव लक्ष्यते ॥१॥

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who was in his campaign of conquest, tried to enter the gate of Baliraj the Lord threw him away—thousands of miles by the mere kick of his toe This spiritual preceptor of the universe, Bhagwan Narayan with a mace in his hand, stands as a gate keeper at the gate of the King Bali Below this Sutala in the netherworlds, is Talatal where lives Maydanav the sou vereign of the demons and Lord of the three cities. As he is protected by Bhagwan Mahadev, he is free from fear of Vishnu's discus—In the world below this Talatal is Mahatal wherein dwells the large multitude of irascible hooded cobras. Chief among them are the Kuhakas, Takshaka, Kaliyas, Sushenas. Underneath this is the Rasatal inhabited by the daityas Nivatakavas and Kalkeyas, patal the last of the netherworlds abounds in gem hooded ferocious cobras, Vasuki, Shankh, Kuleek, Mahashankh, Swet, Dhanjaya, Dhutarashtra, Shankhchud, Kambal, Ashwatar and Devdatta, gloom and darkness of this netherworld is dispelled by the brilliance, of these jewelhooded cobra. 5-9

Thus ends chapter twenty-fourth of Book V

CHAPTER XXV

Underneath this Patal the lowest of the netherlands there lives that tamasic manifestation of the Lord known as " Anant ". Those that believe in Sattwat Tantra call it Sankarshan. He is the substratum of that

स एव भगवाननन्तोऽनन्तगुणार्णव आदिदेव उपसंहृतामर्षरोषवेगो लोकानां स्वस्तय आस्ते ॥२॥

य एव एवमनुश्रुतो ध्यायमानो मुमुक्षूणामनादिकालकर्मवासनाग्रथितमविद्यामयं हृदयग्रन्थिं निर्भिनत्ति तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा सभायां ब्रह्मणः संश्लोकयामास ॥३॥

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः सत्त्वाद्या प्रकृतिगुणा यदीक्षयाऽऽसन् ।
यद्रूपं ध्रुवमकृतं यदेकमात्मन्नानाधात्कथमु ह वेद तस्य वर्त्म ॥४॥
यन्नाम श्रुतमनुकीर्तयेदकस्मादार्तो वा यदि पतितः प्रलम्भनाद्वा ।
हन्त्यंहः सपदि नृणामशेषमन्यं कं शेषाद्भगवत आश्रयेन्मुमुक्षुः ॥५॥
एवंप्रभावो भगवाननन्तो दुरन्तवीर्योरुगुणानुभावः ।
मूले रसायाः स्थित आत्मतन्त्रो यो लीलया क्ष्मां स्थितये बिभर्ति ॥६॥

एता ह्येवेह नृभिरुपगन्तव्या गतयो यथाकर्मविनिर्मिताः कामान् कामयमानैः ॥७॥

egoity which believes soul and body as inseperable. This Anant the mighty cobra has thousands of hoods. On one of his hood, is found perched, like a mustard seed, the globe of this earth. That Ananta the prime divine who like a vast ocean of merits and virtues, restrains his great anger at the sins of mankind out of forbearance and bears the weights of this earth. 1–2

This Lord Anant enters the hearts of those that contemplate on him and listen to the account of his greatness, and destroys the knot of ignorance formed in their hearts since ages Shree Narad son of Brahma in the court of Brahmadev, sang the glories of Lord Anant alongwith Gandharva Tamburu as follows : 3

Who can understand the mystic ways of this "Anant". By whose grace the tripartile qualities of prakrati such as sattwa and others which are the cause of creation, sustenance and dissolution of the universe are able to function and whose form though one and inexorable, is variedly manifest by Him. Who ever listens to the account of Lord Anant and sings his praises even by way of joke be he a sinner or a wretch has all his sins destroyed. To whom, else would one desirous of absolution worship, than, the Lord Anant Sesha.

Thus the Lord Anant, of infinite prowess and might, to protect the universe remains underneath the earth and holds it on his head. 4-6

Rajan ! I have described to you, the lokas to which those desirous of mundane happiness go according to the actions or deeds performed

प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा विसदृशा यथाप्रश्नं व्याचख्ये किमन्यत्कथयाम इति ॥८॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भूविवरविध्युपवर्णनं नाम पञ्चविंशोऽध्यायः ॥२५॥

अथ षड्विंशोऽध्यायः

राजोवाच

महर्ष एतद्वैचित्र्यं लोकस्य कथमिति ॥१॥

ऋषिरुवाच

त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य तारतम्येन भवन्ति। अथेदानीं प्रतिषिद्धलक्षणस्याधर्मस्य तथैव कर्तुः श्रद्धाया वैसादृश्यात्कर्मफलं विसदृशं भवति तत्परिणामलक्षणाः सृतयः सहस्रशः प्रवृत्ताः ॥२॥

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिण स्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां गोत्राणां सत्या एवाशिष आशासाना निवसन्ति। यत्र ह वाव भगवान् पितृराजो वैवस्वतः

by them. I have also described to you the stages both high and low attained through dharma, what else shall I tell you now. 7-8

Thus ends chapter twenty-fifth of Book V

CHAPTER XXVI

The King questioned : Maharshi, why this quaintness in the enjoyment of happiness and sufferings in life. 1

Shree Shuka replied : One who acts has the triple faith in him satwaki, rajasi, and tamasi. the course and results of his actions are therefore also tripartite. In the same way those that practice, irreligion banned by the scriptures have different fruits of their actions because of their diversity in faith. Consequently they go to different hells. 2

In the southern direction, in the region, between heaven, earth and netherworlds live the Manes Agnishwat and others praying for the good and well being of those born in their respective families. The Lord of these pitris is King Yama, the God of death—when a man dies the attendants of Yama take him to Yama who administers justice to him—

स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु सम्परेतेषु यथाकर्मावद्यं दोषमेवानुल्लङ्घितभगवच्छासनः सगणो दमं धारयति । तत्राष्टाविंशतिर्नरका रौरवादयः विविधयातनाभूमयः ॥३॥

यस्तु परवित्तापत्यकलत्राण्यपहरति स तामिस्रे नरके बलान्निपात्यते जन्तुर्यत्र कश्मलमासादित मूर्च्छामुपयाति । एवमेवान्धतामिस्रे यस्तु वञ्चयित्वा पुरुषं दारादीनुपयुङ्क्ते यत्र शरीरी निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति ॥४॥

यस्त्विह वा एतदहमिति ममेदमिति भूतद्रोहेण केवलं स्वकुटुम्बमेवानुदिनं प्रपुष्णाति स रौरवे निपतति । यत्र क्रव्यादा नाम रुरवस्तं क्रव्येण घातयन्ति ॥५॥

यो वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति कुम्भीपाके तप्ततैले उपरन्धयन्ति । यस्त्विह वै राजा राजपुरुषो वा अदण्ड्ये दण्डं प्रणयति सूकरमुखे निपतति विनिष्पिष्यमाणावयवो भवति ॥६॥

यस्त्विह भूतानामीश्वरोपकल्पितवृत्तीनामविविक्तपरव्यथानां व्यथामाचरति स परत्रान्धकूपे निपतति तत्र ह्यसौ तैर्जन्तुभिर्मशकयूकामत्कुणमक्षिकादिभिः सर्वतोऽभिद्रुह्यमाणस्तमसि विहतनिद्रानिर्वृत्तिरलब्धावस्थानः ॥७॥

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for his good or bad deeds. There are tv entyeight hells Raorau and others for the condemned souls to suffer. 3

He who deprives other of his wealth, wife or child is thrown in hell known as "tamisra". There he is neither, given food nor water but is beaten and condemned. The Jiva (the empirical soul) there, is greatly harassed, till he faints. He who deceives other and commits adultery with his wife is thrown in the hell known as Andhatamisra. He who is thrown in this hell loses both his sight and senses. 4

He who believes in "me and mine" and maintains his family by betraying others, is thrown in the hell named raurav. There he is pested and destroyed by the carniverous birds known as Ru Ru. 5

That cruel fellow who cooks live birds or animals is cast in the hell known as Kumbhipak where he is thrown in a huge pan of boiling oil If a king or his minister punishes the innocent or undeserving, he is thrown in hell known as "Sukarmukha" where his limbs, are crushed. 6

He who torments creatures, which subsist, as ordained by the Lord is thrown in hell known as Andha-koopa—where insect like mosquitos, bugs, lice, flies etc. bite him and harass him, so much so that he can neither sleep nor rest. 7

यस्त्विह वा असंविभज्याश्नाति कृमिभोजने नरकाधमे निपतति । यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योषिदभिगच्छति तावमुत्र कशया ताडयन्तस्तिग्मया सूर्म्या लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया सूर्म्या ॥८॥

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून् भिन्दन्ति ते वैतरण्यां निपतन्ति भिन्नमर्यादाः । यस्त्विह वा अनृतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथंचित्स वै प्रेत्य नरकेऽवीचिमत्यधःशिरा गिरिमूर्ध्नः सम्पात्यते यत्र जलमिव स्थलमश्मपृष्ठमवभासते तदवीचिमत्तिलशो विशीर्यमाणशरीरो न म्रियमाणः पुनरारोपितो निपतति ॥९॥

यस्त्विह आढ्याभिमतिरहंकृतिस्तिर्यक्प्रेक्षणः सर्वतोऽभिविशङ्की अर्थव्ययनाशचिन्तया परिशुष्यमाणहृदयवदनो निर्वृतिमनवगतो ग्रह इवार्थमभिरक्षति स सूचीमुखे नरके निपतति यत्र ह वित्तग्रहं पापपुरुषं धर्मराजपुरुषा वायका इव सर्वतोऽङ्गेषु सूत्रैः परिवयन्ति ॥१०॥

अधर्मवर्तिनो ये केचिदिहोदिता अनुदिताश्चावनिपते पर्यायेण विशन्ति तथैव धर्मानुवर्तिन इतरत्र ॥११॥

One who feeds himself without participating his food with others is thrown in hell known as Krumibhojan. One who commits adultery with a woman unworthy of touch or a woman who commits adultery with a man equally unworthy of touch is thrown in hell known as Taptasurmi. There he or she is severely whipped and is forced to embrace a heated doll of a male or a female made of iron. 8

Those kings and his councillors who transgress limits of righteousness are thrown in Vaitarni river flowing in Hell.

One who tells a lie as a witness, in charitable and monetary, transactions is thrown from the top of a mountain with head downward in the hell known as Avichiman. His body is broken to pieces, still he does not die and is thus thrown again and again. 9

One who is arrogant of his wealth, and looks askance at everybody and looks with suspicion all around and whose appetite is lost and whose heart is shrivelled at the thought of spending money and at the fear of his wealth being destroyed and who never rests but is ever anxious like Yaksha to protect his wealth is thrown in hell called Suchimukh. To that miser, the servants of dharmaraj sew him with thread in every limb of his body with thread like a tailor. 10

Thus the unrighteous, and the sinners go to hell. The righteous and the meritorious go to the heaven, the celestial regions. 11

यत्तद्भगवतो नारायणस्य साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमयमनुवर्णितमादृत पठति शृणोति श्रावयति स उपगेयं भगवत परमात्मनोऽग्राह्यमपि श्रद्धाभक्तिविशुद्धबुद्धिर्वेद ॥१२॥

श्रुत्वा स्थूल तथा सूक्ष्म रूप भगवतो यति । स्थूले निर्जितमात्मान शनै सूक्ष्म धिया नयेदिति।

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे नरकानुवर्णन नाम षड्विंशोऽध्याय ॥२६॥

I have described to you the gross form of the lord constituted by the attributes of maya He who reads this with respect and listens or make others listen has his intellect purified by devotion and faith 12

An ascetic (who has control over his senses) should listen to the gross and subtle form of the Lord, and then he should lead the mind that has stabilised in the gross and intellectually fix it in the subtle

Thus ends chapter twenty-sixth of Book V

इति पञ्चमः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

षष्ठः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

निवृत्तिमार्गः कथित आदौ भगवता यथा । क्रमयोगोपलब्धेन ब्रह्मणा यदसंसृतिः ॥१॥
प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने । योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः ॥२॥
अधुनेह महाभाग यथैव नरकान्नरः नानोग्रयातनान्नेयात्तन्मे व्याख्यातुमर्हसि ॥३॥

श्रीशुक उवाच

न चेदिहैवापचितिं यथांहसः कृतस्य कुर्यान्मनउक्तिपाणिभिः ।
ध्रुवं स वै प्रेत्य नरकानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः ॥४॥
तस्मात्पुरैवाश्विह पापनिष्कृतौ यतेत मृत्योरविपद्यताऽऽत्मना ।
दोषस्य दृष्ट्वा गुरुलाघवं यथा भिषक् चिकित्सेत रुजां निदानवित् ॥५॥

CHAPTER I

The King said : Sage ! You have explained in the first instance the path of renunciation, so that one may realize the Supreme Spirit by stages and may be free from this mundane existence. You have also explained the path of rituals, based on the three qualities of Sattwa, Rajas and Tamas, which results in rebirths again and again, since Prakriti does not become extinct in this case. Illustrious sage ! Please tell me now, how a man may not have to go to hell infested with torments of various type. 1–3

Shree Shukadev said : If a man would not atone for the sins committed by him mentally, by speech and by actions in this worldly existence, he certainly goes to hell involving violent torments after death which have already been described by me to you. One should, therefore strive for atonement of sins before death, with his body, when it is not yet destroyed, just as a physician, who has knowledge of diagnosis of disease diagnoses — a disease by examination of the three humours of body. 4–5

राजोवाच

दृष्टश्रुताभ्यां यत्पापं जानन्नप्यात्मनोऽहितम् । करोति भूयो विवश प्रायश्चित्तमथो कथम् ॥६॥
क्वचिन्निवर्ततेऽभद्रात् क्वचिच्चरति तत्पुन । प्रायश्चित्तमतोऽपार्थं मन्ये कुञ्जरशौचवत् ॥७॥

श्रीशुक उवाच

कर्मणा कर्मनिर्हारो न ह्यात्यन्तिक इष्यते । अविद्वदधिकारित्वात् प्रायश्चित्तं विमर्शनम् ॥८॥
नाश्नत पथ्यमेवान्नं व्याधयोऽभिभवन्ति हि । एवं नियमकृद्राजन् शनैः क्षेमाय कल्पते ॥९॥
न तथा ह्यघवान् राजन् पूयेत तपआदिभि । यथा कृष्णार्पितप्राणस्तत्पूरुषनिषेवया ॥१०॥
अत्र चोदाहरन्तीममितिहासं पुरातनम् । दूतानां विष्णुयमयो संवादस्तं निबोध मे ॥११॥
कान्यकुब्जे द्विज कश्चिद् दासीपतिरजामिल । नाम्ना नष्टसदाचारो दास्या संसर्गदूषित ॥१२॥
बन्द्यक्षकैतवैश्चौर्यैर्गर्हितां वृत्तिमास्थित । बिभ्रत्कुटुम्बमशुचिर्यातयामास देहिन ॥१३॥

The King said : A man commits a sin helplessly eventhough he knows both by observing instances and by hearing about them that it is injurious What is then the use of rites of atonement ? A man some times desists from sinful acts and sometimes again reverts to them I think, therefore, that rites for atonement of sins are useless like the bath of an elephant (which again gets muddy) 6-7

Shri Shuka said King ! It is not the belief that the effect of actions (sinful) is completely annihilated by rites of atonement, since it is only a spiritually ignorant person who has the privilege of performing rites of atonement The true atonement demands attainment of spiritual knowledge Diseases do not, assault a man who eats only wholesome food King ! Similarly a man who observes self restraint gradually attains spiritual bliss King ! A sinful person is not purified as much by performing penance etc as by surrendering his soul to Vishnu and by serving his devotees 8-10

People quote an ancient account about a dialogue between the servants of Vishnu and of Yama (God of Death) Hear it from me

There was a Brahmin named Ajamila in the country of Kanyakubja, who had married a shoodra woman Since he was corrupted by his association with the shoodra woman his morality had perished Degraded as he was he used to earn his livelihood and maintain his family by censurable means such as hunting gambling, fraud and theft and used to give pain to creatures King ! While he was thus living and fondling

एवं निवसतस्तस्य लालयानस्य तत्सुतान् । कालोऽत्यगान्महान् राजन्नष्टाशीत्यायुषः समाः १४
तस्य प्रवयसः पुत्रा दश तेषां तु योऽवमः । बालो नारायणो नाम्ना पित्रोश्च दयितो भृशम् ॥१५॥
स बद्धहृदयस्तस्मिन्नर्भके कलभाषिणि । निरीक्षमाणस्तल्लीलां मुमुदे जरठो भृशम् ॥१६॥
स एवं वर्तमानोऽज्ञो मृत्युकाल उपस्थिते । मतिं चकार तनये बाले नारायणाह्वये ॥१७॥
सपाशहस्तांस्त्रीन् दृष्ट्वा पुरुषान् भृशदारुणान् । वक्रतुण्डानूर्ध्वरोम्ण आत्मानं नेतुमागतान् ।१८।
दूरे क्रीडनकासक्तं पुत्रं नारायणाह्वयम् । प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः ।१९॥
निशम्य म्रियमाणस्य ब्रुवतो हरिकीर्तनम् । भर्तुर्नाम महाराज पार्षदाः सहसाऽपतन् ॥२०॥
विकर्षतोऽन्तर्हृदयाद् दासीपतिमजामिलम् । यमप्रेष्यान् विष्णुदूता वारयामासुरोजसा ॥२१॥
ऊचुर्निषेधितास्तांस्ते वैवस्वतपुरःसराः । के यूयं प्रतिषेद्धारो धर्मराजस्य शासनम् ॥२२॥

विष्णुदूता ऊचुः

यूयं वै धर्मराजस्य यदि निर्देशकारिणः । ब्रूत धर्मस्य नस्तत्त्वं यच्च धर्मस्य लक्षणम् ॥२३॥
कथंस्विद्ध्रियते दण्डः किं वास्य स्थानमीप्सितं। दण्ड्याः किंकारिणः सर्वे आहोस्वित्कतिचिन्नृणां।

sons of the woman much time elapsed and he became eighty years old. The old man had ten sons, of whom the yongest named Narayan was much dear to his parents. His heart being attached to the sweet-loving child, the old man derived much delight in observing sportive activities. Foolish and of such behaviour as he was, when the time of his death arrived, his thoughts turned to the child,—Narayana. When he observed a phantom—three extremely frightful men, having tortuous faces, and erect hair, and holding nooses in their hands, who had come to take away his soul the organs of his senses became distressed. Thereupon, he called out to his son Narayana, who was engrossed in his toys at a distance, with a loud and tremulous voice. Great King! On hearing the dying man mention the name of Hari (Vishnu)—there, master—attendants of Vishnu, all of a sudden, descended from heaven. The attendants of Vishnu forbade the servants of Yama (God of Death), who were on the point of snatching away the soul of Ajamila—husband of the shoodra woman—from the cavity of his heart. Thus forbidden, the servants of Yama, asked : "Who are you to prohibit us from executing the orders of Yama." 11-22

The attendants of Vishnu said : If you are duty-bound to carry out commands of •Dharmaraja (King of righteousness), tell us what the essence of righteousness is and what its characteristics are How is punishment meted out and who are liable to receive it? Are all sinners fit to be punished or only some of them? 23-24

यमदूता ऊचुः

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः। वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम ॥२५॥
सूर्योऽग्निः खं मरुद्गावः सोमः संध्याहनी दिशः। कं कुः कालो धर्म इति ह्येते दैह्यस्य साक्षिणः॥२६
एतैरधर्मो विज्ञातः स्थानं दण्डस्य युज्यते। सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ॥२७॥
अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः। सर्वभूतसुहृत्साधुर्मितवागनसूयकः ॥२८॥
एकदासौ वनं यातः पितृसंदेशकृद् द्विजः। आदाय तत आवृत्तः फलपुष्पसमित्कुशान् ॥२९॥
ददर्श कामिन कंचिच्छूद्रं सह भुजिष्यया। पीत्वा च मधु मैरेयं मदाघूर्णितनेत्रया।
जगाम हृच्छयवशं सद्यस्यैव विमोहितः ॥३०॥
तन्निमित्तस्मरव्याजग्रहग्रस्तो विचेतनः। तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ॥३१॥
विप्रां स्वभार्यामप्रौढां कुले महति लम्भिताम्। विससर्जाचिरात्पापः स्वैरिण्यापाङ्गविद्धधीः ३२

The servants of Yama said : Righteousness is what has been ordained by Vedas and unrighteousness is what is opposed to it, since we hear that the Vedas are virtually personification of Narayana (Vishnu) and are self-existent. The Sun, the Moon, the Sky, Wind, Fire, morn ing and evening twilights, quarters, water, the earth. Time and the King of Righteousness are witnesses of (the activities of) creatures Unrighteousness comes to the notice of these and the sinner is the object of punishment. All sinners deserve punishment in accordance with the degree of their sins. 25-27

This man had knowledge of Vedas and was an abode of virtuous disposition, righteous conduct and merits. He was friendly to all creatures, and was of good moral character. He spoke measured words and was free from malice Once this Brahmin went to the forest in obedience to his father's command. After collecting fruits, flowers, sacrificial wood and kusha grass, he was returning home. He then saw a lustful shoodra in company of a shoodra woman, who had rolling eyes, as she had drunk intoxicating liquor. Suddenly overcome by passion, he became infatuated. Captivated by the deceiptful passion, he lost discrimination. As he was thinking of her alone, he lapsed from righteousness. His intellect having been pierced by the side glances of that wanton woman, the sinful man soom abandoned his own young brahmin wife, who was born in an eminent family. He procured money from here and there by right or wrong means Foolish as he was he maintained that shoodra

यतस्ततश्चोपनिन्ये न्यायतोऽन्यायतो धनम् । बभारास्याः कुटुम्बिन्याः कुटुम्बं मन्दधीरयम् ।
तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम् । नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धेऽजामिलोपाख्याने प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

विष्णुदूता ऊचुः

अहो कष्टं धर्मदृशामधर्मः स्पृशते सभाम् । यत्रादण्ड्येष्वपापेषु दण्डो यैर्ध्रियते वृथा ॥१॥
प्रजानां पितरो ये च शास्तारः साधवः समाः । यदि स्यात्तेषु वैषम्यं कं यान्ति शरणं प्रजाः ॥२॥
यद्यदाचरति श्रेयानितरस्तत्तदीहते । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३॥
यस्याङ्के शिर आधाय लोकः स्वपिति निर्वृतः । स्वयं धर्ममधर्मं वा न हि वेद यथा पशुः ॥४॥
अयं हि कृतनिर्वेशो जन्मकोट्यंहसामपि । यद् व्याजहार विवशो नाम स्वस्त्ययनं हरेः ।
यदा नारायणायेति जगाद चतुरक्षरम् ॥५॥
स्तेनः सुरापो मित्रध्रुग्ब्रह्महा गुरुतल्पगः । स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥६॥

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woman and her child which was his mistake. Since he has not atoned for his sins, he will be produce him before Yama where he will be purified by undergoing punishment. 28–34

Thus ends chapter first of Book VI



CHAPTER II

Servants of Vishnu said : Alas ! It is distressing that unrighteousness affects even the assembly of persons who know what righteousness is, and they inflict punishment on persons who do not deserve punishments and who are sinless. Those who rule over people are like their father. If they fail to keep the balance of justice even, whom could the people approach for succour ? Other people like to do what an eminent man does and imitate him, considering him as an authority. A man, in whose lap they place their heads and sleep care free, if he himself does not, like a base animal, know, what is righteousness, what to do then ? This man has atoned for sins committed by him in billions of births, since he has uttered the blessed name of Vishnu, helpless though he was. 1–4

When he said : "Narayana ! come," which phase contained four syllables of the Lord's name. Mention of the name of Vishnu alone amounts to complete atonement in the case of all sinners—such as a

तं विवक्षुमभिप्रेत्य महापुरुषकिङ्कराः । सहसा पश्यतस्तस्य तत्रान्तर्दधिरेऽनघ ॥१६॥
भक्तिमान् भगवत्याशु माहात्म्यश्रवणाद्धरेः । अनुतापो महानासीत्स्मरतोऽशुभमात्मनः ॥१७॥
सोऽहं तथा यतिष्यामि यतचित्तेन्द्रियानिलः । ममाहमिति देहादौ हित्वामिथ्यार्थधीर्मतिम्
धास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः ॥१८॥

श्रीशुक उवाच

इति जातसुनिर्वेदः क्षणसङ्गेन साधुषु । गङ्गाद्वारमुपेयाय मुक्तसर्वानुबन्धनः ॥१९॥
हित्वा कलेवरं तीर्थे गङ्गायां दर्शनादनु । सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ॥२०॥
साकं विहायसा विप्रो महापुरुषकिङ्करैः । हैमं विमानमारुह्य ययौ यत्र श्रियः पतिः ॥२१॥
म्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम् । अजामिलोऽप्यगाद्धाम किं पुनः श्रद्धया गृणन् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धेऽजामिलोपाख्याने द्वितीयोऽध्यायः ॥२॥



regained consciousness. He was delighted at having seen the servants of Vishnu and bowed to them with his head. Sinless King ! Perceiving that he desired to say someting, the servants of venerable Vishnu became invisible while he was yet looking on. Having heard about the magnanimity of Vishnu, and having recollected his sinful life, he was seized with great repentance and soon became a devotee of Vishnu. He decided : " I will so endeavour that I will control my mind, organs of senses and life-breaths, I will renounce the false notions about my body etc. such as " This is mine. It is I," and will fix my mind, purified by reciting his name etc. on the Divine Lord. 13-18

Shree Shuka said : He became completely dejected with mundane life consequent upon his momentary association with the good servants of Vishnu, freed himself from all worldly bounds and went to Haridwara. Subsequently, the brahmin renounced his body in the pilgrim centre of the Ganges and assumed the form of an attendant of the Lord, ascended a golden aerial chariot in the company of servants of the magnanimous Lord and went by air to the abode of the lord of the Goddess of Prosperity/Wealth (Vishnu). 19-21

By reciting the name of Hari (Vishnu), when calling out his son while dying—Ajamila went to the abode of Vishnu. Then what to talk of a man who recites His name with faith ?

Thus ends chapter second of Book VI



सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् । नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥७॥
न निष्कृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्ध्यत्यघवान् व्रतादिभिः ।
यथा हरेर्नामपदैरुदाहृतैस्तदुत्तमश्लोकगुणोपलम्भकम् ॥८॥
नैकान्तिकं तद्धि कृतेऽपि निष्कृते मनः पुनर्धावति चेदसत्पथे ।
तत्कर्मनिर्हारमभीप्सतां हरेर्गुणानुवादः खलु सत्त्वभावनः ॥९॥
सांकेत्यं पारिहास्यं वा स्तोभं हेलनमेव वा । वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥१०॥
पतितः स्खलितो भग्नः संदष्टस्तप्त आहतः । हरिरित्यवशेनाह पुमान्नार्हति यातनाम् ॥११॥
अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् । संकीर्तितमघं पुंसो दहेदेधो यथानलः ॥१२॥

श्रीशुक उवाच

त एवं सुविनिर्णीय धर्मं भागवतं नृप । तं याम्यपाशान्निर्मुच्य विप्रं मृत्योरमूमुचन् ॥१३॥
इति प्रत्युदिता याम्या दूता यात्वा यमान्तिके । यमराज्ञे यथा सर्वमाचचक्षुररिंदम ॥१४॥
द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः । ववन्दे शिरसा विष्णोः किङ्करान् दर्शनोत्सवः ॥१५॥

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thief, a drunkard, one who is faithless to friends, or murders a brahmin, a woman, a king, a parent, or a cow, or who debauches his teacher's wife and other sinners, since this diverts his mind to Him. A sinner is not as such purified by atonements consisting of religious acts etc. prescribed by expounders of Vedas and others, as by exciting the syllables of the name of Vishnu, since that helps him attain the atoned for his sins, the atonement is not absolute, since the mind again rushes to the unrighteousn path. For those who desire to have the effects of his sins completely obliterated, recital of the merits of Vishnu results in subli mating his nature. 5–9

Saintly persons say that recital of the name of Vishnu, even while alluding to another person in a joke, in praise or in contempt destroys his entire sins. A man, who even helplessly utters the word "Hari (Vishnu)" does not deserve any torment even if he did so while falling, slipping, escaping from a danger, being stung, being afflicted with fever, or being struck. Recital of the name of the illustrious Lord knowingly or unknow ingly burns sins, like fire burning wood. 10-12

Shree Shuka said: King! After giving this complete decision about the merit of the religion of Vishnu, they (the attendants of Vishnu) released the soul of that brahmin from the fetters of Yama and relieved him of death. The servants of Yama, who received the above reply, went to Yama and reported to Sovereign Yama all that had happened. Released from the fetters, the brahmin became free from fear, and

तं विवक्षुमभिप्रेत्य महापुरुषकिङ्कराः । सहसा पश्यतस्तस्य तत्रान्तर्दधिरेऽनघ ॥१६॥
भक्तिमान् भगवत्याशु माहात्म्यश्रवणाद्धरेः । अनुतापो महानासीत्स्मरतोऽशुभमात्मनः ॥१७॥
सोऽहं तथा यतिष्यामि यतिचित्तेन्द्रियानिलः । ममाहमिति देहादौ हित्वामिथ्यार्थधीर्मतिम्
धास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः ॥१८॥

श्रीशुक उवाच

इति जातसुनिर्वेदः क्षणसङ्गेन साधुषु । गङ्गाद्वारमुपेयाय मुक्तसर्वानुबन्धनः ॥१९॥
हित्वा कलेवरं तीर्थे गङ्गायां दर्शनादनु । सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ॥२०॥
साकं विहायसा विप्रो महापुरुषकिङ्करैः । हैमं विमानमारुह्य ययौ यत्र श्रियः पतिः ॥२१॥
म्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम् । अजामिलोऽप्यगाद्धाम किं पुनः श्रद्धया गृणन् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धेऽजामिलोपाख्याने द्वितीयोऽध्यायः ॥२॥



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Thus ends chapter second of Book VI



अथ तृतीयोऽध्यायः

राजोवाच

निशम्य देवः स्वभटोपवर्णितं प्रत्याह किं तान् प्रति धर्मराजः ।
यमस्य देवस्य न दण्डभङ्गः कुतश्चनर्षे श्रुतपूर्व आसीत् ॥१॥

श्रीशुक उवाच

भगवत्पुरुषै राजन् याम्याः प्रतिहतोद्यमाः । पतिं विज्ञापयामासुर्यमं संयमनीपतिम् ॥२॥

यमदूता ऊचुः

यदि स्युर्बहवो लोके शास्तारो दण्डधारिणः । कस्य स्यातां न वा कस्य मृत्युश्चामृतमेव वा ॥३॥
किंतु शास्तृबहुत्वे स्याद्बहूनामिह कर्मिणाम् । शास्तृत्वमुपचारो हि यथा मण्डलवर्तिनाम् ॥४॥
तस्य ते विहतो दण्डो न लोके वर्ततेऽधुना । चतुर्भिरद्भुतैः सिद्धैराज्ञा ते विप्रलम्भिता ॥५॥
नीयमानं तवादेशादस्माभिर्यातनागृहान् । व्यमोचयन् पातकिनं छित्त्वा पाशान् प्रसह्य ते ॥६॥

यम उवाच

परो मदन्यो जगतस्तस्थुषश्च ओतं प्रोतं पटवद्यत्र विश्वम् ।
यदंशतोऽस्य स्थितिजन्मनाशा नस्योतवद् यस्य वशे च लोकः ॥७॥

CHAPTER III

The King said : Oh Sage ! What reply did the king of righteousness (Yama) give to his servants, after hearing their report ? I have never heard anywhere before about repudiation of the command of Yama 1

Shree Shuka said : King ! When the servants of Yama were frustrated in their task by the servants of the Lord, they inquired into the cause thereof from their master—the King of Sanyamani city. 2

The servants of Yama said : If there were several rulers in the world, authorized to award punishment, who will meet with death or attain immortality and who will not ? In the case of multiplicity of rules, the control over the large number of persons, who are engaged in activities, would be nominal, as when there are several tributary rulers. Your authority of inflicting punishment does not survive now since your command has been countermanded by the four accomplished souls who were marvellous. They released that sinful soul which was being led to cells of hell under your command, by forcibly snapping your fetters. 3-6

Yama said : There is a higher authority other than me, over (all) moveable and immoveable objects, in which the Universe is interwoven like threads in a sheet of cloth. The creation, existence and destruction

अहं महेन्द्रो निर्ऋतिः प्रचेताः सोमोऽग्निरीशः पवनोऽर्को विरिञ्चः ।
आदित्यविश्वे वसवोऽथ साध्या मरुद्गणा रुद्रगणाः ससिद्धाः ॥८॥

यस्येहितं न विदुः स्पृष्टमायाः सत्त्वप्रधाना अपि किं ततोऽन्ये ।
तस्यात्मतन्त्रस्य हरेरधीशितुः परस्य मायाधिपतेर्महात्मनः ॥९॥

प्रायेण दूता इह वै मनोहराश्चरन्ति तद्रूपगुणस्वभावाः ।
रक्षन्ति तद्भक्तिमतः परेभ्यो मत्तश्च मर्त्यानथ सर्वतश्च ॥१०॥

एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥११॥

एतावतालमघनिर्हरणाय पुंसां सङ्कीर्तनं भगवतो गुणकर्मनाम्नाम् ।
विक्रुश्य पुत्रमघवान् यदजामिलोऽपि नारायणेति म्रियमाण इयाय मुक्तिम् ॥१२॥

तानानयध्वमसतो विमुखान् मुकुन्दपादारविन्दमकरन्दरसादजस्रम् ।
निष्किञ्चनैः परमहंसकुलै रसज्ञैर्जुष्टाद् गृहे निरयवर्त्मनि बद्धतृष्णान् ॥१३॥

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of this world—emanate from a spark of that authority and the people submit to it like a bullock controlled by a nose-string Neither I nor the great Indra, the regent of the south-western quarter, Varuna, the Moon, Fire, Shiva, Wind, the Sun, Brahman, all Gods, Vasus, Sadhyas, Maruts, Rudras, and Siddhas know His desires, though we have the quality of Sattwa in us, since we are affected by Maya How can, therefore, others know it ? Hari (Vishnu) is over lord of all and is the supreme controller authority of Maya and is the Supreme Spirit. His charming servants have the same form, qualities and nature As a rule they move about and protect men who are His devotees from enemies and from me (Yama), from all directions The highest duty prescribed for men in this world is intense devotion to the Lord by recital of His names etc 7–11

Recital of the merits, exploits and names of the Lord by men is quite enough for annihilation of their sins, since Ajamila, though a sinner attained salvation by crying out to his son as "Narayana" when he was about to die You should bring to me only those wicked persons who have perpetually remained averse to the taste of the juice of the lotus-like feet of Vishnu, which are adored by numbers of penniless recluses of the highest order, and who are thirsting for mundane happiness which leads to hell. Bring those wicked persons, whose tongue does not recite the names or merits of the Lord, whose minds do not

ताभ्यां निर्दह्यमानांस्तानुपलभ्य कुरूद्वह । राजोवाच महान् सोमो मन्युं प्रशमयन्निव ॥४॥
आतिष्ठत सतां मार्गं कोपं यच्छत दीपितम् । पित्रा पितामहेनापि जुष्टं वः प्रपितामहैः ॥५॥
अलं दग्धैर्द्रुमैर्दीनैः खिलानां शिवमस्तु वः । वार्क्षी ह्येषा वरा कन्या पत्नीत्वे प्रतिगृह्यताम् ॥६॥
इत्यामन्त्र्य वरारोहां कन्यामाप्सरसीं नृप । सोमो राजा ययौ दत्त्वा ते धर्मेणोपयेमिरे ॥७॥
तेभ्यस्तस्यां समभवद्दक्षः प्राचेतसः किल । यस्य प्रजाविसर्गेण लोका आपूरितास्त्रयः ॥८॥
यथा ससर्ज भूतानि दक्षो दुहितृवत्सलः । रेतसा मनसा चैव तन्ममावहितः शृणु ॥९॥
मनसैवासृजत्पूर्वं प्रजापतिरिमाः प्रजाः । देवासुरमनुष्यादीन् नभस्स्थलजलौकसः ॥१०॥
तमबृंहितमालोक्य प्रजासर्गं प्रजापतिः । विन्ध्यपादानुपव्रज्य सोऽचरद् दुष्करं तपः ॥११॥
तत्राघमर्षणं नाम तीर्थं पापहरं परम् । अस्तौषीद्धंसगुह्येन भगवन्तमधोक्षजम् ॥१२॥

प्रजापतिरुवाच

नमः परायावितथानुभूतये गुणत्रयाभासनिमित्तबन्धवे ।
अदृष्टधाम्ने गुणतत्त्वबुद्धिभिर्निवृत्तमानाय दधे स्वयम्भुवे ॥१३॥

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became angry with the trees and created wind and fire from their mouths in order to burn them. Scion of Kuru dynasty! When the Moon—their King—saw that they were being burnt through the agency of wind and fire the lunar deity told them with the intention of pacifying their anger : " Please take to the ways of saintly persons, resorted to by your father, grand father and also great grand-fathers Please desist from burning down poor trees. May the remaining trees and you prosper. Please accept this sylvan virgin—brought up by trees—as your wife. King! addressing them thus, King Moon gave his daughter born of a celestial damsel to them in marriage and went away. The latter married her in accordance with religious rites. They procreated in her a son—named Daksha—who was thus the son of Prachetases. All the three worlds were filled by dispersal of his progeny. 2-8

Please hear attentively how Daksha, who loved his daughters, procreated all the creatures through semen or mental exertion. 9

In the first place, primordial progenitor as he was, he created such progeny as Gods, demons, men etc. residing either in the sky or on land or in water. Seeing that this creation of his progeny did not multiply, he went to the foot of the Vindhya mountain and performed difficult penance at a place called Aghamarshana—which is a prominent sacred centre capable of destroying sins There, he eulogized Vishnu by reciting the eulogy called Hansaguhya. 10-12

The Primordial Proginitor said ; I bow to the Supreme Lord,

जिह्वा न वक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तच्चरणारविन्दम् ।
कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥१४॥

श्रीशुक उवाच

तस्मात् संकीर्तनं विष्णोर्जगन्मङ्गलमंहसाम् । महतामपि कौरव्य विद्ध्यैकान्तिकनिष्कृतम् ॥१५॥
शृण्वतां गृणतां वीर्याण्युद्दामानि हरेर्मुहुः । यथा सुजातया भक्त्या शुद्ध्येन्नात्मा व्रतादिभिः ॥१६॥
इतिहासमिमं गुह्यं भगवान् कुम्भसम्भवः । कथयामास मलय आसीनो हरिमर्चयन् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे यमपुरुषसंवादे तृतीयोऽध्यायः ॥ ३ ॥

अथ चतुर्थोऽध्यायः

राजोवाच

देवासुरनृणां सर्गो नागानां मृगपक्षिणाम् । सामासिकस्त्वया प्रोक्तो यस्तु स्वायम्भुवेऽन्तरे ।
तस्यैव व्यासमिच्छामि ज्ञातुं ते भगवन् यथा ॥१॥

श्रीशुक उवाच

यदा प्रचेतसः पुत्रा दश प्राचीनबर्हिषः । अन्तःसमुद्रादुन्मग्ना ददृशुर्गां द्रुमैर्वृताम् ॥२॥
द्रुमेभ्यः क्रुध्यमानास्ते तपोदीपितमन्यवः । मुखतो वायुमग्निं च ससृजुस्तद्दिधक्षया ॥३॥

recall the lotus-like feet of the Lord, whose heads do not bow even once before Vishnu and whose activities are not associated with devotion to Vishnu. 12-14

Shree Shuka said : Scion of Kuru dynasty ! Recital of the names of Vishnu is auspicious to the world Know it to constitute the absolute atonement of even great sins. The heart is not as much purified by religious acts as by hearing and reciting great exploits of Vishnu. Sage Agatsya had narrated this secret history when he was residing on the Malaya mountain busy adoring Vishnu. 15-17

Thus ends chapter third of Book VI

CHAPTER IV

The King said : Venerable sage ! You have briefly narrated to me the creation of gods, demons, men, serpents, animals and birds during the regime of Swayambhuva Manu I desire to know about the diffusion of this very creation. 1

Shree Shuka said : When Prachinbarhis' ten sons—the Prachetas—emerged from the interior of the ocean, they observed that the earth was infested with trees. With anger hallowed by their penance, they

ताभ्यां निर्दह्यमानांस्तानुपलभ्य कुरूद्वह । राजोवाच महान् सोमो मन्युं प्रशमयन्निव ॥४॥
आतिष्ठत सतां मार्गं कोपं यच्छत दीपितम् । पित्रा पितामहेनापि जुष्टं वः प्रपितामहैः ॥५॥
अलं दग्धैर्द्रुमैर्दीनैः खिलानां शिवमस्तु वः । वार्क्षी ह्येषा वरा कन्या पत्नीत्वे प्रतिगृह्यताम् ॥६॥
इत्यामन्त्र्य वरारोहां कन्यामाप्सरसीं नृप । सोमो राजा ययौ दत्त्वा ते धर्मेणोपयेमिरे ॥७॥
तेभ्यस्तस्यां समभवद्दक्षः प्राचेतसः किल । यस्य प्रजाविसर्गेण लोका आपूरितास्त्रयः ॥८॥
यथा ससर्ज भूतानि दक्षो दुहितृवत्सलः । रेतसा मनसा चैव तन्ममावहितः शृणु ॥९॥
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तमबृंहितमालोक्य प्रजासर्गं प्रजापतिः । विन्ध्यपादानुपव्रज्य सोऽचरद् दुष्करं तपः ॥११॥
तत्राघमर्षणं नाम तीर्थं पापहरं परम् । अस्तौषीद्धंसगुह्येन भगवन्तमधोक्षजम् ॥१२॥

प्रजापतिरुवाच

नमः परायावितथानुभूतये गुणत्रयाभासनिमित्तबन्धवे ।
अदृष्टधाम्ने गुणतत्त्वबुद्धिभिर्निवृत्तमानाय दधे स्वयम्भुवे ॥१३॥

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The Primordial Proginitor said ; I bow to the Supreme Lord,

न यस्य सख्यं पुरुषोऽवैति सख्युः सखा वसन् संवसतः पुरेऽस्मिन् ।
गुणो यथा गुणिनो व्यक्तदृष्टेस्तस्मै महेशाय नमस्करोमि ॥१४॥
देहोऽसवोऽक्षा मनवो भूतमात्रा नात्मानमन्यं च विदुः परं यत् ।
सर्वं पुमान् वेद गुणांश्च तज्ज्ञो न वेद सर्वज्ञमनन्तमीडे ॥१५॥
यदोपरामो मनसो नामरूपरूपस्य दृष्टस्मृतिसम्प्रमोषात् ।
य ईयते केवलया स्वसंस्थया हंसाय तस्मै शुचिसद्मने नमः ॥१६॥
यस्मिन् यतो येन च यस्य यस्मै यद् यो यथा कुरुते कार्यते च ।
परावरेषां परमं प्राक् प्रसिद्धं तद् ब्रह्म तद्धेतुरनन्यदेकम् ॥१७॥
योऽनुग्रहार्थं भजतां पादमूलमनामरूपो भगवाननन्तः ।
नामानि रूपाणि च जन्मकर्मभिर्भेजे स मह्यं परमः प्रसीदतु ॥१८॥

who is the emodiment of real knowledge, who is the cause of the false appearance of the three qualities (of sattwa, rajas and tamas), whose real form is not cognizable, whose dimensions cannot be measured by the three qualities or by the elements or by intellect, who is eternal and who is self-existent I bow to the Supreme Lord, whose affinity with Him man does not know, though he is his friend and though the friend and the soul live together in this body, just as qualities of objects do not know the organs of senses, though the latter are cognizable. The body, the life breaths, objects of senses and the elements neither know themselves nor the other, which is the Supreme Spirit. The spirit, however, knows all of them and the qualities. Though it has this knowledge, it has no knowledge of the omniscient and the eternal Lord I eulogise Him. When the mind forgets the existence of names and forms of objects by brushing aside the recollection of objects previously seen and becomes tranquil, the Supreme Spirit is known only by knowledge of the spirit. I bow to that Supreme Spirit, whose sacred abode is in the heart It is the Supreme Spirit in which the universe abides. It is the Supreme Spirit from which it emanates. It is the Supreme Spirit by which the universe is brought into existence. It is the Supreme Spirit for which the universe exists. It is the Supreme Spirit, which functions and which is the object of all functions It is supreme among objects which are near or proximate It is renowned to be primordial. It is the ultimate cause of all else It is all alone May the eternal Lord who, though formless, assume names and forms by taking births for doing favour by his exploits to those who adore the soles of his feet, be pleased with me. 13-18

श्रीशुक उवाच

इति स्तुतः संस्तुवतः स तस्मिन्नघमर्षणे । आविरासीत्कुरुश्रेष्ठ भगवान् भक्तवत्सल ।
त्रिचक्षः सर्वभूतानामिदमाह जनार्दनः ॥१९॥

श्रीभगवानुवाच

प्रीतोऽहं ते प्रजानाथ यत्तेऽस्योद्बृंहणं तपः । ममैष कामो भूतानां यद्भूयासुर्विभूतयः ॥२०॥
एषा पञ्चजनस्याङ्ग दुहिता वै प्रजापतेः । असिक्नी नाम पत्नीत्वे प्रजेश प्रतिगृह्यताम् ॥२१॥
त्वत्तोऽधस्तात् प्रजाः सर्वा मिथुनी भूय मायया । मदीयया भविष्यन्ति हरिष्यन्ति च मे बलिम् ।

श्रीशुक उवाच

इत्युक्त्वा मिषतस्तस्य भगवान् विश्वभावनः । स्वप्नोपलब्धार्थ इव तत्रैवान्तर्दधे हरि ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चतुर्थोऽध्यायः ॥४॥

अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

तस्यां स पाञ्चजन्यां वै विष्णुमायोपबृंहितः । हर्यश्वर्मंज्ञानयुतं पुत्रानजनयद् विभुः ॥१॥

Shree Shuka said : Noble scion of Kuru dynasty ! thus extolled, His Divinity, who loves his devotees, appeared before the sinless Daksha, who was yet extolling Him. Vishnu—the destroyer of demon Jana, who knows the minds of all creatures told him thus : 19

His Divinity said : Ruler of people ! I am pleased with you. Since your penance is intended for extension of your progeny It is my desire also that all the creatures should increase in number. Dear me ! Here is daughter of Panchajana—son of the primordial progenitors—Asiknee by name. King ! accept her as your wife. Henceforward, all the progeny born of you shall increase by cohabitation through my maya and shall offer oblations to me. 20-22

Shree Shuka said : After telling him this, His Divinity Vishnu, who maintains the universe, disappeared like an object seen in a dream, while he was yet looking on. 23

Thus ends chapter fourth of Book VI

CHAPTER V

Shree Shuka said : Encouraged by maya of Vishnu, King Daksha procreated in her (Asiknee) ten thousand sons called Haryashwas. King !

अपृथग्धर्मशीलास्ते सर्वे दाक्षायणा नृप । पित्रा प्रोक्ताः प्रजासर्गे प्रतीचीं प्रययुर्दिशम् ॥२॥
तत्र नारायणसरस्तीर्थं सिन्धुसमुद्रयोः । सङ्गमो यत्र सुमहन्मुनिसिद्धनिषेवितम् ॥३॥
तेपिरे तप एवोग्रं पित्रादेशेन यन्त्रिताः । प्रजाविवृद्धये यत्तान् देवर्षिस्तान् ददर्श ह ॥४॥
उवाच चाथ हर्यश्वाः कथं स्रक्ष्यथ वै प्रजाः । अदृष्ट्वान्तं भुवो यूयं बालिशा बत पालकाः ॥५॥
तथैकपुरुषं राष्ट्रं बिलं चादृष्टनिर्गमम् । बहुरूपां स्त्रियं चापि पुमांसं पुंश्चलीपतिम् ॥६॥
नदीमुभयतोवाहां पञ्चपञ्चाद्भुतं गृहम् । क्वचिद्धंसं चित्रकथं क्षौरपव्यं स्वयंभ्रमिम् ॥७॥
कथं स्वपितुरादेशमविद्वांसो विपश्चितः । अनुरूपमविज्ञाय अहो सर्गं करिष्यथ ॥८॥

श्रीशुक उवाच

तन्निशम्याथ हर्यश्वा औत्पत्तिकमनीषया । वाचःकूटं तु देवर्षेः स्वयं विममृशुर्धिया ॥९॥
भूः क्षेत्रं जीवसंज्ञं यदनादि निजबन्धनम् । अदृष्ट्वा तस्य निर्वाणं किमसत्कर्मभिर्भवेत् ॥१०॥
एक एवेश्वरस्तुर्यो भगवान् स्वाश्रयः परः । तमदृष्ट्वाभवं पुंसः किमसत्कर्मभिर्भवेत् ॥११॥

all these sons of Daksha were equal in all respects. Asked by their father to procreate progeny, they went in the Northern direction There is a very large holy lake called Narayana, near the confluence of the Sindhu (the river Indus) and the sea, on the bank of which sages and siddhas (accomplished soulds) reside. Bound by the order of their father, they performed severe penance with the object of procreation, when the divine Sage (Narada) saw them. The latter raid "Ye, Haryashwas ! Though you are royal princes, you are childish. Intelligent though you are, you have not understood the order of your father. Without understanding it, I wonder how you shall procreate progeny without seeing the end of the Earth. How shall you procreate without seeing the land in which there is only one man, the cave the exit from which is not visible, the multi-form woman, the husband of a prostitute the river flowing both ways, the house constructed with twenty five sorts of materials, the swan speaking about marvellous things, and the self-revolving disc having a sharp edge ? 1-8

Shree Shuka said : Desirous of procreation, the Haryashwa brothers, having themselves thus thought over the puzzling problem put before them by the divine sage with their natural intelligence

The region of the subtle frame of the body is the land, since it is eternal and keeps itself (the soul) in bondage, what is the use of improper activities without assuring its dissolution ?

God is verily one. He is the Supreme Spirit, embodiment of excel

पुमान् नैवैति यद् गत्वा बिलस्वर्गं गतो यथा । प्रत्यग्धामाविद इह किमसत्कर्मभिर्भवेत् ॥१२॥
नानारूपाऽऽत्मनो बुद्धिः स्वैरिणीव गुणान्विता । तन्निष्ठामगतस्येह किमसत्कर्मभिर्भवेत् ॥१३॥
तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुभार्यवत् । तद्गतीरबुधस्येह किमसत्कर्मभिर्भवेत् ॥१४॥
सृष्ट्यप्ययकरीं मायां वेलाकूलान्तवेगिताम् । मत्तस्य तामविज्ञस्य किमसत्कर्मभिर्भवेत् ॥१५॥
पञ्चविंशतितत्त्वानां पुरुषोद्भुतदर्पणम् । अध्यात्ममबुधस्येह किमसत्कर्मभिर्भवेत् ॥१६॥
ऐश्वरं शास्त्रमुत्सृज्य बन्धमोक्षानुदर्शनम् । विविक्तपदमज्ञाय किमसत्कर्मभिर्भवेत् ॥१७॥
कालचक्रं भ्रमिस्तीक्ष्णं सर्वं निष्कर्षयज्जगत् । स्वतन्त्रमबुधस्येह किमसत्कर्मभिर्भवेत् ॥१८॥

lence and self-dependent. Hov. can one be free from births without realizing Him simply by improper activities ?

What is the use of improper activities of man who has no realization of the Supreme Spirit, after realization of which he does not return to worldly existence, return like a man who does not return after reaching the nether world ?

The intellect of a man shrouded by the three qualities of sattwa, rajas and tamas is the multi-form like a wanton woman. What is the use of improper activities of a man, who has not made it steady (by self-realization) ?

What is the use of mundane activities of a man who has no knowledge of the currents of intellect by association with which his steady greatness is destroyed like that of a man who has an unsteady wife ?

What is the use of mundane activities of a man, who has no correct knowledge of maya, which is the cause of the creation and of divulsion, which is like a fast-flowing river, whose banks are limitless, but is intoxicated with it (Maya) ?

What is the use of mundane activities of a man, who has no spiritual knowledge, since the Supreme Spirit, which the twenty-five elements (of which the world is constituted) are the marvellous reflection ?

What is the use of mundane activities of a man, who does not know the Supreme Spirit, the knowledge of which imparts the science of divinity and expounds the cause of bondage and salvation ?

What is the use of mundane activities of a man who has no knowledge of the auto motive revolving wheel of time, having a sharp edge, which pulls the world ?

इति व्यवसिता राजन् हर्यश्वा एकचेतसः । प्रययुस्तं परिक्रम्य पन्थानमनिवर्तनम् ॥१९॥
नाशं निशम्य पुत्राणां नारदाच्छीलशालिनाम् । स भूयः पाञ्चजन्यायामजेन परिसान्त्वितः।
पुत्रानजनयद् दक्षः शवलाश्वान् सहस्रशः ॥२०॥
तेऽपि चान्वगमन्मार्गं भ्रातॄणामेव मारिष । पूर्ववन्नारदकृतं पुत्रनाशमुपाशृणोत् ॥२१॥
चुक्रोध नारदायासौ पुत्रशोकविमूर्च्छितः । देवर्षिमुपलभ्याह रोषाद्विस्फुरिताधरः ॥२२॥

दक्ष उवाच

अहो असाधो साधूनां साधुलिङ्गेन नस्त्वया । असाध्वकार्यर्भकाणां भिक्षोर्मार्गः प्रदर्शितः ॥२३॥
ऋणैस्त्रिभिरमुक्तानाममीमांसितकर्मणाम् । विघातः श्रेयसः पाप लोकयोरुभयोः कृतः ॥२४॥
नानुभूय न जानाति पुमान् विषयतीक्ष्णताम् । निर्विद्येत स्वयं तस्मान्न तथा भिन्नधीः परैः॥२५॥
तन्तुकृन्तन यन्नस्त्वमभद्रमचरः पुनः । तस्माल्लोकेषु ते मूढ न भवेद् भ्रमतः पदम् ॥२६॥

King! Thus determined, the Haryashwa brothers, who were all of one mind, circumambulated him (sage Narada) and traversed the path of salvation from which there is no coming back. 9-19

On hearing from Narada about the disappearance of his virtuous sons, he (Daksha) was distressed. When he was pacified, by Brahman, Daksha again procreated one thousand sons, called Shabalashwas, through Panchajani. Worthy King! These also followed only the path of their brothers. Daksha heard about the disappearance of his sons, brought about by Narada, as before stupefied by remorse at the disappearance of his sons, he became angry with Narada and cursed the latter-his lips quivering with anger. 20-22

Daksha said : Oh wicked Narada! You have wronged me under the guise of doing good, since you have shown the path of mendicants to my sons. Sinner! You have frustrated their welfare in this and in the other world, since they have not yet discharged their three religious debts: (1) Procreations is the debt due to manes; (2) Study of Vedas is the debt due to Vedic seers; and (3) Performance of religious sacrifices is the debt due to Gods, and they have also not thought of performance of religious rites. A man does not realize the sharpness of miseries involved in mundane activities without experiencing them He would not, therefore, get as much dejected with them by diversion of his mind by others as by experience. You destroyers of my lineage! Silly Narada! Since you have again wronged me, you shall continuously wander in the worlds and shall not remain steady at one place. 23-26

श्रीशुक उवाच

प्रतिजग्राह तद्बाढं नारदः साधुसम्मतः । एतावान् साधुवादो हि तितिक्षेतेश्वर. स्वयम् ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे नारदशापो नाम पञ्चमोऽध्याय ॥५॥

अथ षष्ठोऽध्यायः

श्रीशुक उवाच

ततः प्राचेतसोऽसिक्न्यामनुनीत. स्वयम्भुवा । षष्टिं सञ्जनयामास दुहितृ. पितृवत्सला. ॥१॥
दश धर्माय कायेन्दोर्द्विषट् त्रिणव दत्तवान् । भूताङ्गिर कृशाश्वेभ्यो द्वे द्वे तार्क्षाय चापरा. ॥२॥
भानुर्लम्बा ककुब्जामिर्विश्वा साध्या मरुत्वती । वसुर्मुहूर्ता सङ्कल्पा धर्मपत्न्योऽभवन्नृप ॥३॥
सरूपासूत भूतस्य भार्या रुद्रांश्च कोटिश. । रुद्रस्य पार्षदाश्चान्ये घोरा भूतविनायका. ॥४॥
प्रजापतेरङ्गिरस स्वधा पत्नी पितॄनथ । अथर्वाङ्गिरस वेदं पुत्रत्वे चाकरोत् सती ॥५॥
कृशाश्वोऽर्चिषि भार्यायां धूम्रकेशमजीजनत् । धिषणाया वेदशिरो देवलं वयुन मनुम् ॥६॥

Shree Shuka said : Narada who is revered by saintly persons, accepted the curse, saying . "Let it be so ' The conduct of saintly persons is so generous that they are themselves masters of tolerance 27

Thus ends chapter fifth of Book VI



CHAPTER VI

Shree Shuka said . Thereafter Daksha—the son of Prachetas—was conciliated by Brahman He procreated sixty daughters who loved their fathers, through his queen Asikni He gave ten of them to Dharma (i e Yama—God of Death) in marriage, thirteen to Kashyapa twenty seven to the Moon, two each to Bhoota Angiras and Krishaswa and the remaining to Tarksha King ! Bhim, Lamba Kakubh, Jami, Vishwa, Sadhya, Marutwatee, Vasu, Muhoorta and Sankalpa were wives of Dharma Saroopa—wife of Bhoota—gave birth to crores of Rudras, of whom eleven were attendants of Shiva and were frightful spirits, ghosts and Vinayakas Swadha—wife of Angiras—another premordial progenitor of the world—gave birth to manes and Satee— the latter's another wife gave birth to Atharva Veda Krishshwa procreated Dhoomrakesha through his wife, Archish and Vedashiras, Devala, Vayuna and Manu through—Dhishana Tarksha (Kashyapa) had four wives—Kadroo, Patangee, Vinata and Yaminee Patangee gave birth to birds and Yami-

तार्क्ष्यस्य विनता कद्रूः पतङ्गी यामिनीति च । पतङ्गयसूत पतगान् यामिनी शलभानथ ॥७॥
सुपर्णासूत गरुडं साक्षाद् यज्ञेशवाहनम् । सूर्यसूतमनूरुं च कद्रूर्नागाननेकशः ॥८॥
कृत्तिकादीनि नक्षत्राणीन्दोः पत्न्यस्तु भारत । दक्षशापात् सोऽनपत्यस्तासु यक्ष्मग्रहार्दितः ॥९॥
अथ कश्यपपत्नीनां यत्प्रसूतमिदं जगत् । अदितिर्दितिर्दनुः काष्ठा अरिष्टा सुरसा इला ॥१०॥
मुनिः क्रोधवशा ताम्रा सुरभिः सरमा तिमिः । तिमेर्यादोगणा आसन् श्वापदाः सरमासुताः ॥११॥
सुरभेर्महिषा गावो ये चान्ये द्विशफा नृप । ताम्रायाः श्येनगृध्राद्या मुनेरप्सरसां गणाः ॥१२॥
दन्दशूकादयः सर्पा राजन् क्रोधवशात्मजाः । इलाया भूरुहाः सर्वे यातुधानाश्च सौरसाः ॥१३॥
अरिष्टायाश्च गन्धर्वाः काष्ठाया द्विशफेतराः । सुता दनोरेकषष्टिस्तेषां प्राधानिकाञ् शृणु ॥
द्विमूर्धा शम्बरोऽरिष्टो हयग्रीवो विभावसुः । अयोमुखः शङ्कुशिराः स्वर्भानुः कपिलोऽरुणः ।
अथातः श्रूयतां वंशो योऽदितेरनुपूर्वशः । यत्र नारायणो देवः स्वांशेनावतरद्विभुः ॥१६॥
विवस्वानर्यमा पूषा त्वष्टाथ सविता भगः । धाता विधाता वरुणो मित्रः शक्र उरुक्रमः ॥१७॥

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nee to locusts. Suparna gave birth to Garuda (eagle), who serves as the conveyance of Vishnu, and to Aruna—the Charioteer of the Sun Kadroo gave birth to innumerable serpants. Scion of Bharata dynasty! Krittika and other stellar constellations are wives of the Moon. Afflicted with tuberculosis resulting from a curse of Daksha, he could not procreate any children through his wives. 1-9

Now, I will mention the names of wives of Kashypa, whose progeny is this world. They are Aditi, Diti, Danu, Kashtha, Arishtha, Surasa, Ila, Muni, Krodhavasha, Tamara, Surabhi, Sarama, and Tinu. King! acquatic creatures were children of Timi, beasts of prey of Sarama, buffaloes, cows and other cloeven footed animals of Surabhi, Kites, vultures etc. of Tamra and celestial nymphs of Muni. King! rapitiles, etc. and serpants were children of Krodhavasha, trees of Ila, evil spirits of Surasa, Gandharvas of Arishtha, and animals other than the cloven-footed of Kashtha. Danu had sixty-one sons Hear (from me) who were principal among them. They were Dwimoordhan, Shambara, Arishta, Hayagreeva, Vibhavasu, Ayomukha, Shankushiras, Swarbhanu, Kapila and Aruna. 10-15

Now, hear about geneology of Aditi, in succession order, from whom Lord Narayana (Vishnu) had taken birth with one of his phases. Her sons were Vivasvat, Aryaman, Poishan, Savitri, Bhaga, Dhatri, Vidhatri, Varuna, Mitra, Shakra (Indra), and Urukrama. Shraddhadeva—son of Vivasvat—who became Manu (first man) and the twins blessed God Yama and Yami (Yamuna)—were born of Sangna, when she came to

विवस्वतः श्राद्धदेवं संज्ञासूयत वै मनुम् । मिथुनं च महाभागा यमं देवं यमीं तथा ।
सैव भूत्वाथ वडवा नासत्यौ सुषुवे भुवि ॥१८॥
छाया शनैश्चरं लेभे सावर्णि च मनुं ततः । कन्यां च तपतीं या वै वव्रे संवरणं पतिम् ॥१९॥
पूषानपत्यः पिष्टादो भग्नदन्तोऽभवत्पुरा । योऽसौ दक्षाय कुपितं जहास विवृतद्विजः ॥२०॥
त्वष्टुर्दैत्यात्मजा भार्या रचना नाम कन्यका । सन्निवेशस्तयोर्जज्ञे विश्वरूपश्च वीर्यवान् ॥२१॥
तं वव्रिरे सुरगणाः स्वस्रीयं द्विषतामपि । विमतेन परित्यक्ता गुरुणाऽऽङ्गिरसेन यत् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

राजोवाच

कस्य हेतोः परित्यक्ता आचार्येणात्मनः सुराः । एतदाचक्ष्व भगवञ्छिष्याणामक्रमं गुरौ ॥१॥

श्रीशुक उवाच

इन्द्रस्त्रिभुवनैश्वर्यमदोल्लङ्घितसत्पथः । मरुद्भिर्वसुभी रुद्रैरादित्यैर्ऋभुभिर्नृप ।
विश्वेदेवैश्च साध्यैश्च नासत्याभ्यां परिश्रितः ।
निषेव्यमाणो मघवान् स्तूयमानश्च भारत ॥२॥

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the earth in the form of a mare. She gave birth to twins named Nasatyas. Nasatyas and Dasra—are usually known as Ashwinikumara twins, who were physicians of Gods Chhaya (wife of Vivasvat) had sons named Shanaishchara and Savarni Manu had a daughter named Tapati, who had chosen Samvarna as her husband Pooshan had lost his teeth formerly, lived upon flour and had no issues. It was he who had exposed his teeth when he had laughed at Shiva, when he was angry with Daksha. A girl named Rachana—younger sister of Demons—was wife of Twashtri. She gave birth to Sannivesha and valiant Vishwaroopa. When Gods were forsaken by their preceptor Angirasa, who was offended with them, they chose him (Vishwaroopa) in the latter's place, eventhough he was son of a sister of their enemies (demons). 16-22

Thus ends chapter sixth of Book VI

CHAPTER VII

The King said : Your Reverance ! Please tell me for what reason the gods were forsaken by their own preceptor. What disrespect was shown by the disciples to their preceptor ? 1

Shree Shuka said : Scion of Bharat dynasty ! When Vishwedevas, Sadhyas and the Ashwinikumar were serving and eulogying Indra,

स यदा परमाचार्यं देवानामात्मनश्च ह । नाभ्यनन्दत सम्प्राप्तं प्रत्युत्थानासनादिभिः ॥३॥
ततो निर्गत्य सहसा कविराङ्गिरसः प्रभुः । आययौ स्वगृहं तूष्णीं विद्वान् श्रीमदविक्रियाम् ॥४॥
तर्ह्येव प्रतिबुध्येन्द्रो गुरुहेलनमात्मनः । यन्मयैश्वर्यमत्तेन गुरुः सदसि कात्कृतः ॥५॥
अथाहममराचार्यमगाधधिषणं द्विजम् । प्रसादयिष्ये निशठः शीर्ष्णा तच्चरणं स्पृशन् ॥६॥
एवं चिन्तयतस्तस्य मघोनो भगवान् गृहात् । बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ॥७॥
गुरोर्नाधिगतः संज्ञां परीक्षन् भगवान् स्वराट् । ध्यायन् धिया सुरैर्युक्तः शर्म नालभतात्मनः ॥८॥
तच्छ्रुत्वैवासुराः सर्वं आश्रित्यौशनसं मतम् । देवान् प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः ॥९॥
तैर्विसृष्टेषुभिस्तीक्ष्णैर्निर्भिन्नाङ्गोरुबाहवः । ब्रह्माणं शरणं जग्मुः सहेन्द्रानतकन्धराः ॥१०॥

ब्रह्मोवाच

अहो बत सुरश्रेष्ठा ह्यभद्रं वः कृतं महत् । ब्रह्मिष्ठं ब्राह्मणं दान्तमैश्वर्यान्नाभ्यनन्दत ॥११॥
तस्यायमनयस्यासीत् परेभ्यो वः पराभवः । प्रक्षीणेभ्यः स्ववैरिभ्यः समृद्धानां च यत्सुराः ॥१२॥

the latter transgressed the path of good men, due to arrogance engendered by his suzerainty over all the three worlds. When he failed to greet the great preceptor both of the gods and of himself by rising, offering a seat etc. when he arrived, the glorious son of Angiras, wise as he was, immediately went away without speaking a word, since he knew that the arrogance caused by wealth degrades one. At that very moment, Indra became conscious of the insult shown by him to his preceptor. He thought : "I have sleighted my preceptor in the assembly, since I have grown arrogant on account of my sovereignty, I will now propitiate the preceptor of gods, who has got unfathomable intelligence, and is a brahmin, by guilelessly touching his feet with my head Thinking thus, when glorious Indra emerged from his mansion, he learnt that Brihaspati (the preceptor) had gone away to some unknown place with his mysterious power—Maya. When the glorious king of the heaven did not find any trace of the preceptor after investigation, he took counsel of the gods, and became uneasy. On hearing this, all demons, extremely naughty and desperadoes as they were, declared war against the gods, depending on the advice of their preceptor Ushanas (Shukra). Headed by Indra the gods—their bodies, thighs and hands having been wounded by the sharp missiles discharged by the former (demons) went to Brahman, bending their heads 2-10

Brahman said : Leaders of Gods! You have, alas! done a very wrong thing by failing to give due reverance to the great Rishi, who has spiritual knowledge, and has subdued his organs of senses, through arrogance caused by your greatness. Gods! Your defeat by your weaker

मघवन् द्विषतः पश्य प्रक्षीणान् गुर्वतिक्रमात्। सम्प्रत्युपचितान् भूयः काव्यमाराध्य भक्तितः।
तद्विश्वरूपं भजताशु विप्रं तपस्विनं त्वाष्ट्रमथात्मवन्तम्।
सभाजितोऽर्थान् स विधास्यते वो यदि क्षमिष्यध्वमुतास्य कर्म ॥१४॥

श्रीशुक उवाच

त एवमुदिता राजन् ब्रह्मणा विगतज्वराः। ऋषिं त्वाष्ट्रमुपव्रज्य परिष्वज्येदमब्रुवन् ॥१५॥

देवा ऊचुः

वयं तेऽतिथयः प्राप्ता आश्रमं भद्रमस्तु ते। कामः सम्पाद्यतां तात पितॄणां समयोचितः ॥१६॥
आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः। भ्राता मरुत्पतेर्मूर्तिर्माता साक्षात् क्षितेस्तनुः ॥१७॥
दयाया भगिनी मूर्तिर्धर्मस्यात्मातिथिः स्वयम्। अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ॥१८॥
वृणीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम्। यथाञ्जसा विजेष्यामः सपत्नांस्तव तेजसा ॥१९॥

विश्वरूप उवाच

अकिञ्चनानां हि धनं शिलोञ्छनं तेनेह निर्वर्तितसाधुसत्क्रियः।
कथं विगर्ह्यं नु करोम्यधीश्वराः पौरोधसं हृष्यति येन दुर्मतिः ॥२०॥

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enemies is the consequence of your disrespectful behaviour, though you are stronger than your enemies Indra! See how weak you have become by insulting your preceptor and how much strong your enemies have grown by pleasing Shukra (their preceptor) with devotion. You should, therefore, now resort to Vishwaroopa—son of Twashtra—who is learned, performs penance and has spiritual knowledge. He shall accomplish your object provided you put up with whatever he does 11-14

Shree Shuka said : King! when they were thus counselled by Brahman, they became free from anxiety, approached the sage—son of Twashtra embraced him and told him thus: 15

The Gods said : Dear Vishwaroopa! We have come to your hermitage as your guests Please accomplish our desired object, since we are your paternal elders. A preceptor is an image of Brahman, a father is an image of primordial progenitors, a brother is an image of Indra, and a mother is the very embodiment of the Earth A sister is an image of compassion and a guest is the image of Dharma (righteousness) himself. A visitor is the image of Agni (God of fire) and all creatures are images of the supreme spirit We elect you as our vice-preceptor and guide since you are brahmin having spiritual knowledge so that we may soon conquer our enemies with the aid of your prowess 16-19

Vishwaroopa said : Leaders of Gods! Left over grains in threshing

तथापि न प्रतिब्रूयां गुरुभिः प्रार्थितं कियत् । भवतां प्रार्थितं सर्वं प्राणैरर्थैश्च साधये ॥२१॥

श्रीशुक उवाच

तेभ्य एवं प्रतिश्रुत्य विश्वरूपो महातपाः । पौरोहित्यं वृतश्चक्रे परमेण समाधिना ॥२२॥
सुरद्विषां श्रियं गुप्तामौशनस्यापि विद्यया । आच्छिद्यादान्महेन्द्राय वैष्णव्या विद्यया विभुः २३

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे सप्तमोऽध्यायः ॥७॥

अथाष्टमोऽध्यायः

राजोवाच

भगवंस्तन्ममाख्याहि वर्म नारायणात्मकम् । यथाऽऽततायिनः शत्रून् येन गुप्तोऽजयन्मृधे ॥१॥

विश्वरूप उवाच

धौताङ्घ्रिपाणिराचम्य सपवित्र उदङ्मुखः । कृतस्वाङ्गकरन्यासो मन्त्राभ्यां वाग्यतः शुचिः ॥२॥

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floors and in market places afford maintenance to moneyless persons. I am used to entertain saintly persons with such grains. How could I, therefore, officiate as your preceptor, since this profession, though it delights fools, is censurable. All the same, I would not reject whatever request is made by elders. I will accomplish all your desire at the cost of my life. 20-21

Shree Shuka said : After giving this promise, Vishwaroopa, who was performing great penance, accepted the office of preceptor of Gods with great composure Magnanimous as he was, he snatched away the wealth of the enemies of Gods with the aid of the knowledge propounded by Vishnu, though it was guarded by the intelligence of Shukra and passed it on to the great Indra. 22-23

Thus ends chapter seventh of Book VI

CHAPTER VIII

The King said : Venerable sage! Please tell me about the lore, known as armour of Narayana (Vishnu), protected by which Indra conquered the invaders in battle. 1

Vishwaroopa said : After washing hands and feet, one should sip a little water, while reciting purifying hymns, wear a ring of kusha grass, face north, sanctify various limbs of his body and hands by assigning them to various deity while reciting respective hymns, control his speech and remain pious He should then meditate on the Supreme Spirit, which is endowed with splendour, vitality, glory, wealth, knowl

आत्मानं परमं ध्यायेद् ध्येयं षट्शक्तिभिर्युतम्। विद्यातेजस्तपोमूर्तिमिमं मन्त्रमुदाहरेत् ॥३॥

ॐ हरिर्विदध्यान्मम सर्वरक्षां न्यस्ताङ्घ्रिपद्मः पतगेन्द्रपृष्ठे।
दरारिचर्मासिगदेषुचापपाशान् दधानोऽष्टगुणोऽष्टबाहुः ॥४॥

जलेषु मां रक्षतु मत्स्यमूर्तिर्यादोगणेभ्यो वरुणस्य पाशात्।
स्थलेषु मायावटुवामनोऽव्यात् त्रिविक्रमः खेऽवतु विश्वरूपः ॥५॥

दुर्गेष्वटव्याजिमुखादिषु प्रभुः पायान्नृसिंहोऽसुरयूथपारिः।
विमुञ्चतो यस्य महाट्टहासं दिशो विनेदुर्न्यपतंश्च गर्भाः ॥६॥

रक्षत्वसौ माध्वनि यज्ञकल्पः स्वदंष्ट्रयोन्नीतधरो वराहः।
रामोऽद्रिकूटेष्वथ विप्रवासे सलक्ष्मणोऽव्याद् भरताग्रजोऽस्मान् ॥७॥

मामुग्रधर्मादखिलात् प्रमादान्नारायणः पातु नरश्च हासात्।
दत्तस्त्वयोगादथ योगनाथः पायाद् गुणेशः कपिलः कर्मबन्धात् ॥८॥

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edge and is devoid of passionate attachment to mundane objects and is an image of learning, lustre and penance and recite the following hymns. 2-3

Om! May Vishnu, who has placed his one lotus-like foot on the back of the divine eagle, who wears a shield and is armed with a sword, a mace a bow and arrows and a noose, who possesses the eight qualities of non-violence, forgiveness, freedom from indulgence freedom from desires, and who has eight arms favour me with protection of all sorts. May his incarnation of a fish protect me in water from acquatic animals and the noose of Varuna. May Vamano! who had became a small boy by having recourse to Maya, who had covered the three worlds in his three strides and who is an embodiment of the universe protect me on land. Lord Nrisinha, the enemy of the leader of hordes of demons, whose extremely loud laughs reverberated in the quarters and caused abortions of foetuses protect me in impassable forests and in battles. May Varaha (boar incarnation of Vishnu) who held the earth high on his tusks and who is the incarnation of ritual sacrifices, protect me on roads. May Rama—elder brother of Bharata—along with Laxmana protect us on sumits of mountains and on travels. May Narayana protect me from frightful sorcery and negligence, Nara from arrogance, Datta—the master of Yoga from perverse Yoga and Kapila who controlled the three qualities of sattwa, rajas and tamas protect me from bonds of mundane activities. May Sanatkumara protect me from cupid, Hayasheershas from

सनत्कुमारोऽवतु कामदेवाद्धयशीर्षा मां पथि देवहेलनात् ।
देवर्षिवर्यः पुरुषार्चनान्तरात् कूर्मो हरिर्मां निरयादशेषात् ॥९॥

धन्वन्तरिर्भगवान् पात्वपथ्याद् द्वन्द्वाद् भयादृषभो निर्जितात्मा ।
यज्ञश्च लोकादवताज्जनान्ताद् बलो गणात् क्रोधवशादहीन्द्रः ॥१०॥

द्वैपायनो भगवानप्रबोधाद् बुद्धस्तु पाखण्डगणात् प्रमादात् ।
कल्किः कलेः कालमलात्प्रपातु धर्मावनायोरुकृतावतारः ॥११॥

मां केशवो गदया प्रातरव्याद् गोविन्द आसङ्गवमात्तवेणुः ।
नारायणः प्राह्ण उदात्तशक्तिर्मध्यन्दिने विष्णुररीन्द्रपाणिः ॥१२॥

देवोऽपराह्णे मधुहोग्रधन्वा सायं त्रिधामावतु माधवो माम् ।
दोषे हृषीकेश उतार्धरात्रे निशीथ एकोऽवतु पद्मनाभः ॥१३॥

श्रीवत्सधामापररात्र ईशः प्रत्यूष ईशोऽसिधरो जनार्दनः ।
दामोदरोऽव्यादनुसंध्यं प्रभाते विश्वेश्वरो भगवान् कालमूर्तिः ॥१४॥

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irreverance to Gods in road-side shrines, the great divine sage Narada from obstacles in worshipping God and Vishnu in the incarnation of a tortoise from the punishment of being sent to hell. May glorious Dhanvantari protect me from effects of unwhole-some food, Rishabha who had controlled his spirit from the danger from couples of opposites such as happiness and miseries, ritual sacrifices from public censure, Balarama from troubles from peoples, the divine cobra from multitudes of snakes, venerable Vyasa from ignorance, and Buddha from multitudes of heretics and negligence. May Kalki who has taken the lofty incarnation for uplift of righteousness protect me from the impieties of the age of Kali. May Keshava protect me in the morning with his mace, Govinda, holding his flute after sun-rise, Narayana of illustrious prowess in the form-noon, and Vishnu who holds the Sudarshana disc at mid-day. May Vishnu—destroyer of the demon named Madhu—who bears a terrible bow, protect me in the afternoon, and Madhava, who pervades the three worlds, in the evening. May Hrishikesh (Vishnu as the controller of the organs of senses) protect me at nightfall and Padmanabha alone in the first part of the night and at midnight May Vishnu, who has a beautiful curl of hair on his chest, protect me in the latter half of the night and Vishnu—destroyer of the demon named Jana—armed with a sword every morning twilight. May Damodara protect me every dawn and glorious Vishweshwar (lord of the universe) who is an image of tune, in the morning. Oh Sudarshana disc! Thou hast an edge fiery

चक्रं युगान्तानलतिग्मनेमि भ्रमत् समन्ताद् भगवत्प्रयुक्तम्।
दन्दग्धि दन्दग्ध्यरिसैन्यमाशु कक्षं यथा वातसखो हुताशः ॥१५॥
गदेऽशनिस्पर्शनविस्फुलिङ्गे निष्पिण्ढि निष्पिण्ढ्यजितप्रियासि।
कूष्माण्डवैनायकयक्षरक्षोभूतग्रहांश्चूर्णय चूर्णयारीन् ॥१६॥
त्वं यातुधानप्रमथप्रेतमातृपिशाचविप्रग्रहघोरदृष्टीन्।
दरेन्द्र विद्रावय कृष्णपूरितो भीमस्वनोऽरेर्हृदयानि कम्पयन् ॥१७॥
त्वं तिग्मधारासिवरारिसैन्यमीशप्रयुक्तो मम छिन्धि छिन्धि।
चक्षूंषि चर्मञ्छतचन्द्र छादय द्विषामघोनां हर पापचक्षुषाम् ॥१८॥

यन्नो भयं ग्रहेभ्योऽभूत् केतुभ्यो नृभ्य एव च। सरीसृपेभ्यो दंष्ट्रिभ्यो भूतेभ्योंऽहोभ्य एव वा।
सर्वाण्येतानि भगवन्नामरूपास्त्रकीर्तनात्। प्रयान्तु संक्षयं सद्यो ये नः श्रेयःप्रतीपकाः ॥२०॥
गरुडो भगवान् स्तोत्रस्तोभश्छन्दोमयः प्रभुः। रक्षत्वशेषकृच्छ्रेभ्यो विष्वक्सेनः स्वनामभिः॥२१॥

like the fire at the end of the universal doom, revolvest all round when discharged by Vishnu, immediately burn down armies of our enemies again and again, like fire, aided by wind burning down, dry grass. Oh mace! Thou emitest sparks of fire when struck against the thunderbolt; thou art dear to the unconquerable Vishnu; completely pound down the evil spirits called Kushmandas, Vainayakas, Yakshas, Rakshasas, goblins and evil planets, and pound down my enemies. Oh conch! filled with the breath of Vishnu and giving out a terrible sound, ward thou off the frightful sights of Yatudhanas Pramathas, ghosts, Matrikas, goblins and Brahmins' ghosts, causing hearts of my enemies to tremble. You excellent sword! Thou hast a sharp edge. Enjoined by Vishnu, cut down the entire army of my enemies Oh shield! thou hast a hundred moonlike eyes on thee. Cover up the eyes of my enemies and destroy the vicious eyes of sinners. May the danger to us from the planet Ketu, men, serpants, creatures having fangs, ghosts and also from sins and from those who are opposed to our welfare immediately meet with destruction. May the all pervading glorious divine eagle, who is the personification of vedic hymns and eulogies, protect us from all troubles by his various names. May the names, forms, vehicles and weapons of the Lord, protect us from all adversities and may the doughty attendants of Vishnu protect our intellect, organs of senses, minds and life-breaths. God Vishnu-himself virtually constitutes all that is real and unreal. May all our troubles meet with destruction by virtue of the truth of this fact, for those who experience unity of spirit. God is one without

सर्वापद्भ्यो हरेर्नामरूपयानायुधानि नः। बुद्धीन्द्रियमनःप्राणान् पान्तु पार्षदभूषणाः ॥२२॥
यथा हि भगवानेव वस्तुतः सदसच्च यत्। सत्येनानेन नः सर्वे यान्तु नाशमुपद्रवाः ॥२३॥
यथैकात्म्यानुभावानां विकल्परहितः स्वयम्। भूषणायुधलिङ्गाख्या धत्ते शक्तीः स्वमायया ॥२४॥
तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः। पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः ॥२५॥

विदिक्षु दिक्षूर्ध्वमधः समन्तादन्तर्बहिर्भगवान् नारसिंहः।
प्रहापयँल्लोकभयं स्वनेन स्वतेजसा ग्रस्तसमस्ततेजाः ॥२६॥

मघवन्निदमाख्यातं वर्म नारायणात्मकम्। विजेष्यस्यञ्जसा येन दंशितोऽसुरयूथपान् ॥२७॥

श्रीशुक उवाच

य इदं शृणुयात् काले यो धारयति चादृतः। तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् ॥२८॥
एतां विद्यामधिगतो विश्वरूपाच्छतक्रतुः। त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मृधेऽसुरान् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे नारायणवर्मकथनं नामाष्टमोऽध्यायः ॥ ८ ॥



any alternative and assumes grandeur and power, known by him ornaments, and weapons by virtue of his Maya. May the omniscient and omnipresent Lord Vishnu always protect us with all his forms by virtue of this truth May God Narasinha who had concentrated in himself all the lustre, while destroying the fear of People, with his lustre, protect us in all quarters and angles, over and below, inside and outside 4-26

Indra ! I have recited to you this eulogy—armour named after Narayana, protected by which, you shall conqure the leaders of the hordes of demons 27

Shree Shuka said : All the creatures bow to him Whoever hears this and reverently braces him by reciting it, is relieved of dangers from all sides 28

Indra learnt this from Vishwaroopa vanquished the demons in war and enjoyed the wealth and splendour of the three worlds 29

Thus ends chapter eighth of Book VI



अथ नवमोऽध्यायः

श्रीशुक उवाच

तस्यासन् विश्वरूपस्य शिरांसि त्रीणि भारत। सोमपीथं सुरापीथमन्नादमिति शुश्रुम ॥१॥
स वै बर्हिषि देवेभ्यो भागं प्रत्यक्षमुच्चकैः। स एव हि ददौ भागं परोक्षमसुरान् प्रति।
यजमानोऽवहद् भागं मातृस्नेहवशानुगः ॥२॥
तद् देवहेलनं तस्य धर्मालीकं सुरेश्वरः। आलक्ष्य तरसा भीतस्तच्छीर्षाण्यच्छिनद् रुषा ॥३॥
ब्रह्महत्यामञ्जलिना जग्राह यदपीश्वरः। संवत्सरान्ते तदघं भूतानां स विशुद्धये।
भूम्यम्बुद्रुमयोषिद्भ्यश्चतुर्धा व्यभजद्धरिः ॥४॥
हतपुत्रस्ततस्त्वष्टा जुहावेन्द्राय शत्रवे। इन्द्रशत्रो विवर्धस्व माचिरं जहि विद्विषम् ॥५॥
अथान्वाहार्यपचनादुत्थितो घोरदर्शनः। कृतान्त इव लोकानां युगान्तसमये यथा ॥६॥
येनावृता इमे लोकास्तमसा त्वाष्ट्रमूर्तिना। स वै वृत्र इति प्रोक्तः पापः परमदारुणः ॥७॥
तं निजघ्नुरभिद्रुत्य सगणा विबुधर्षभाः। स्वैः स्वैर्दिव्यास्त्रशस्त्रौघैः सोऽग्रसत् तानि कृत्स्नशः

CHAPTER IX

Shree Shuka said : Scion of Bharata dynasty! That Vishwaroopa had three heads, respectively drinking soma juice, wine and eating food. He used to give their share in ritual sacrifices to gods by a loud recital of hymns. The self-same he used to give a share to demons without being observed. He used to give this share to them when performing ritual sacrifices, due to his devoted love for his mother Observing his this insult to the Gods and this deceipt in discharging his duty, Indra was afraid and quickly chopped off his heads. Though he was all-powerful, he accepted the consequence of the sin of the brahmin's murder with folded hands. At the end of one year, Indra distributed the sin among the earth, water, trees and women in four parts for purification of creatures 1-4

His son having been thus killed, Twashta (father of Vishwaroopa), offered an oblation into sacrificial fire, for destruction of Indra, saying: Oh Indra's enemy! Thrive! Do not delay—kill my great enemy. Then, pursuant upon consumption of the oblation, a demon of frightful appearance arose (from the sacrificial fire), as if he were an incarnation of death arising at the end of a great epoch for destruction of all creatures. Since all the worlds were shrouded by darkness in the form of the sinful and extremely frightful son of Twashtra, he was called Vritra from the sanskrit root "Vri" meaning to surround. The mighty gods assailed him and attacked him with their armies with numbers of their respective

ततस्ते विस्मिताः सर्वे विषण्णा ग्रस्ततेजसः। प्रत्यञ्चमादिपुरुषमुपतस्थुः समाहिताः ॥९॥

देवा ऊचुः

यो नः सपत्नैर्भृशमर्द्यमानान्देवर्षितिर्यङ्नृषु नित्य एव।
कृतावतारस्तनुभिः स्वमायया कृत्वाऽऽत्मसात्पाति युगे युगे च ॥१०॥
तमेव देवं वयमात्मदैवतं परं प्रधानं पुरुषं विश्वमन्यम्।
व्रजाम सर्वे शरणं शरण्यं स्वानां स नो धास्यति शं महात्मा ॥११॥

नमस्ते यज्ञवीर्याय वयसे उत ते नमः। नमस्ते ह्यस्तचक्राय नमः सुपुरुहूतये ॥१२॥
यत् ते गतीनां तिसृणामीशितुः परमं पदम्। नार्वाचीनो विसर्गस्य धातुर्वेदितुमर्हति ॥१३॥

ॐ नमस्तेऽस्तु भगवन्नारायण वासुदेवादिपुरुष परममङ्गल परमकल्याण परमकारुणिक केवल जगदाधार लोकैकनाथ परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परिभावितपरिस्फुटपारमहंस्यधर्मेणोद्घाटिततमः कपाटद्वारे चित्तेऽपावृत आत्मलोके स्वयमुपलब्धनिजसुखानुभवो भवान्। दुरवबोध इव तवायं विहारयोगो यदशरणोऽशरीर इदमनवेक्षितास्मत्समवाय आत्मनैवाविक्रियमाणेन सगुणमगुणः सृजसि पासि हरसि ॥१४॥ समविषम-

missiles but he devoured all of them Their prowess having been thus eclipsed, they were wonder struck and became dejected, but composed themselves and approached Vishnu 7-9

The Gods said : We seek protection from the Lord, who, considering us as himself, takes incarnations with corporal bodies of gods, sages, lower creatures and men in every age, through his maya, whenever we are oppressed much by our enemies, he constitutes our strength and protection He is the Supreme Spirit, is distinct from the universe, and is the refuge of his devotees, He shall give us peace.

They said : We bow to you, whose strength consists of ritual sacrifices We bow to you, who are the embodiment of time. We bow to you, who have discharged your divine disc (for destruction of our enemies). We bow to you, who have a number of auspicious names. Oh creator! The modern man does not deserve to know your supreme position, since you are the controller of all the three destinations (divine, human and of lower creatures) and are the embodiment of the destruction of the universe. 10-13

Om! Your divinity! Narayan! Vasudeva! Primordial Supreme Spirit! Embodiment of extreme welfare! Most compassionate! Exclusive spirit! Support of the world! The only master of the three worlds! We bow to you You are the embodiment of the experience of the bliss and of spiritual light engendered by itself, when the mind is opened, the panels of the door of ignorance are opened by control of organs

मतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् ॥१५॥ भगवन्नहि त्वाष्ट्रमुत यदि मन्यसे । अस्माकं तावकानां तव नतानां चान्तस्तापमनघार्हसि शमयितुम् ॥१६॥
यथा ईश जहि त्वाष्ट्रं ग्रसन्तं भुवनत्रयम्। ग्रस्तानि येन नः कृष्ण तेजांस्यस्त्रायुधानि च ॥१७॥

श्री भगवानुवाच

प्रीतोऽहं वः सुरश्रेष्ठा मदुपस्थानविद्यया। आत्मैश्वर्यस्मृतिः पुंसां भक्तिश्चैव यया मयि ॥१८॥
मघवन् यात भद्रं वो दध्यञ्चमृषिसत्तमम्। विद्याव्रततपःसारं गात्रं याचत माचिरम् ॥१९॥
युष्मभ्यं याचितोऽश्विभ्यां धर्मज्ञोऽङ्गानि दास्यति। ततस्तैरायुधश्रेष्ठो विश्वकर्मविनिर्मितः।
येन वृत्रशिरो हर्ता मत्तेजउपबृंहितः ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे नवमोऽध्यायः ॥९॥

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of senses, clearly attained by exclusive concentration brought about by great spiritual exercise by recluses of the highest order, who have completely renounced mundane activities, your this diversion is difficult of comprehension, since you create, maintain and withdraw this universe, which is affected by the three qualities of sattwa, rajas and tamas, though you are bereft of these qualities, remain unaffected by them, are without any support and corpus and do not expect our co-operation, you appear to be different to persons of equilibrium and to those who are devoid of it, and to whom therefore a piece of rope appears to be a snake. Your divinity! destroy this Vritra—son of Twashta, if you consider it to be proper. Sinless Lord! It is up to you to remove the mental agony of us, who are your kiths and kins Oh Lord! oh Vishnu! Kindly kill this son of Twashta, since he has been capturing all the three worlds, and has eclipsed our might, missiles and weapons. 14-17

The Lord said : Eminent Gods! I am pleased by your talent of eulogising me, which recalls to the minds of men the magnificence of spirit and engenders devotion to me. Indra! now approach the great sage Dadheechi and beg from him his body, which is the abode of the prowess of his knowledge, austerity and penance. May you fare well! Do not delay. Realizing his duty, he shall give to you his limbs, when prayed for by the Ashwinikumar twins. Armed with the excellent weapon, manufactured by Vishwakarman (from his bones) and excelling with my power reflected in you, you shall chop off the head of Vritra with it. 18-20

Thus ends chapter ninth of Book VI



एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः । यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति ॥९॥

श्रीशुक उवाच

एवं कृतव्यवसितो दध्यङ्ङाथर्वणस्तनुम् । परे भगवति ब्रह्मण्यात्मानं संनयञ्जहौ ।
आस्थितः परमं योगं न देहं बुबुधे गतम् ॥१०॥

अथेन्द्रो वज्रमुद्यम्य निर्मितं विश्वकर्मणा । मुनेः शक्तिभिरुत्सिक्तो भगवत्तेजसान्वितः ।
वृतो देवगणैः सर्वैर्गजेन्द्रोपर्यशोभत ॥११॥

ततः सुराणामसुरै रणः परमदारुणः । त्रेतामुखे नर्मदायामभवत् प्रथमे युगे ॥१२॥

सर्वे प्रयासा अभवन् विमोघाः कृताः कृता देवगणेषु दैत्यैः ।
कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता रुशती रूक्षवाचः ॥१३॥

वृत्रोऽसुरांस्ताननुगान् मनस्वी प्रधावतः प्रेक्ष्य बभाष एतत् ।
पलायितं प्रेक्ष्य बलं च भग्नं भयेन तीव्रेण विहस्य वीरः ॥१४॥

जातस्य मृत्युर्ध्रुव एष सर्वतः प्रतिक्रिया यस्य न चेह क्लृप्ता ।
लोको यशश्चाथ ततो यदि ह्यमुं को नाम मृत्युं न वृणीत युक्तम् ॥१५॥

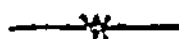
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followed by men of pious fame is that man should be sorry or glad respectively for the sorrows and joys of (other) creatures. 7-9

Shree Shuka said : Having made this resolution, Dadheechi—son of Atharvan-united his soul with the great glorious Supreme Spirit and abandoned his body. Then, Indra took up the adamant devised by Vishwakarman with the bones of the sage, felt exhilerated having been endowed with the powers of the Lord and surrounded by all gods appeared charming on his excellent elephant. A very fierce battle than ensued between the gods and the demons at the commencement of the first age called Treta on the banks of the Narmada. All the assaults made by the demons against the gods became unsuccessful, just as vexatious and hard language used by mean persons against eminent persons who are in the grace of Vishnu has no effect. Observing that the demons following him were fleeing and that his army too had broken up and fled through extreme fear, Vritra, high-minded and valiant as he was, told them this : "Death is certain in all places in the case of every one who is born. No remedy for this has been found in this world, who would not, therefore, choose death, if it were to yield glory and heaven? A yogi who has restrained his breath in contemplation of the Supreme Spirit may abandon his body or a man who leads

द्वौ सम्मताविह मृत्यू दुरापौ यद् ब्रह्मसधारणया जितासु ।
कलेवर योगरतो विजह्याद् यदग्रणीर्वीरशयेऽनिवृत्त ॥१६॥

॥ इति श्रीसंक्षिप्तभागवत षष्ठस्कन्ध इन्द्रवृत्रासुरयुद्धवर्णन नाम दशमोऽध्याय ॥१०॥



अथैकादशोऽध्यायः

श्रीशुक उवाच

त एव शसतो धर्मं वच पत्युरचेतस । नैवागृह्णन् भयत्रस्ता पलायनपरा नृप ॥१॥
दृष्ट्वातप्यत सक्रुद्ध इन्द्रशत्रुरमर्षित । तान्निवार्योजसा राजन्निर्भर्त्स्येदमुवाच ह ॥२॥
कि व उच्चरितैर्मातुर्धावद्भि पृष्ठतो हतै । न हि भीतवध श्लाघ्यो न स्वर्ग्य शूरमानिनाम् ॥३॥
यदि व प्रधने श्रद्धा सार वा क्षुल्लका हृदि । अग्रे तिष्ठत मात्र मे न चेद् ग्राम्यसुखे स्पृहा ॥४॥
एव सुरगणान् क्रुद्धो भीषयन् वपुषा रिपून् । व्यनदत् सुमहाप्राणो येन लोका विचेतस ॥५॥

(his army) in battle may die a hero s death, without turning his back from battle These two types of death have received approval and are difficult to achieve 10–16

Thus ends chapter tenth of Book VI



CHAPTER XI

Shree Shuka said King ! Though the demons heard the righteous words of their master, they did not heed them since they had lost heart were terror-striken and were on the run Seeing this, the enemy of Indra was pained and became angry and intolerant King ! He stopped the gods by his sheer virility upbraided them and said 'What is the sense in striking from behind those who are like excreta of their mother and are running away ? Killing those who are afraid is not praiseworthy and does not lead to heaven those who consider themselves valiant Mean Gods ! If you have even a little confidence in battle and strength and have no desire to mundane happiness, stand before me for a moment Wrathful as he was he threatened his enemies—the gods —with physical gestures and thundered in a loud voice so that people were benumbed Mighty King ! On seeing his enemy (Indra), who was armed with his thunderbolt, and who had killed his

स त नृपेन्द्राहवकाम्यया रिपुं वज्रायुधं भ्रातृहणं विलोक्य ।
स्मरंश्च तत्कर्म नृशंसमहः शोकेन मोहेन हसन् जगाद ॥६॥

वृत्र उवाच

दिष्ट्या भवान् मे समवस्थितो रिपुर्यो ब्रह्महा गुरुहा भ्रातृहा च ।
दिष्ट्यानृणोऽद्याहमसत्तम त्वया मच्छूलनिर्भिन्नदृषद्धृदाचिरात् ॥७॥
यो नोऽग्रजस्यात्मविदो द्विजातेर्गुरोरपापस्य च दीक्षितस्य ।
विश्रम्य खड्गेन शिरांस्यवृश्चत् पशोरिवाकरुणः स्वर्गकामः ॥८॥
ह्रीश्रीदयाकीर्तिभिरुज्झितं त्वां स्वकर्मणा पुरुषादैश्च गर्ह्यम् ।
कृच्छ्रेण मच्छूलविभिन्नदेहमस्पृष्टवह्निं समदन्ति गृध्राः ॥९॥
सुरेश कस्मान्न हिनोषि वज्रं पुरः स्थिते वैरिणि मय्यमोघम् ।
मा संशयिष्ठा न गदेव वज्रः स्यान्निष्फलः कृपणार्थेव याच्ञा ॥१०॥
नन्वेष वज्रस्तव शक्र तेजसा हरेर्दधीचेस्तपसा च तेजितः ।
तेनैव शत्रुं जहि विष्णुयन्त्रितो यतो हरिर्विजयः श्रीर्गुणास्ततः ॥११॥

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brother, he was reminded of his, this sinful action and told him in sorrow and perplexity with a smile 1-6

Vritra said: *It is lucky that you—my enemy murderer of the* brahmin, murderer of your preceptor and murderer of my brother are standing before me Wicked Indra! It is lucky that I would be free from fraternal debt before long by piercing your strong heart with my lance. You have chopped off with your sword the hands of my elder brother, though he was a brahmin having spiritual knowledge, was your preceptor, sinless and had been chosen as your sacrificial priest in accordance with religious rites while he was in your confidence in the *manner of a merciless man killing a sacrificial beast with the desire of* attaining heaven In a short while vultures shall devour your body, cut to pieces by my lance your body which is bereft of shame, grace, and glory and is fit to be censured even by cannibals It shall not thus receive the obsequal rites of being burnt on a pyre Indra! Why do you not strike me—your enemy—who one standing before you—with your unfailing thunderbolt entertain no doubt that the thunderbolt would fail as your mace is apt to do, like a request made to a miser Indra! this your thunderbolt has been made more powerful with the virility of Vishnu and with the penance of Dadheechi Inspired by Vishnu as you are, kill your enemy with that alone, since victory, glory and virtues exist wherever there is Vishnu God does not grant wealth

पुंसां किलैकान्तधियां स्वकानां याः सम्पदो दिवि भूमौ रसायाम् ।
न राति यद् द्वेष उद्वेग आधिर्मदः कलिर्व्यसनं सम्प्रयासः ॥१२॥
त्रैवर्गिकायासविघातमस्मत्पतिर्विधत्ते पुरुषस्य शक्र ।
ततोऽनुमेयो भगवत्प्रसादो यो दुर्लभोऽकिंचनगोचरोऽन्यैः ॥१३॥
अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूयः ।
मनः स्मरेतासुपतेर्गुणांस्ते गृणीत वाक् कर्म करोतु कायः ॥१४॥
न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा समञ्जस त्वा विरहय्य काङ्क्षे ॥१५॥
अजातपक्षा इव मातरं खगाः स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
प्रियं प्रियेव व्युषितं विषण्णा मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥१६॥
ममोत्तमश्लोकजनेषु सख्यं संसारचक्रे भ्रमतः स्वकर्मभिः ।
त्वन्माययाऽऽत्माऽऽत्मजदारगेहेष्वासक्तचित्तस्य न नाथ भूयात् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे वृत्रस्येन्द्रोपदेशो नामैकादशोऽध्यायः ॥११॥



of the heaven, the earth and the nether world to his favourite devotees, who meditate on him with exclusive mind, since it imparts hatred, dejection, mental worries, haughtiness, strife, danger and (vain) exertion. Indra! our master (Vishnu) brings about the end of efforts of a man for achieving religious merit, wealth and desired objects. The favour of the Lord is to be surmised from this—favour, which is difficult to achieve by others, goes to devotees who have no desires. 7-13

Oh Vishnu! May I again become a servant of those who exclusively adore the soles of your feet May my mind ever remember the merits of the master of my soul. May my speech extol your merits. May my body function for devotion to you. Great Lord! I do not desire the heaven, or the region of Brahman, or sovereignty of the world or superhuman powers attainable with yoga, or rebirth if I have to foresake you. Lotus-eyed God! My distressed mind is eager to have audience with you, just as chicks which have not grown feathers are eager to see their mother, hungry calves are eager to suck (their mother) and a beloved is eager to see her lover on journey. Oh Lord! while I am wandering in the circle of worldly existence on account of my actions, may I have company of man of pious fame. May my mind not be attached to children, wife and home under the influence of your Maya. 14-17

Thus ends chapter eleventh of Book VI



अथ द्वादशोऽध्यायः

ऋषिरुवाच

एवं जिहासुर्नृप देहमाजौ मृत्युं वरं विजयान्मन्यमानः ।
शूलं प्रगृह्याभ्यपतत् सुरेन्द्रं यथा महापुरुषं कैटभोऽप्सु ॥१॥
स आपतत् तद् विचलद्ग्रहोल्कवन्निरीक्ष्य दुष्प्रेक्ष्यमजातविक्लवः ।
वज्रेण वज्री शतपर्वणाच्छिनद् भुजं च तस्योरगराजभोगम् ॥२॥
छिन्नैकबाहुः परिघेण वृत्रः संरब्ध आसाद्य गृहीतवज्रम् ।
हनौ तताडेन्द्रमथामरेभं वज्रं च हस्तान्न्यपतन्मघोनः ॥३॥
इन्द्रो न वज्रं जगृहे विलज्जितश्च्युतं स्वहस्तादरिसन्निधौ पुनः ।
तमाह वृत्रो हर आत्तवज्रो जहि स्वशत्रुं न विषादकालः ॥४॥
लोकाः सपाला यस्येमे श्वसन्ति विवशा वशे । द्विजा इव शिचा बद्धाः स काल इह कारणम् ॥५॥
यथा दारुमयी नारी यथा यन्त्रमयो मृगः । एवं भूतानि मघवन्नीशतन्त्राणि विद्धि भोः ॥६॥

CHAPTER XII

Shree Shuka said : King ! Desirous of thus leaving his body in battle and preferring death to victory, he (Vritra) took up his lance and attacked Indra, just as demon Kaitabha had attacked Vishnu in the waters of diluvion. Noticing that the missile which like a moving meteor, was difficult to look at, was approaching him from the sky. Indra, who was armed with his thunder bolt, chopped off his arm, which was like the hood of the serpent king, with the thunder-bolt, which had a hundred spikes, without being confused. His one arm having been chopped off, he became excited, assailed Indra—who was armed with the thunder-bolt—and struck Indra on the chin and the divine elephant with an iron club. Thereupon, the thunder bolt dropped down from the hand of Indra. Being ashamed at the thunder-bolt having dropped down from his hard in the presence of his enemy, Indra did not take it up again. Vritra told him : " Pick it up and armed with thunder-bolt, kill your enemy. This is not the time for bemoaning. Favourable time to which these worlds and their protectors are subject and which, therefore, live helplessly like birds caught in a snare, is the cause (of success or failure) in this matter Indra ! you should know that all creatures are subject to the authority of God like a wooden doll and a mechanised deer movements of which are subject to the control of their owner. One should, therefore, maintain equilibrium in

तस्मादकीर्तियशसोर्जयापजययोरपि । समः स्यात् सुखदुःखाभ्यां मृत्युजीवितयोस्तथा ॥७॥
प्राणग्लहोऽयं समर इष्वक्षो वाहनासनः । अत्र न ज्ञायतेऽमुष्य जयोऽमुष्य पराजयः ॥८॥

श्रीशुक उवाच

इन्द्रो वृत्रवचः श्रुत्वा गतालीकमपूजयत् । गृहीतवज्रः प्रहसंस्तमाह गतविस्मयः ॥९॥

इन्द्र उवाच

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी । यद् विहायासुरं भावं महापुरुषतां गतः ॥१०॥

श्रीशुक उवाच

इति ब्रुवाणावन्योन्यं धर्मजिज्ञासया नृप । युयुधाते महावीर्याविन्द्रवृत्रौ युधाम्पती ॥११॥
भित्त्वा वज्रेण तत्कुक्षिं निष्क्रम्य बलभिद् विभुः । उच्चकर्त शिरः शत्रोर्गिरिशृङ्गमिवौजसा ॥१२॥
वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिररिंदम । पश्यतां सर्वलोकानामलोकं समपद्य ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे वृत्रवधो नाम द्वादशोऽध्यायः ॥१२॥



infamy and in fame in victory and in defeat, in happiness and in misery and likewise in death and in life. This battle is a gamble of life, having arrows as dices, and vehicles as compartments on a game-board. In gambling and in war, it is not known which side will win and which will be defeated. 1-8

Shree Shuka said: Hearing the words of Vritra, Indra greeted him guilelessly, became free from dismay, took up the thunder-bolt and told him with a smile. 9

Indra said : Oh demon ! you are an accomplished soul, since you hold such a view. Since you have attained identity with Vishnu. 10

Shree Shuka said : King ! Talking thus with each other with the desire of having the knowledge of true righteousness, highly valiant Indra and Vritra, commanding their respective armies fought with each other. The King of Gods tore open the belley of his enemy (who had swallowed him), emerged from it and cut with his prowess his head, which was like a mountain-top. Oh controller of enemies ! The spiritual lustre of Vritra then emerged from his body and disappeared within the sight of all people. 11–13

Thus ends chapter twelfth of Book VI



अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

वृत्रे हते त्रयो लोका विना शक्रेण भूरिद। सपाला ह्यभवन् सद्यो विज्वरा निर्वृतेन्द्रियाः ॥१॥

राजोवाच

इन्द्रस्यानिर्वृतेर्हेतुं श्रोतुमिच्छामि भो मुने। येनासन् सुखिनो देवा हरेर्दुःखं कुतोऽभवत् ॥२॥

श्रीशुक उवाच

ब्रह्महत्या हते तस्मिन्नाससाद वृषाकपिम्। तयेन्द्रः स्मासहत् तापं निर्वृतिर्नामुमाविशत् ॥३॥
ह्रीमन्तं वाच्यतां प्राप्तं सुखयन्त्यपि नो गुणाः। तां ददर्शानुधावन्तीं चाण्डालीमिव रूपिणीम्॥
नभो गतो दिशः सर्वाः सहस्राक्षो विशाम्पते। प्रागुदीचीं दिशं तूर्णं प्रविष्टो नृप मानसम् ॥५॥

स आवसत् पुष्करनालतन्तूनलब्धभोगो यदिहाग्निदूतः।
वर्षाणि साहस्रमलक्षितोऽन्तः स चिन्तयन् ब्रह्मवधाद्विमोक्षम् ॥६॥
तावत् त्रिणाकं नहुषः शशास विद्यातपोयोगबलानुभावः।
स सम्पदैश्वर्यमदान्धबुद्धिर्नीतस्तिरश्चां गतिमिन्द्रपत्न्या ॥७॥

CHAPTER XIII

Shree Shuka said : Liberal King! When Vritra was killed, all the three worlds and their protectors with the exception of Indra, became free from anxiety and felt satisfied immediately. 1

The King said : Your Holiness! I want to know the cause of uneasiness of Indra. What was it that caused pain to Indra, while it gave happiness to the gods. 2

Shree Shuka said : When Vritra was killed the sin of Brahmanical murder assailed Indra. Due to this, Indra was full of remorse. Peace could not enter his mind. Even good qualities do not give happiness when a man of modesty becomes an object of censure. He observed the phantom of personified cruelty chasing him. King! Indra, who had a thousand eyes wandered in the heavens, and in all the quarters (to escape the phantom). At last, he went east-north direction and quickly entered the Manasa lake. 3-5

He resided in the filaments of the stalk of a lotus for a thousand years unobserved. He could not get any food during this period in this spot, since his chef—Fire—could not serve him there. He was thinking of a remedy for securing freedom from the sin of Brahmanical murder. During this period, Nahusha, who was endowed with dignity derived from knowledge, penance, pursuit of yoga and strength, ruled the

तं च ब्रह्मर्षयोऽभ्येत्य हयमेधेन भारत । यथावद् दीक्षयांचक्रुः पुरुषाराधनेन ह ॥८॥
स वाजिमेधेन यथोदितेन वितायमानेन मरीचिमिश्रैः ।
इष्ट्वाधियज्ञं पुरुषं पुराणमिन्द्रो महानास विधूतपापः ॥९॥
पठेयुराख्यानमिदं सदा बुधः शृण्वन्त्यथो पर्वणि पर्वणीन्द्रियम् ।
धन्यं यशस्यं निखिलाघमोचनं रिपुञ्जयं स्वस्त्ययनं तथाऽऽयुषम् ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे इन्द्रविजयो नाम त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

परीक्षिदुवाच

देवानां शुद्धसत्त्वानामृषीणां चामलात्मनाम् । भक्तिर्मुकुन्दचरणे न प्रायेणोपजायते ॥१॥
वृत्रस्तु स कथं पापः सर्वलोकोपतापनः । इत्थं दृढमतिः कृष्ण आसीत् संग्राम उल्वणे ॥२॥

श्रीशुक उवाच

शृणुष्वावहितो राजन्नितिहासमिमं यथा । श्रुतं द्वैपायनमुखान्नारदाद् देवलादपि ॥३॥

heaven. Thereupon, he was blinded by arrogance brought about by the affluence and sovereignty and was therefore condemned to be a serpent by Indra's consort. Scion of Bharat dynasty! Brahmanic sages, thereupon, approached Indra and consecrated him with necessary rites for adoration of Vishnu by performing a horse sacrifice. When Indra worshipped the primordial supreme Spirit by performing the horse sacrifice in accordance with prescribed rites conducted by sage, Mareechi and others, he became free from the sin. Wise men should recite and hear this anecdote of Indra on every auspicious day, since it brings good luck and glory yields relief from all sins, gives victory over enemies, bliss and long life 6-10

Thus ends chapter thirteenth of Book VI

CHAPTER XIV

Pareekshit said : Even gods having pious hearts and pious sages do not generally have devotion for the feet of Vishnu. How was it, therefore, that sinful Vritra who used to give pain to all people had firm devotion in Vishnu and expressed it during the fierce battle? 1-2

Shree Shuka said : King! Hear with attention this episode, which I have heard from the mouth of Vyasa and also from Narada and Devala King! There was a sovereign king known as Chitraketu in the

आसीद् राजा सार्वभौमः शूरसेनेषु वै नृप। चित्रकेतुरिति ख्यातो यस्यासीत् कामधुङ्महो ॥४॥
सम्पन्नस्य गुणैः सर्वैश्चिन्ता वन्ध्यापतेरभूत्। न तस्य सम्पदः सर्वा महिष्यो वामलोचनाः।
सार्वभौमस्य भूश्चेयमभवन् प्रीतिहेतवः ॥५॥
तस्यैकदा तु भवनमङ्गिरा भगवानृषिः। लोकाननुचरन्नेतानुपागच्छद् यदृच्छया ॥६॥
महर्षिस्तमुपासीनं प्रश्रयावनतं क्षितौ। प्रतिपूज्य महाराज समाभाष्येदमब्रवीत् ॥७॥

अङ्गिरा उवाच

अपि तेऽनामयं स्वस्ति प्रकृतीनां तथाऽऽत्मनः। अपि दाराः प्रजामात्या भृत्याः श्रेण्योऽथमन्त्रिणः॥
पौरा जानपदा भूपा आत्मजा वशवर्तिनः। लक्षयेऽलब्धकामं त्वां चिन्तया शबलं मुखम् ॥९॥
एवं विकल्पितो राजन् विदुषा मुनिनापि सः। प्रश्रयावनतोऽभ्याह प्रजाकामस्ततो मुनिम् ॥१०॥

चित्रकेतुरुवाच

भगवन् किं न विदितं तपोज्ञानसमाधिभिः। तथापि पृच्छतो ब्रूयां ब्रह्मन्नात्मनि चिन्तितम् ॥११॥
लोकपालैरपि प्रार्थ्याः साम्राज्यैश्वर्यसम्पदः। न नन्दयन्त्यप्रजं मां क्षुत्तृट्काममिवापरे ॥१२॥

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country named Shoorasena The earth was to him a cow yielding all desired objects. All his wealth and queens having lovely eyes did not however mostly serve as objects of delight to him, though he was also endowed with all sorts of merits and was of sovereign king, since he was sorrowful as his queens were barren. The magnimous sage Angiras once paid a visit to his palace, of his own accord in the course of his journey through the world The great sage paid homage to him when he sat respectfully on the ground, addressed him as " Great King " and told him this : 3-7

Angiras said : I hope you are in good health and your subjects and yourself are enjoying welfare. I hope your queens, subjects, servants, ministers councillors, citizens, villagers, tributary kings and children pay obedience to you. I observe, however, that your some desire remains unattained and that, therefore, your face is pale with anxiety. King! When he was thus questioned by the learned sage, the King bowed to him respectfully and desirous of progeny as he was, he told the sage as under : 8-10

Chitraketu said : Your worship! What is not known to you with the help of concentration on the supreme spirit, brought about by your penance and spiritual knowledge. Spiritual sage! Since, however, you have asked me, I may tell you the cause of my anxiety. My sovereignty, greatness and wealth, which are such as would be desired by even

ततः पाहि महाभाग पूर्वैः सह गतं तमः । यथा तरेम दुस्तारं प्रजया तद्विधेहि नः ॥१३॥

श्रीशुक उवाच

इत्यर्थितः स भगवान् कृपालुर्ब्रह्मणः सुतः । श्रपयित्वा चरुं त्वाष्ट्रं त्वष्टारमयजद्विभुः ॥१४॥
ज्येष्ठा श्रेष्ठा च या राज्ञो महिषीणां च भारत । नाम्ना कृतद्युतिस्तस्यै यज्ञोच्छिष्टमदाद् द्विजः ॥
अथाह नृपतिं राजन् भवितैकस्तवात्मजः । हर्षशोकप्रदस्तुभ्यमिति ब्रह्मसुतो ययौ ॥१६॥
सापि तत्प्राशनादेव चित्रकेतोरधारयत् । गर्भं कृतद्युतिर्देवी कृत्तिकाग्नेरिवात्मजम् ॥१७॥
अथ काल उपावृत्ते कुमारः समजायत । जनयन् शूरसेनानां शृण्वतां परमां मुदम् ॥१८॥
हृष्टो राजा कुमारस्य स्नातः शुचिरलङ्कृतः । वाचयित्वाऽऽशिषो विप्रैः कारयामास जातकम् १९
तेभ्यो ददौ... ववर्ष काममन्येषां पर्जन्य इव देहिनाम् । धन्यं यशस्यमायुष्यं कुमारस्य महामनाः ॥२०॥
कृच्छ्रलब्धेऽथ राजर्षेस्तनयेऽनुदिनं पितुः । यथा निःस्वस्य कृच्छ्राप्ते धने स्नेहोऽन्ववर्धत ॥२१॥
चित्रकेतोरतिप्रीतिर्यथा दारे प्रजावति । न तथान्येषु सञ्जज्ञे बालं लालयतोऽन्वहम् ॥२२॥

protectors of the quarters do not give delight to me, since I have no progeny, just as others, who desire food and water delight in other objects Blessed sage ! Please, therefore, succour me, since I shall have to go to hell along with my ancestors (for want of progeny) Kindly do what is needed so that I may have progeny and thus swim across the unfordable hell 11-13

Shree Shuka said . When he was thus requested the great magnanimous and merciful sage—son of Brahman—adored Twashta and offered to him an oblation of cooked rice, barley and pulse Scion of Bharat dynasty ! The Brahmanic sage then gave the leavings of the sacrificial food to the eldest and best of the queens of the King named Kritadyuti The son of Brahman then told the King "King ! She will have one son, who shall give to you (both) delight and grief Then, he departed' 14-16

The queen too conceived through her union with Chitraketu, as the result of eating the sacrificial food alone, like Krittika who had borne a son through the god of fire Then, when proper time arrived she gave birth to a son The tidings of this gave much delight to the people of the country of Shoorasena, when they heard about it Rejoicing at the birth of the prince, the king had a purificatory bath, became clean, put on ornaments requested brahmins to recite hymns of blessings and performed the birth ceremony of the prince Desirous of blessed and glorious life for the prince, the generous king showered desired objects on others, like the god of rain The affection of the

ताः पर्यतप्यन्नात्मानं गर्हयन्त्योऽभ्यसूयया। आनपत्येन दुःखेन राज्ञोऽनादरणेन च ॥२३॥
विद्वेषनष्टमतयः स्त्रियो दारुणचेतसः। गरं ददुः कुमाराय दुर्मर्षा नृपतिं प्रति ॥२४॥
कृतद्युतिरजानन्ती सपत्नीनामघं महत्। सुप्त एवेति संचिन्त्य निरीक्ष्य व्यचरद् गृहे ॥२५॥
शयानं सुचिरं बालमुपधार्य मनीषिणी। पुत्रमानय मे भद्रे इति धात्रीमचोदयत् ॥२६॥
सा शयानमुपव्रज्य दृष्ट्वा चोत्तारलोचनम्। प्राणेन्द्रियात्मभिस्त्यक्तं हतास्मीत्यपतद् भुवि ॥२७॥

तस्यास्तदाऽऽकर्ण्य भृशातुरं स्वरं घ्नन्त्याः कराभ्यामुर उच्चकैरपि।
प्रविश्य राज्ञी त्वरयाऽऽत्मजान्तिकं ददर्श बालं सहसा मृतं सुतम् ॥२८॥

पपात भूमौ परिवृद्धया शुचा मुमोह विभ्रष्टशिरोरुहाम्बरा।
ततो नृपान्तःपुरवर्तिनो जना नराश्च नार्यश्च निशम्य रोदनम्।
आगत्य तुल्यव्यसनाः सुदुःखितास्ताश्च व्यलीकं रुरुदुः कृतागसः ॥२९॥

श्रुत्वा मृतं पुत्रमलक्षितान्तकं विनष्टदृष्टिः प्रपतन् स्खलन् पथि।
स्नेहानुबन्धैधितया शुचा भृशं विमूर्च्छितोऽनुप्रकृतिर्द्विजैर्वृतः ॥३०॥

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royal sage—father as he now was—for his son increased from day to day, since he had got the son with great difficulty, like a poor man who increasingly loves money earned with difficulty Daily fondling the child, the king did not have as much love for other queens as he had for the queen who had borne him the son The former were, therefore, full of anguish and cursed themselves for their miseries of barrenness and neglect by the king Unforbearing to the king, the cruel-hearted ladies lost their sense on account of malice and gave poison to the prince. Krityadyuti, who had no scent of the highly heinous action of her co wives, thought that he was asleep and so moved about in the palace. Thinking that the child had been sleeping for an unduly long time, the noble minded queen directed the child's nurse thus "Good nurse! bring my son to me" When she approached the sleeping child, she observed that its eyes were contorted and that it was devoid of life-breaths, senses and soul "Alas! I am undone!" she exclaimed and fell down on the ground 17–27

When the queen heard the extremely afflicted loud voice of the nurse, who was beating her breast She quickly entered the nursery, went near her son and saw that her son had died all of a sudden She fell down on the ground due to extreme remorse and fainted. Her hair and clothes become dishevelled. On hearing the weeping, inmates of the royal harem and male and female servants, who were equally distressed and extremely afflicted came there Those guilty ladies also pretended

पपात बालस्य स पादमूले मृतस्य विस्रस्तशिरोरुहाम्बरः ।
दीर्घं श्वसन् बाष्पकलोपरोधतो निरुद्धकण्ठो न शशाक भाषितुम् ॥३१॥

पतिं निरीक्ष्योरुशुचार्पितं तदा मृतं च बालं सुतमेकसंततिम् ।
जनस्य राज्ञी प्रकृतेश्च हृद्रुजं सती दधाना विललाप चित्रधा ॥३२॥

अहो विधातस्त्वमतीव बालिशो यस्त्वात्मसृष्ट्यप्रतिरूपमीहसे ।
यः स्नेहपाशो निजसर्गवृद्धये स्वयं कृतस्ते तमिमं विवृश्चसि ॥३३॥

त्वं तात नार्हसि च मां कृपणामनाथां त्यक्तुं विचक्ष्व पितरं तव शोकतप्तम् ।
अञ्जस्तरेम भवताप्रजदुस्तरं यद् ध्वान्तं न याह्यकरुणेन यमेन दूरम् ॥३४॥

उत्तिष्ठ तात त इमे शिशवो वयस्यास्त्वामाह्वयन्ति नृपनन्दन संविहर्तुम् ।
सुप्तश्चिरं ह्यशनया च भवान्परीतो भुङ्क्ष्व स्तनं पिब शुचो हर नः स्वकानाम् ॥३५॥

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to weep. On hearing that his son had died all of a sudden, the king lost his power of sight Falling and tumbling on his way and followed by his subjects and surrounded by brahmins he was extremely stupefied due to the bond of affection.

His hair and clothes became dishevelled and dropped down near the soles of the feet of the dead child. He breathed deeply and his throat was choked due to obstruction of streams of tears He was, therefore, unable to speak Observing that her husband had been overcome with grief that her son—her only issue—was dead, the queen wailed in various ways, thus causing pain to the hearts of the servants and the subjects. 28-32

"Oh Destiny! Thou art extremely foolish, since thy behaviour is contrary to thy creative function. Do thou wish to cut asunder the bond of love, which thou didst create for increasing thy creation? Dear son! It is not proper for thee to forsake me,-wretched and forlorn. Look at thy father who is afflicted with sorrow for thy sake. Do not go far away with the merciless god of death, so that we may swin across the unfordable dark hell, meant for the childless Dear Child! get up! prince! These thy child companions are calling thee for playing with them Thou hast slept too long. Thou must be now overcome with hunger. Eat some thing. Suck my breasts. Dispel the grief of thy relatives 33-35

श्रीशुक उवाच

तयोर्विलपतोः सर्वे दम्पत्योस्तदनुव्रताः । रुरुदुः स्म नरा नार्यः सर्वमासीदचेतनम् ॥३६॥
एवं कश्मलमापन्नं नष्टसंज्ञमनायकम् । ज्ञात्वाङ्गिरा नाम मुनिराजगाम सनारदः ॥३७॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चित्रकेतुविलापो नाम चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

ऊचतुर्मृतकोपान्ते पतितं मृतकोपमम् । शोकाभिभूतं राजानं बोधयन्तौ सदुक्तिभिः ॥१॥
यथा प्रयान्ति संयान्ति स्रोतोवेगेन बालुकाः । संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः ॥२॥
भूतैर्भूतानि भूतेशः सृजत्यवति हन्त्यजः । आत्मसृष्टैरस्वतन्त्रैरनपेक्षोऽपि बालवत् ॥३॥
देहेन देहिनो राजन् देहाद्देहोऽभिजायते । बीजादेव यथा बीजं देह्यर्थ इव शाश्वतः ॥४॥

राजोवाच

कौ युवां ज्ञानसम्पन्नौ महिष्ठौ च महीयसाम् । अवधूतेन वेषेण गूढाविह समागतौ ॥५॥

Shree Shuka said : When the couple was thus weeping their male and female attendants, who were devoted to them also wept. Every one was stupefied. On coming to know that the king had thus been overcome with distress and had lost consciousness, the great sage Angiras, arrived there in company of Narada. 36–37

Thus ends chapter fourteenth of Book VI



CHAPTER XV

Shree Shuka said : Sages restored to consciousness the King, who had been overcome with grief and was lying near the corpse, as if he were dead, with words of advice. They said "Just as particles of sand come together and are drifted away by the force of a stream, creatures are brought together and are separated by the supreme Spirit. The eternal lord of creatures, maintains and kills creatures through the agency of other non-independent creatures created by himself, behaving like a child, though he has no desires King! The body of a soul is born of the body of another soul, like a seed produced by another seed. The soul is, however, really eternal 1–4

The King said : Who are you two, endowed with knowledge and greatest among very great personages, who have come here disguised in

चरन्ति ह्यवनौ कामं ब्राह्मणा भगवत्प्रिया । मादृशां ग्राम्यबुद्धीनां बोधायोन्मत्तलिङ्गिन ॥६॥
कुमारो नारद ऋभुरङ्गिरा देवलोऽसित । एते परे च सिद्धेशाश्चरन्ति ज्ञानहेतव ॥७॥
तस्माद् युवा ग्राम्यपशोर्मम मूढधिय प्रभू । अन्धे तमसि मग्नस्य ज्ञानदीप उदीर्यताम् ॥८॥

अङ्गिरा उवाच

अहं ते पुत्रकामस्य पुत्रदोऽस्म्यङ्गिरा नृप । एष ब्रह्मसुत साक्षान्नारदो भगवानृषि ॥९॥
इत्थं त्वा पुत्रशोकेन मग्नं तमसि दुस्तरे । अनुग्रहाय भवत. प्राप्तावावामिह प्रभो ।
ब्रह्मण्यो भगवद्भक्तो नावसीदितुमर्हति ॥१०॥
तदैव ते पर ज्ञानं ददामि गृहमागत । ज्ञात्वान्याभिनिवेश ते पुत्रमेव ददाम्यहम् ॥११॥
अधुना पुत्रिणा तापो भवतैवानुभूयते । एवं दारा गृहा रायो विविधैश्वर्यसम्पद ॥१२॥
सर्वेऽपि शूरसेनेमे शोकमोहभयार्तिदा । गन्धर्वनगरप्रख्या स्वप्नमायामनोरथा ॥१३॥
तस्मात् स्वस्थेन मनसा विमृश्य गतिमात्मन द्वैते ध्रुवार्थविश्रम्भ त्यजोपशममाविश ॥१४॥

the apparel of recluses? Brahmins, who are dear to the Lord do move about at will on the earth for the awakening of ignorant persons like me Sanatkumara Narada, Ribhu, Angiras, Devala, Asita-these and other siddhas move about for the purpose of imparting true knowledge Both of you may therefore, be pleased to light the lamp of true knowledge for guiding me, who am like a domestic animal, and have been plunged in blinding darkness 5-8

Angiras said King! I am Angiras, who had granted to you the boon of a son, since you desired to have one This is the great sage Narada himself—son of Brahman King! We have come here for doing favour to you, since you have been plunged in unwadable darkness of grief on account of the death of your son Since you are a lover of brahmins and a devotee of the Lord it is not proper for you to be so miserable I had come to your palace on that very occasion to impart to you supreme knowledge As, however, I learnt about your intense desire for a son I gave to you the boon of a son Now you are experiencing what affliction persons having sons have to endure Shoorasena! All these objects—wives, houses wealth, and various sorts of affluence—are cause of grief infatuation fear and affliction and are like desires cherished in the illusion of a dream or like mirage cities You should, therefore think about the destination of the soul with an unperturbed mind, renounce your faith in the permanence of these twins of happiness and nursery etc and attain peace 9 14

नारद उवाच

एतां मन्त्रोपनिषदं प्रतीच्छ प्रयतो मम । यां धारयन् सप्तरात्राद् द्रष्टा सङ्कर्षणं प्रभुम् ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चित्रकेतुसान्त्वनं नाम पञ्चदशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

श्रीशुक उवाच

अथ देवऋषी राजन् सम्परेतं नृपात्मजम् । दर्शयित्वेति होवाच ज्ञातीनामनुशोचताम् ॥१॥

नारद उवाच

जीवात्मन् पश्य भद्रं ते मातरं पितरं च ते । सुहृदो बान्धवास्तप्ता शुचा त्वत्कृतया भृशम् ॥२॥
कलेवरं स्वमाविश्य शेषमायुः सुहृद्वृतः । भुङ्क्ष्व भोगान् पितृप्रत्तानधितिष्ठ नृपासनम् ॥३॥

जीव उवाच

कस्मिन् जन्मन्यमी मह्यं पितरो मातरोऽभवन् । कर्मभिर्भ्राम्यमाणस्य देवतिर्यङ्नृयोनिषु ॥४॥
बन्धुज्ञात्यरिमध्यस्थमित्रोदासीनविद्विषः । सर्व एव हि सर्वेषां भवन्ति क्रमशो मिथः ॥५॥
नित्यस्यार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृषु । यावद् यस्य हि सम्बन्धो ममत्वं तावदेव हि ॥६॥

Narada said Be self restrained and learn this sacred spiritual knowledge that I am about to impart to you By holding on to it, you shall have the audience of Lord Sankarshana 15

Thus ends chapter fifteenth of Book VI

CHAPTER XVI

Shree Shuka said King ! The divine sage then showed the diseased boy to his mourning relatives and said 1

Narada said · *Oh soul ! Fare thou well ! Behold thy mother,* father, friends and relatives who are much afflicted with sorrow for thy sake Enter thy body and surrounded by friends enjoy the pleasures that are being offered by thy father and assume the authority of the royal throne for the rest of thy life 2–3

The Soul said I have been passing through several existences in the bodies of gods lower creatures and human beings in accordance with the nature of my actions In which of these existences were these my fathers and mothers ? All become mutual kinsmen, relatives, enemies neutrals, friends, passive or foes of all others by turns The

एष नित्योऽव्ययः सूक्ष्म एष सर्वाश्रयः स्वदृक् । उदासीनवदासीनः परावरदृगीश्वरः ॥७॥

श्रीशुक उवाच

इत्युदीर्य गतो जीवो ज्ञातयस्तस्य ते तदा । विस्मिता मुमुचुः शोकं छित्त्वाऽऽत्मस्नेहशृङ्खलाम् ॥
निर्हृत्य ज्ञातयो ज्ञातेर्देहं कृत्वोचिताः क्रियाः । तत्यजुर्दुस्त्यजं स्नेहं शोकमोहभयार्तिदम् ॥९॥
स इत्थं प्रतिबुद्धात्मा चित्रकेतुर्द्विजोक्तिभिः । गृहान्धकूपान्निष्क्रान्तः सरःपङ्कादिव द्विपः ॥१०॥
कालिन्द्यां विधिवत्स्नात्वा कृतपुण्यजलक्रियः । मौनेन संयतप्राणो ब्रह्मपुत्राववन्दत ॥११॥
अथ तस्मै प्रपन्नाय भक्ताय प्रयतात्मने । भगवान् नारदः प्रीतो विद्यामेतामुवाच ह ॥१२॥
ॐ नमस्तुभ्यं भगवते वासुदेवाय धीमहि । प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ॥१३॥
नमो विज्ञानमात्राय परमानन्दमूर्तये । आत्मारामाय शान्ताय निवृत्तद्वैतदृष्टये ॥१४॥
वचस्युपरतेऽप्राप्य य एको मनसा सह । अनामरूपश्चिन्मात्रः सोऽव्यान्नः सदसत्परः ॥१५॥
यस्मिन्निदं यतश्चेदं तिष्ठत्यप्येति जायते । मृण्मयेष्विव मृज्जातिस्तस्मै ते ब्रह्मणे नमः ॥१६॥

relationship of ordinary objects with men is also observed to be not permanent. So long only as relationship of one with another lasts, the interest also in the latter lasts. This soul, however, is eternal, indestructible, subtle and the refuge of all. It stands as if unconcerned; oversees prior and posterior things and is independent. 4–7.

Shree Shuka said : After speaking this much, the soul went away. Thereafter, its relatives, who were wonder struck, drove off their sorrow and snapped the fetters of affection for it. They removed the dead body of their this relative for cremation, performed the obsequital rites and abandoned the grief, though it was difficult to do so. His mind having been thus awakened by the advice of the sages Chitraketu went away from his house, which was now to him virtually a bottomless well, like an elephant escaping from the pond. He had ceremonial ablution in the yamuna, offered libations of water to the manes, controlled his breath by ceasing to speak and bowed down to the two sons of Brahman. Since he had resigned himself to him, was devoted to him and was self-restrained, magnanimous Narada was pleased with him and imparted to him this sacred spiritual knowledge. 8–12.

Om : I bow to and meditate upon thee–magnanimous Vasudeva ! I bow to Pradyumna, Aniruddha and Sankarshana I bow to the embodiment of all knowledge, to the image of extreme bliss, rejoining in itself, tranquil and devoid of the feeling of dualism. I bow to the supreme spirit which is not the object of speech and mind which is

यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः । अन्तर्बहिश्च विततं व्योमवत्तन्नतोऽस्म्यहम् ॥१७॥

श्रीशुक उवाच

भक्तायैतां प्रपन्नाय विद्यामादिश्य नारदः । ययावङ्गिरसा साकं धाम स्वायम्भुवं प्रभो ॥१८॥
चित्रकेतुस्तु विद्यां तां यथा नारदभाषिताम् । धारयामास सप्ताहमब्भक्षः सुसमाहितः ॥१९॥
ततश्च सप्तरात्रान्ते विद्यया धार्यमाणया । विद्याधराधिपत्यं स लेभेऽप्रतिहतं नृपः ॥२०॥
ततः कतिपयाहोभिर्विद्ययेद्धमनोगतिः । जगाम देवदेवस्य शेषस्य चरणान्तिकम् ॥२१॥

प्रवृद्धभक्त्या प्रणयाश्रुलोचनः प्रहृष्टरोमानमदादिपूरुषम् ।
ततः समाधाय मनो मनीषया बभाष एतत् प्रतिलब्धवागसौ ॥२२॥

चित्रकेतुरुवाच

अजित जितः सममतिभिः साधुभिर्भवान् जितात्मभिर्भवता ।
विजितास्तेऽपि च भजतामकामात्मनां य आत्मदोऽतिकरुणः ॥२३॥

absolute, which has neither a name nor a form, which is the embodiment of pure knowledge which is above reality and unreality, in which this universe reposes, which creates, maintains and destroys this universe and which pervades the universe like earth pervading an earthen pot. I bow to the supreme spirit, which is neither capable of being touched or known by mind, intellect, organs of senses or by the life-breaths and which pervades inside and on-side the universe like the sky. 13-17.

Shree Shuka said : King ! After imparting this lore to the king who was devoted to him and who had surrendered himself to him, Narada went to the abode of Brahman in company of Angiras. Chitraketu, on his part, devoted his mind to the lore imparted to him by Narada for seven days well composed, and drinking only water for sustenance. Consequent upon application to it, the king attained unhindered overlordship of Vidyadharas at the end of seven nights. Several days thereafter, he attained the velocity of mind by (further) application to the lore and went near the feet of Sankarshana His eyes shed, tears of love and his hair stood on end on account of his increased devotion, men, he composed his mind, regained ability to speak and prayed to Vishnu as under with full concentration. 18-22.

Chitraketu said : Invincible Lord ! You have been won over by saintly persons who have attained equilibrium of mind and have subdued their organs of senses, while you have won over those who worship without harbouring any desires in their hearts, since you are used to give up yourself to such persons and are very compassionate. Your

यं वै श्वसन्तमनु विश्वसृजः श्वसन्ति यं चेकितानमनु चित्तय उच्चकन्ति ।
भूमण्डलं सर्षपायति यस्य मूर्ध्नि तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्ने ॥३१॥

श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत । विद्याधरपतिं प्रीतश्चित्रकेतुं कुरूद्वह ॥३२॥

श्रीभगवानुवाच

यन्नारदाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम् । संसिद्धोऽसि तया राजन् विद्यया दर्शनाच्च मे ॥३३॥
अहं वै सर्वभूतानि भूतात्मा भूतभावनः । शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ॥३४॥
लोके विततमात्मानं लोकं चात्मनि संततम् । उभयं च मया व्याप्तं मयि चैवोभयं कृतम् ॥३५॥
यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि । आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥३६॥
एवं जागरणादीनि जीवस्थानानि चात्मनः । मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ॥३७॥
येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा । सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥३८॥

to one's self, gives pain to you (since you pervade the body also) and causing pain to others constitutes irreligiosity your Divinity! It is not unreasonable that a glimpse of you causes destruction of the entire sins *of men, since even a wicked man is relieved from wordlly bonds by* hearing your name even once? I bow to the Lord who has a thousand heads. When he breathes, the progenitors of the universe breathe. Organs of senses function only after they are pervaded by him. The terrastial globe seems to be small like a grain of mustard on his head 23-31.

Shree Shuka said: Scion of the Kuru dynasty! After His Divinity was thus extolled. His Divinity was pleased and told Chitraketu the Lord of Vidyadharas-as under: 32.

His Divinity said: King! Since Narada and Angiras have told you about my precepts. You have become a completely accomplished soul by imbibing the precepts and by having a glimpse of me. I constitute all creatures; I am the soul of creatures; I sustain the creatures. The Vedas and the Supreme Spirit—both are my eternal corpuses. I have pervaded the world and the world pervades the spirit. Both are pervaded by me and dwell in me. I have created both. Just as a man, who is asleep, could see the whole universe within himself and when he is awake, he believes himself to be existing in one portion of the universe, one should remember that the three con-

तव विभवः खलु भगवन् जगदुदयस्थितिलयादीनि ।
विश्वसृजस्तेंऽशांशास्तत्र मृषा स्पर्धन्ते पृथगभिमत्या ॥२४॥
क्षित्यादिभिरेष किलावृतः सप्तभिर्दशगुणोत्तरैराण्डकोशः ।
यत्र पतत्यणुकल्पः सहाण्डकोटिकोटिभिस्तदनन्तः ॥२५॥
विषयतृषो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।
तेषामाशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ॥२६॥
कामधियस्त्वयि रचिता न परम रोहन्ति यथा करम्भबीजानि ।
ज्ञानात्मन्यगुणमये गुणगणतोऽस्य द्वन्द्वजालानि ॥२७॥
जितमजित तदा भवता यदाऽऽह भागवतं धर्ममनवद्यम् ।
निष्किचना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ॥२८॥
कः क्षेमो निजपरयोः कियानर्थः स्वपरद्रुहा धर्मेण ।
स्वद्रोहात् तव कोपः परसम्पीडया च तथाधर्मः ॥२९॥
न हि भगवन्नघटितमिदं त्वद्दर्शनान्नृणामखिलपापक्षयः ।
यन्नामसकृच्छ्रवणात् पुल्कसकोऽपि विमुच्यते संसारात् ॥३०॥

Divinity ! The creation, maintenance and destruction of the world etc. constitute your greatness. Thinking that they are separate from you, other gods compete with you the creator of the universe in vain, since they constitute only a part of a single particle of yours. The shell of the primordial egg is enveloped by seven covers like the earth etc each successively ten times larger than that below it. Since crores and crores of such eggs, which are but atoms to you, converge on you, you are called Anant—the infinite, oh Lord ! Those beastly men, who thirst for mundane pleasures and adore gods who constitute only a single phase of your magnificence and do not adore you, have their blessings destroyed following the eclipse of these gods, just as a royal family is ruined after the king is killed. Supreme Lord ! Just as roasted seeds do not sprout, a man who adores you for fulfilment of his desires under the influence of the three qualities of Sattwa, Rajas and Tamas does not weave cob-webs of opposits qualities (like happiness and misery etc.) around him, since you yourself are the embodiment of spiritual knowledge and are free from these qualities. Invincible Lord ! You attained victory when you preached the faultless duty of adoring Vishnu, whom sages who have no desire for mundane objects and who seek spiritual knowledge adore, for attaining absolution What purpose could be served by a religion, which creates malice between one's self and others and what happiness would it yield to one's self and others ? Causing hurt

यं वै श्वसन्तमनु विश्वसृजः श्वसन्ति यं चेकितानमनु चित्तय उच्चकन्ति ।
भूमण्डलं सर्षपायति यस्य मूर्ध्नि तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्ने ॥३१॥

श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत । विद्याधरपतिं प्रीतश्चित्रकेतुं कुरूद्वह ॥३२॥

श्रीभगवानुवाच

यन्नारदाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम् । संसिद्धोऽसि तया राजन् विद्यया दर्शनाच्च मे ॥३३॥
अहं वै सर्वभूतानि भूतात्मा भूतभावनः । शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ॥३४॥
लोके विततमात्मानं लोकं चात्मनि संततम् । उभयं च मया व्याप्तं मयि चैवोभयं कृतम् ॥३५॥
यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि । आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥३६॥
एवं जागरणादीनि जीवस्थानानि चात्मनः । मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ॥३७॥
येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा । सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥३८॥

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to one's self, gives pain to you (since you pervade the body also) and causing pain to others constitutes irreligiosity your Divinity! It is not unreasonable that a glimpse of you causes destruction of the entire sins *of men, since even a wicked man is relieved from wordlly bonds* by hearing your name even once? I bow to the Lord who has a thousand heads. When he breathes, the progenitors of the universe breathe. Organs of senses function only after they are pervaded by him. The terrastial globe seems to be small like a grain of mustard on his head 23-31.

Shree Shuka said: Scion of the Kuru dynasty! After His Divi-*nity was thus extolled. His Divinity was pleased and told Chitraketu* the Lord of Vidyadharas–as under. 32.

His Divinity said: King! Since Narada and Angiras have told you about my precepts You have become a completely accomplished soul by imbibing the precepts and by having a glimpse of me. I constitute all creatures; I am the soul of creatures, I sustain the creatures. *The Vedas and the Supreme Spirit—both are my eternal corpuses.* I have pervaded the world and the world pervades the spirit. Both are pervaded by me and dwell in me. I have created both. Just as a man, who is asleep, could see the whole universe within himself and when he is awake, he believes himself to be existing in one portion of the universe, one should remember that the three con-

तव विभवः खलु भगवन् जगदुदयस्थितिलयादीनि ।
विश्वसृजस्तेंऽशांशास्तत्र मृषा स्पर्धन्ते पृथगभिमत्या ॥२४॥
क्षित्यादिभिरेष किलावृतः सप्तभिर्दशगुणोत्तरैराण्डकोशः ।
यत्र पतत्यणुकल्पः सहाण्डकोटिकोटिभिस्तदनन्तः ॥२५॥
विषयतृषो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।
तेषामाशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ॥२६॥
कामधियस्त्वयि रचिता न परम रोहन्ति यथा करम्भबीजानि ।
ज्ञानात्मन्यगुणमये गुणगणतोऽस्य द्वन्द्वजालानि ॥२७॥
जितमजित तदा भवता यदाऽऽह भागवतं धर्ममनवद्यम् ।
निष्किंचना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ॥२८॥
कः क्षेमो निजपरयोः कियानर्थः स्वपरद्रुहा धर्मेण ।
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श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत । विद्याधरपतिं प्रीतश्चित्रकेतुं कुरूद्वह ॥३२॥

श्रीभगवानुवाच

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अहं वै सर्वभूतानि भूतात्मा भूतभावनः । शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ॥३४॥
लोके विततमात्मानं लोकं चात्मनि सततम् । उभयं च मया व्याप्तं मयि चैवोभयं कृतम् ॥३५॥
यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि । आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥३६॥
एवं जागरणादीनि जीवस्थानानि चात्मनः । मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ॥३७॥
येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा । सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥३८॥

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to one s self, gives pain to you (since you pervade the body also) and causing pain to others constitutes irreligiosity your Divinity ! It is not unreasonable that a glimpse of you causes destruction of the entire sins of men, since even a wicked man is relieved from wordlly bonds by hearing your name even once ? I bow to the Lord who has a thousand heads When he breathes, *the progenitors of the universe breathe Organs* of senses function only after they are pervaded by him The terrastial globe seems to be small like a grain of mustard on his head 23-31

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उभयं स्मरतः पुंसः प्रस्वापप्रतिबोधयोः । अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत् परम् ॥३९॥
तदेतद् विस्मृतं पुंसो मद्भावं भिन्नमात्मनः । ततः संसार एतस्य देहाद् देहो मृतेर्मृतिः ॥४०॥
लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम् । आत्मानं यो न बुद्ध्येत न क्वचिच्छममाप्नुयात् ४१
स्मृत्वेहायां परिक्लेशं ततः फलविपर्ययम् । अभयं चाप्यनीहायां संकल्पाद् विरमेत् कविः ॥४२॥
सुखाय दुःखमोक्षाय कुर्वाते दम्पती क्रियाः । ततोऽनिवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च ॥४३॥
दृष्टश्रुताभिर्मात्राभिर्निर्मुक्तः स्वेन तेजसा । ज्ञानविज्ञानसंतुष्टो मद्भक्तः पुरुषो भवेत् ॥४४॥
एतावानेव मनुजैर्योगनैपुणबुद्धिभिः । स्वार्थः सर्वात्मना ज्ञेयो यत्परात्मैकदर्शनम् ॥४५॥
त्वमेतच्छ्रद्धया राजन्नप्रमत्तो वचो मम । ज्ञानविज्ञानसम्पन्नो धारयन्नाशु सिध्यसि ॥४६॥

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dition of a soul-awake, asleep and dreaming-are connected with the individual soul and are the consequence of only maya and that the spirit which observes the three conditions of the individual soul is different from the latter It is the attributeless Supreme Spirit which makes a man know that he had slept well. Know that this supreme spirit is myself. The knowledge which follows a man when he remembers both the conditions of sleep and awakening and yet which is distinct from these conditions is the supreme spirit. If this knowledge of a man about my this state is forgotten, he is separated from his soul, which condition results in his wordly existence and migrations from one body to another and from one death to another death. Having obtained human form of existence, in which ordinary knowledge and spiriual knowledge are born, if a man fails to know the spirit, he would not attain peace anywhere. One should remember that there is suffering in desires and that the result is contrary (unhappiness) and that there is freedom from fear in detachment. A wise man should, therefore, desist from entertaining desires. A couple makes efforts for happiness and for relief from misery, but the result is that it neither secures hap piness nor relief from misery. A man should, therefore, relieve himself from desire for objects, seen or heard of by him, with his own power, be contented with true knowledge about soul and about the supreme spirit, and be devoted to me. Men who have proficiency in the knowledge of Yoga should realize with all their heart that his true interest lies in realizing the supreme spirit. King! Bear in mind this sermon of mine with faith and without indifference. You shall thus be endowed with the knowledge about the soul and the supreme spirit and accomplish your object. 33-46.

श्रीशुक उवाच

आश्वास्य भगवानित्थं चित्रकेतुं जगद्गुरुः । पश्यतस्तस्य विश्वात्मा ततश्चान्तर्दधे हरिः ॥४७॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चित्रकेतो परमात्मदर्शनं नाम षोडशोऽध्यायः ॥१६॥



अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

विद्याधरश्चित्रकेतुश्चचार गगनेचरः । एकदा स विमानेन विष्णुदत्तेन भास्वता ।
गिरिशं ददृशे गच्छन् परीतं सिद्धचारणैः ॥१॥

आलिङ्ग्याङ्कीकृतां देवीं बाहुना मुनिसंसदि । उवाच देव्याः शृण्वत्या जहासोच्चैस्तदन्तिके ॥२॥

चित्रकेतुरुवाच

एष लोकगुरुः साक्षाद्धर्मं वक्ता शरीरिणाम् । आस्ते मुख्यः सभायां वै मिथुनीभूय भार्यया ।
प्रायशः प्राकृताश्चापि स्त्रियं रहसि बिभ्रति ॥३॥

पार्वत्युवाच

नायमर्हति वैकुण्ठपादमूलोपसर्पणम् । सम्भावितमतिः स्तब्धः साधुभिः पर्युपासितम् ॥४॥

Shree Shuka said : His Divinity Vishnu the master of the world and the soul of the universe thus conciliated Chitraketu and disappeared thence 47

Thus ends chapter sixteenth of Book VI



CHAPTER XVII

Shree Shuka said : Since Chitraketu was now a Vidyadhara he used to fly in the air Once, when he was travelling in the brilliant aerial chariot gifted to him by Vishnu He saw Shiva embracing with one arm goddess Parvati who was seated in his lap He was then surrounded by siddhas and bards and was sitting in the assembly of sages Thereupon, he went near them and laughed loudly within the hearing of the goddess 1–2

Chitraketu said : Here is the preceptor of the people in person, who instructs the latter about righteousness, presides, over this assembly and yet he is embracing his wife in it Even ordinary men hold their wives in embrace only in privacy

Parvati said : This senseless vidyadhara who considers himself to

अतः पापीयसीं योनिमासुरीं याहि दुर्मते । यथेह भूयो महतां न कर्ता पुत्र किल्बिषम् ॥५॥

चित्रकेतुरुवाच

प्रतिगृह्णामि ते शापमात्मनोऽञ्जलिनाम्बिके । अथ प्रसादये न त्वां शापमोक्षाय भामिनि । यन्मन्यसे असाधूक्तं मम तत् क्षम्यतां सति ॥६॥

श्रीशुक उवाच

इति प्रसाद्य गिरिशौ चित्रकेतुररिंदम । जगाम स्वविमानेन पश्यतोः स्मयतोस्तयोः । ततस्तु भगवान् रुद्रो रुद्राणीमिदमब्रवीत् ॥७॥

श्रीरुद्र उवाच

दृष्टवत्यसि सुश्रोणि हरेरद्भुतकर्मणः । माहात्म्यं भृत्यभृत्यानां निःस्पृहाणां महात्मनाम् ॥८॥
नारायणपराः सर्वे न कुतश्चन बिभ्यति । स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥९॥
देहिनां देहसंयोगाद् द्वन्द्वानीश्वरलीलया । सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च ॥१०॥

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be eminent does not deserve even to go near the soles of the feet of Vishnu, which are adored by saintly persons. Wicked child ! be, therefore, born in the sinful existence of demons, so that thou wouldst not sin against great personages as you have done here. 3-5

Chitraketu said : Mother ! I accept thy curse heartily with folded hands. Your Ladyship ! I would not seek thy favour for relief from the curse Chaste lady ! Please forgive me what thou considerest to be discourteous words. 6

Shree Shuka said : Conqueror of enemies ! After thus propitiating Shiva and Parvati, Chitraketu went away in his aerial chariot while they were looking on in wonder Thereafter, Shiva told Parvati, as under: 7

Shree Shiva said : Beautiful lady ! Did you notice the greatness of the disinterested and generous-hearted followers of the dependents of Vishnu of marvellous exploits ? All devotees of Vishnu are not afraid of anyone, since they view heaven, absolution and even hell with equanimity. The couples of opposite qualities such as happiness and misery, birth and death, boon and curse, have to be experienced by creatures as necessary concomitants of the body, which is (ultimately) the result of the pastime of Vishnu. 8-10

श्रीशुक उवाच

इति श्रुत्वा भगवतः शिवस्योमाभिभाषितम् । बभूव शान्तधी राजन् देवी विगतविस्मया ॥११॥
जज्ञे त्वष्टुर्दक्षिणाग्नौ दानवीं योनिमाश्रितः । वृत्र इत्यभिविख्यातो ज्ञानविज्ञानसंयुतः ॥१२॥
इतिहासमिमं पुण्यं चित्रकेतोर्महात्मनः । माहात्म्यं विष्णुभक्तानां श्रुत्वा बन्धाद्विमुच्यते ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चित्रकेतुशापो नाम सप्तदशोऽध्यायः ॥१७॥

अथाष्टादशोऽध्यायः

श्रीशुक उवाच

अथ कश्यपदायादान् दैतेयान् कीर्तयामि ते । यत्र भागवतः श्रीमान् प्रह्लादो बलिरेव च ॥१॥
दितेर्द्वावेव दायादौ दैत्यदानववन्दितौ । हिरण्यकशिपुर्नाम हिरण्याक्षश्च कीर्तितौ ॥२॥
हिरण्यकशिपोर्भार्या कयाधुर्नाम दानवी । जम्भस्य तनया दत्ता सुषुवे चतुरः सुतान् ॥३॥
संह्लादं प्रागनुह्लादं ह्लादं प्रह्लादमेव च । विरोचनस्तु प्राह्लादिर्देव्यास्तस्याभवद्बलिः ।
बाणज्येष्ठं पुत्रशतमशनायां ततोऽभवत् ॥४॥

Shree Shuka said : King! On hearing what His Divinity Shiva told her, Parvati became calm and her sense of wonder disappeared. Having been condemned to the life of a demon, he (Chitraketu) was born from the sacred fire located in the south of the pandal of the ritual sacrifice of Twashta, became renowned as Vritra and was endowed with the knowledge of the soul and of the supreme spirit. One who hears this holy episode of the large hearted Chitraketu, which constitutes the greatness of devotees of Vishnu, is relieved of the bonds of worldly existence. 11-13

Thus ends chapter seventeenth of Book VI

CHAPTER XVIII

Shree Shuka said : I am now narrating to you the account of sons of Kashyapa, who were demons. Among them there were lucky Prahlad-devotee of Vishnu and also Bali. Diti (wife of Kashyapa) had two sons, renowned as Hiranyakashipu and Hiranyaksha, who were held in respect by sons of Diti and of Danu. A descendant of Danu, and daughter of Jambha became wife of Hiranyakashipu having been given to the latter in marriage. She gave birth to four sons, eldest of whom was Sauhrada the rest were Anuhrada, Hrada and Prahrada. The last had a son named Virochana. Bali was born of the latter's wife Devee.

मरुतश्च दितेः पुत्रांश्चत्वारिंशन्नवाधिकाः। त आसन्नप्रजाः सर्वे नीता इन्द्रेण सात्मताम् ॥५॥

राजोवाच

कथं त आसुरं भावमपोह्यौत्पत्तिकं गुरो। इन्द्रेण प्रापिताः सात्म्यं किं तत्साधु कृतं हि तैः ॥६॥

श्रीशुक उवाच

हतपुत्रा दितिः शक्रपार्ष्णिग्राहेण विष्णुना। मन्युना शोकदीप्तेन ज्वलन्ती पर्यचिन्तयत् ॥७॥
कदा नु भ्रातृहन्तारमिन्द्रियाराममुल्बणम्। अक्लिन्नहृदयं पापं घातयित्वा शये सुखम् ॥८॥
इति भावेन सा भर्तुराचचारासकृत्प्रियम्। शुश्रूषयानुरागेण प्रश्रयेण दमेन च ॥९॥
एवं शुश्रूषितस्तात भगवान् कश्यपः स्त्रिया। प्रहस्य परमप्रीतो दितिमाहाभिनन्द्य च ॥१०॥

कश्यप उवाच

वरं वरय वामोरु प्रीतस्तेऽहमनिन्दिते। स्त्रिया भर्तरि सुप्रीते कः काम इह चागमः ॥११॥

दितिरुवाच

वरदो यदि मे ब्रह्मन् पुत्रमिन्द्रहणं वृणे। अमृत्युं मृतपुत्राहं येन मे घातितौ सुतौ ॥१२॥

Bali had a hundred sons from Ashana, of whom Bana was the eldest. Fortynine sons of Diti were called Maruts. They were taken under his care by Indra and became gods like him. They had no issues. 1-5.

The King said : Master ! Having been demons by birth, how was it that they were given the status of gods by Indra ? What good deed did they do ? 6.

Shree Shuka said : When Vishnu, espousing the cause of Indra killed her sons, Diti, who was aflame with anger, kindled by sorrow, pondered : ' When shall I sleep at ease by bringing about the death of the sinful Indra who is attached to sensual pleasures, is cruel and has such a merciless heart that he had conspired for killing his own step-brothers? With this feeling, she repeatedly did what was to the liking of her husband by rendering him service with love, courtsey and self-restraint. Dear me ! When magnanimous Kashyapa was thus dutifully attended upon by his wife, he was so much pleased that he congratulated her with a smile. 7-10.

Kashyapa said : Blameless Lady of beautiful thighs ! Choose a boon. I am pleased with thee. When a husband is well pleased with his wife, which desire of hers is unattainable ? 11.

Diti said : Spiritual sage ! If you are willing to confer a boon on me, I choose a son, who would himself be immortal and kill Indra

निशम्य तद्वचो विप्रो विमनाः पर्यतप्यत ।
शरत्पद्मोत्सवं वक्त्रं वचश्च श्रवणामृतम् । हृदयं क्षुरधाराभं स्त्रीणां को वेद चेष्टितम् ॥१३॥
न हि कश्चित् प्रियः स्त्रीणामञ्जसा स्वाशिषात्मनाम् । पतिं पुत्रं भ्रातरं वा घ्नन्त्यर्थे घातयन्ति च
प्रतिश्रुतं ददामीति वचस्तन्न मृषा भवेत् । वधं नार्हति चेन्द्रोऽपि तत्रेदमुपकल्पते ॥१४॥
इति संचिन्त्य भगवान् मारीचः कुरुनन्दन । उवाच किंचित्कुपित आत्मानं च विगर्हयन् ॥१५॥

कश्यप उवाच

पुत्रस्ते भविता भद्रे इन्द्रहा देवबान्धवः । संवत्सरं व्रतमिदं यद्यञ्जो धारयिष्यसि ॥१६॥

दितिरुवाच

धारयिष्ये व्रतं ब्रह्मन् ब्रूहि कार्याणि यानि मे । यानि चेह निषिद्धानि न व्रतं घ्नन्ति यानि तु ।१७।

कश्यप उवाच

न हिंस्याद् भूतजातानि न शपेन्नानृतं वदेत् । न छिन्द्यान्नखरोमाणि न स्पृशेद् यदमङ्गलम् ॥१८॥

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who has been responsible for the killing of my two sons and has thus far rendered me sonless. On hearing her words, wise Kashyapa felt dejected and remorseful (He thought to himself) who can fathom the significance of the gesture of a woman, who may have a face like a delightful autumn-lotus, speech which is soothing like balm to the ear, but has a heart like the edge of a razor? Which man is truly dear to women, who have only their own happiness in their hearts? They would cause the murder of their husbands, sons, or brothers to serve their interests. I have, however, given her the promise that I would grant to her whatever she chose. This promise should not go in vain (on the other hand), Indra also does not deserve to be killed I would, therefore, devise this remedy: Scion of the Kuru dynasty! After pondering thus, magnanimous Kashyapa son of Mareechi who was somewhat angry, blamed himself and said : 12-15.

Kashyapa said : Good lady! you shall have a son, who shall kill Indra, if you will carefully observe this vow for one year; else, he would be friendly to gods. 16.

Diti said : Spiritual sage! I will observe the vow. Please tell me which ceremonies I will have to perform, which acts are prohibited and which acts would not mar the vow. 17

Kashyapa said : One (who observes this vow) should not kill any creatures, should not abuse any one, should not speak a lie, should not cut his or her nails and hair, should not do any inauspicious act, should

नाप्सु स्नायान्न कुप्येत न सम्भाषेत दुर्जनैः। नोच्छिष्टं चण्डिकान्नं च सामिषं वृषलाहृतम् ॥१९॥
नोच्छिष्टास्पृष्टसलिला संध्यायां मुक्तमूर्धजा। अनर्चितासंयतवाङ्नासंवीता बहिश्चरेत् ॥२०॥
धौतवासाः शुचिर्नित्यं सर्वमङ्गलसंयुता। पूजयेत् प्रातराशात् प्राग् गोविप्राञ् श्रियमच्युतम्।
सांवत्सरं पुंसवनं व्रतमेतदविप्लुतम्। धारयिष्यसि चेत् तुभ्यं शक्रहा भविता सुतः ॥२२॥
बाढमित्यभिप्रेत्याथ दिती राजन् महामनाः। काश्यपं गर्भमाधत्त व्रतं चाञ्जो दधार सा ॥२३॥
मातृष्वसुरभिप्रायमिन्द्र आज्ञाय मानद। शुश्रूषणेनाश्रमस्थां दितिं पर्यचरत् कविः ॥२४॥
एवं तस्या व्रतस्थाया व्रतच्छिद्रं हरिर्नृप। प्रेप्सुः पर्यचरज्जिह्मो मृगहेव मृगाकृतिः ॥२५॥
एकदा सा तु संध्यायामुच्छिष्टा व्रतकर्शिता। अस्पृष्टवार्यधौताङ्घ्रिः सुष्वाप विधिमोहिता ॥२६॥
लब्ध्वा तदन्तरं शक्रो निद्रापहृतचेतसः। दितेः प्रविष्ट उदरं योगेशो योगमायया ॥२७॥
चकर्त सप्तधा गर्भं वज्रेण कनकप्रभम्। रुदन्तं सप्तधैकैकं मा रोदीरिति तान् पुनः ॥२८॥

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dive in water for a bath, should not be angry, should not converse with wicked persons and should not eat left over food or food offered to goddess Chandika, or containing flesh or procured by a sinner. Thou shouldst not go out without washing thy mouth after dinner or with loose hair at night-fall, or without toilet or without controlling speech, or without being properly dressed. You should wear washed clothes, always remain clean, put on all auspicious ornaments and worship cows, brahmins, Goddess of wealth and Vishnu before morning meals. If thou shalt observe these rules of the vow-which is capable of giving a son, for one year without any lapse thou shalt have a son, who shall kill Indra King ! great minded Diti agreed to observe the vow, saying "very well"—conceived through Kashyapa and carefully observed the vow. Reverent king ! On learning about the intention of his mother's (Aditi's) sister (Diti), wise Indra served Diti, who was then staying in a hermitage by dutifully attending on her. King Indra guilelessly served her while she was observing the vow, but was keen to detect any lacuna in the observance, like a lion assuming the form a dear with the intent of killing a deer. Once, beguiled by destiny, she fell asleep at night fall without touching water and washing her feet after meals, since she was emaciated on account of the observance of the vow. Having got this chance, Indra, who was master of Yoga, resorted to maya with the aid of Yoga and entered the belly of Diti, who had lost consciousness on account of sleep. Then, he cut the foetus, which was shining like gold into seven parts with his thounderbolt. When each of the parts began to weep, he told them "Do not weep" and again further cut

न ममार दितेर्गर्भः श्रीनिवासानुकम्पया । सजूरिन्द्रेण पञ्चाशद् देवास्ते मरुतोऽभवन् ।
व्यपोह्य मातृदोषं ते हरिणा सोमपाः कृताः ॥२९॥
दितिरुत्थाय ददृशे कुमाराननलप्रभान् । इन्द्रेण सहितान् देवी पर्यतुष्यदनिन्दिता ॥३०॥

श्रीशुक उवाच

इन्द्रस्तयाभ्यनुज्ञातः शुद्धभावेन तुष्टया । मरुद्भिः सह तां नत्वा जगाम त्रिदिवं प्रभुः ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे मरुदुत्पत्तिकथनं नामाष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

राजोवाच

व्रतं पुंसवनं ब्रह्मन् भवता यदुदीरितम् । तस्य वेदितुमिच्छामि येन विष्णुः प्रसीदति ॥१॥

श्रीशुक उवाच

शुक्ले मार्गशिरे पक्षे योषिद् भर्तुरनुज्ञया । आरभेत व्रतमिदं सार्वकामिकमादितः ॥२॥

each part into seven parts. The foetus of Diti did not however, die through the compassion of Vishnu. Along with Indra, these became fifty gods, known as Maruts. Indra removed their stigma (of being demons) inherited from their mother and made them deserving of drinking ritual soma juice. On getting up, Diti saw the boys who were lustrous like fire in the company of Indra. Unreapproachable as the pious lady was, she felt satisfied with the result. 18–30

Shree Shuka said : Permitted with pure feelings by her, who was satisfied, great Indra bowed to her, and went to the heaven, accompanied by the Maruts 31

Thus ends chapter eighteenth of Book VI

CHAPTER XIX

The King said : Spiritual sage! I desire to know details of the son giving vow, mentioned by you, since Vishnu is propitiated by it. 1

Shree Shuka said : With permission of her husband a woman should commence this vow, which fulfils all desires, from the start of the bright half of the month of Margashiras. She should take a bath, clean her teeth, put on two white clothes and ornaments, invite brahmins

निशम्य मरुतां जन्म ब्राह्मणाननुमन्त्र्य च । स्नात्वा शुक्लदती शुक्ले वसीतालंकृताम्बरे ।
पूजयेत् प्रातराशात् प्राग्भगवन्तं श्रिया सह ॥३॥
अलं ते निरपेक्षाय पूर्णकाम नमोऽस्तु ते । महाविभूतिपतये नमः सकलसिद्धये ॥४॥
ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सह महाविभूतिभिर्बलिमुपहराणीति । अनेनाहरहर्मन्त्रेण विष्णोरावाहनार्घ्यपाद्योपस्पर्शनस्नानवासउपवीतविभूषणगन्धपुष्पधूपदीपोपहाराद्युपचारांश्च समाहित उपाहरेत् ॥५॥
हविःशेषं तु जुहुयादनले द्वादशाहुतीः ।
ॐ नमो भगवते महापुरुषाय महाविभूतिपतये स्वाहेति ॥६॥
प्रणमेद् दण्डवद् भूमौ भक्तिप्रह्वेण चेतसा । दशवारं जपेन्मन्त्रं ततः स्तोत्रमुदीरयेत् ॥७॥
युवां तु विश्वस्य विभू जगतः कारणं परम् । इयं हि प्रकृतिः सूक्ष्मा मायाशक्तिर्दुरत्यया ॥८॥

and hear (from them) the account of the birth of Maruts. She should then worship Vishnu along with Laxmi in the morning before taking meals and pray : "(Lord ! You have all your desires fulfilled.) You are self dependent. I bow to thee. Thou art the master of all great magnificence. I bow to thee for accomplishment of all desires."

Om ! I bow to His Divinity. I am offernig this oblation to the supreme spirit, embodiment of all magnanimity and the master of all magnificence.

With this sacred prayer, one suould offer every day to Vishnu invocation; respectfully offer articles of worship, water for washing feet, rinsing mouth and bath, clothes, sacred thread and ornaments; apply sandal paste on his forehead, offer flowers, insense, a lamp, food and other courtseys, with rapt attention.

Twelve morsels of the remnant of the sacred food should be offered to sacred fire with the following sacred prayer :

"Om ! I bow and offer this oblation to His Divinity the Supreme spirit-the master of all great magnificence."

The devotee should then prostrate himself like a stick on the ground with folded hands and with his mind replete with devotional fervour; mutter the above sacred prayer and recite the following prayer :

"Your Divinities ! You two are the ultimate cause of the universe. This goddess of wealth is verily the Prakriti-subtle and unfathomable and constitutes the power of Maya. You alone the supreme spirit incar-

तस्या अधीश्वरः साक्षात् त्वमेव पुरुषः परः । त्वं सर्वयज्ञ इज्येयं क्रियेयं फलभुग् भवान् ॥९॥
गुणव्यक्तिरियं देवी व्यञ्जको गुणभुग् भवान् । त्वं हि सर्वशरीर्यात्मा श्रीः शरीरेन्द्रियाशया ॥१०॥
नामरूपे भगवती प्रत्ययस्त्वमपाश्रयः । ततः स्तुवीत स्तोत्रेण भक्तिप्रह्वेण चेतसा ॥११॥
कृतमेकतरेणापि दम्पत्योरुभयोरपि । पत्न्यां कुर्यादनर्हायां पतिरेतत् समाहितः ॥
अर्चेदहरहर्भक्त्या देवं नियममास्थितः ॥१२॥
उद्वास्य देवं स्वे धाम्नि तन्निवेदितमग्रतः । अद्यादात्मविशुद्ध्यर्थं सर्वकामर्द्धये तथा ॥१३॥
एतेन पूजाविधिना मासान् द्वादश हायनम् । नीत्वाथोपरमेत् साध्वी कार्तिके चरमेऽहनि ॥
श्वोभूतेऽप उपस्पृश्य कृष्णमभ्यर्च्य पूर्ववत् । पयःशृतेन जुहुयाच्चरुणा सह सर्पिषा ॥१५॥
पाकयज्ञविधानेन द्वादशैवाहुतीः पतिः ॥१६॥
आशिषः शिरसाऽऽदाय द्विजैः प्रीतैः समीरिताः । प्रणम्य शिरसा भक्त्या भुञ्जीत तदनुज्ञया ॥

nate–are her master. You are the embodiment of all ritual sacrifices, while this Laxmi is the embodiment of the ceremonial worship, you enjoy the fruits of the rituals. This goddess is the manifestation of the qualities of Sattwa, Rajas and Tamas, while you are the cause of the manifestation of these qualities and enjoy the fruits of these qualities. You are the soul of all creatures, while Laxmi is the repose of organs of senses in the body. Her Divinity is the embodiment of appellations and forms of things. While you constitute the conception and support of them." The devotee should thereafter recite the eulogy with mind replete with devotional fervour. 2-11

The vow may be observed by either spouse of the couple. During the time, however, the wife is impure (during menstruation) the husband should observe it-well composed and worship the Divinity from day to day, observing self-restraint. The ceremony over, the images should be placed in their shrine. The devotee should eat the offerings made to them for personal-purification and also for fulfilment of all desired objects. Performing this ceremony daily, the virtuous devotee should pass twelve months and should observe a fast on the last day of the month of Kartika. On the next day, the husband should sanctify her by sprinkling chanted water on her body, offer worship Vishnu and oblations of milk-pudding and clarified butter into fire in accordance with the rites prescribed for ritual sacrifices in which cooked food is offered to fire. The couple should invoke blesings which should be well uttered by the brahmins, pay obeisance to them by bowing their heads with devotional fervour and eat the blessed food with their permission, restra-

आचार्यमग्रतः कृत्वा वाग्यतः सह बन्धुभिः । दद्यात् पत्न्यै चरोः शेषं सुप्रजास्त्वं सुसौभगम् ॥

एतच्चरित्वा विधिवद् व्रतं विभोरभीप्सितार्थं लभते पुमानिह ।
स्त्री त्वेतदास्थाय लभेत सौभगं श्रियं प्रजां जीवपतिं यशो गृहम् ॥१९॥
कन्या च विन्देत समग्रलक्षणं वरं त्ववीरा हतकिल्बिषा गतिम् ।
मृतप्रजा जीवसुता धनेश्वरी सुदुर्भगा सुभगा रूपमग्र्यम् ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे पुंसवनव्रतकथनं नामैकोनविंशोऽध्यायः ॥१९॥

ining their speech, in the company of relatives—the chief priest being honoured with the first seat. The husband should then give to his wife the remnant of this sanctified food, which would bless her with good progeny and good luck 12-18

A man who performs this vow for propitiation of the supreme spirit in accordance with the prescribed rites achieves his desired object in this world. A woman who performs it achieves good luck, wealth, long life for her husband, renown and a house A virgin who performs it would secure a husband endowed with all good qualities and a widow would have her sins washed away and would attain salvation. A woman whose children die would have children which would live, and an unlucky woman would have wealth good luck and beauty 19-20

Thus ends chapter nineteenth of Book VI

इति षष्ठः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

सप्तमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

समः प्रियः सुहृद् ब्रह्मन् भूतानां भगवान् स्वयम् । इन्द्रस्यार्थे कथं दैत्यानवधीद् विषमो यथा १
इति नः सुमहाभाग नारायणगुणान् प्रति । संशयः सुमहाञ्जातस्तद् भवांश्छेत्तुमर्हति ॥२॥

श्रीशुक उवाच

साधु पृष्टं महाराज हरेश्चरितमद्भुतम् । नत्वा कृष्णाय मुनये कथयिष्ये हरेः कथाम् ॥३॥
निर्गुणोऽपि ह्यजोऽव्यक्तो भगवान् प्रकृतेः परः । स्वमायागुणमाविश्य बाध्यबाधकतां गतः ॥४॥

CHAPTER I

The King requested Shree Shankar : Maharshi, for every being the Lord is a dear friend. Then, why did he kill the demons, as a partisan of Indra and favoured him. This has created a doubt in my mind about the professed virtues of the Lord of impartiality and equality towards all beings, without distinction. Pray be pleased to remove it. 1–2

Shree Shukdev replied : Rajan ! You have done well in asking me about the glorious deeds of the Lord. With due obeisance to Maharshi Vyas I will begin the story of the Lord. Practically speaking in the eyes of the Lord all are alike, because he has no birth, no qualities and no end He is infinite, He is beyond prakriti, nevertheless he appears otherwise because of his Maya. This Lord, truth personified, creates Time (Kal) which is ever flying by resorting to Purush and Prakriti. This time a partial manifestation of the Lord is the ruler of the Universe. When Sattwa (good) predominates, that Kal augments qualities, good and benign and makes mankind virtuous and well meaning. When Rajas and Tamas predominate that Kal appears as if destroying the asuras who though are energetic are dull and inert by nature

काले चरन्तं सृजतीश आश्रयं प्रधानपुम्भ्यां नरदेव सत्यकृत् ।
य एष राजन्नपि काल ईशिता सत्त्वं सुरानीकमिवैधयत्यतः ।
तत्प्रत्यनीकानसुरान् सुरप्रियो रजस्तमस्कान् प्रमिणोत्युरुश्रवाः ॥५॥

अत्रैवोदाहृतः पूर्वमितिहासः सुरर्षिणा । प्रीत्या महाक्रतौ राजन् पृच्छतेऽजातशत्रवे ॥६॥
दृष्ट्वा महाद्भुतं राजा राजसूये महाक्रतौ । वासुदेवे भगवति सायुज्यं चेदिभूभुजः ॥७॥
तत्रासीनं सुरऋषिं राजा पाण्डुसुतः क्रतौ । पप्रच्छ विस्मितमना मुनीनां शृण्वतामिदम् ॥८॥

युधिष्ठिर उवाच

अहो अत्यद्भुतं ह्येतद् दुर्लभैकान्तिनामपि । वासुदेवे परे तत्त्वे प्राप्तिश्चैद्यस्य विद्विषः ॥९॥
दमघोषसुतः पाप आरभ्य कलभाषणात् । सम्प्रत्यमर्षी गोविन्दे दन्तवक्त्रश्च दुर्मतिः ॥१०॥
कथं तस्मिन् भगवति दुरवग्राहधामनि । पश्यतां सर्वलोकानां लयमीयतुरञ्जसा ॥११॥

नारद उवाच

निन्दनस्तवसत्कारन्यक्कारार्थं कलेवरम् । प्रधानपरयो राजन्नविवेकेन कल्पितम् ॥१२॥
यन्निबद्धोऽभिमानोऽयं तद्वधात् प्राणिनां वधः । तथा न यस्य कैवल्यादभिमानोऽखिलात्मनः ।
परस्य दमकर्तुर्हि हिंसा केनास्य कल्प्यते ॥१३॥

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because of dominance of rajas and tamas in them. (There appears some difference in the Lord because of the attributes and nature of time but that is in a way His divine grace.) 3-5

I will now tell you about that discourse which Devarshi Narad delivered with delight in the Rajasuya Yagna of Ajatshatru (one who has no enemy) Yudhishthira. In the great Rajsuya Yagna, Yudhishthira, amazed at the marvel of absolution of the king of Chedi (a great enemy of the Lord), questioned Devarshi Narad in the presence of other sages about it. 6-8

Yudhishthira said : It is indeed surprising that this Shishupala who was so inimical to the Lord Vasudev could attain so easily, a stage so difficult for the best of his devotees to attain. Shishupala and Dantvakra were from their childhood, highly jealous of the Lord How could they in the presence of all so easily be absorbed by the Lord, passes all my comprehension and sense of understanding. Pray enlighten me about it. 9-11

Narad said : That body which censures eulogises respects or condemns is begotten by the rank ignorance of Purush and Prakriti because of the vainglory of that body it has generated that erroneous feeling of me and mine and its consequent implications of violence

तस्माद् वैरानुबन्धेन निर्वैरेण भयेन वा। स्नेहात् कामेन वा युञ्ज्यात् कथंचिन्नेक्षते पृथक् ॥१४॥
यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात्। न तथा भक्तियोगेन इति मे निश्चिता मतिः ॥१५॥
कामाद् द्वेषाद् भयात् स्नेहाद् यथा भक्त्येश्वरे मनः। आवेश्य तदघं हित्वा बहवस्तद्गतिं गताः ॥
गोप्यः कामाद्भयात् कंसो द्वेषाच्चैद्यादयो नृपाः। सम्बन्धाद्वृष्णयः स्नेहाद्यूयं भक्त्या वयं विभो
मातृष्वसेयो वश्चैद्यो दन्तवक्त्रश्च पाण्डव। पार्षदप्रवरौ विष्णोर्विप्रशापात् पदाच्च्युतौ ॥१८॥
एकदा ब्रह्मणः पुत्रा विष्णोर्लोकं यदृच्छया। सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् ॥१९॥
पञ्चषड्ढायनार्भाभाः पूर्वेषामपि पूर्वजाः। दिग्वाससः शिशून् मत्वा द्वाःस्थौ तान् प्रत्यषेधताम्
अशपन् कुपिता एवं युवां वासं न चार्हथः। रजस्तमोभ्यां रहिते पादमूले मधुद्विषः।
पापिष्ठामासुरीं योनिं बालिशौ यातमाश्वतः ॥२१॥
शप्तौ तौ दितेः पुत्रौ दैत्यदानववन्दितौ। हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्ततः ॥२२॥
हतो हिरण्यकशिपुर्हरिणा सिंहरूपिणा। हिरण्याक्षो धरोद्धारे बिभ्रता सौकरं वपुः ॥२३॥

injury, pain, and death, for the body, where as the Lord being above all entanglements of mundane malevolence is free from all such feelings. That which is violence and agony for the body is not so for the Lord. Then how can any body imagine that the Lord Supreme is either hurt or pained. Therefore one should fix his mind on the Lord, by any means either by enmity, devotion, fear, affection or desire. With these feelings, he does not see any thing else except the Lord. It is my firm belief that, by hate, one soon gets identified with the enemy, then he can get identified by devotion to Him. Many people have been absorved from their sinful existence by their great devotion to the Lord. Gopikas attained the Lord through selfless love, Kansa through fear. Kings like Shishupala, through hate, Yadavas by their kinship, you by affection and love and we by devotion. These Shishupala and Dantvakra two sons of your maternal aunt were the attendants of the Lord in their former birth, they were displaced by the imprecation of Rishis Sanak brothers Once the sons of Brahmdev Sanak and his brothers in their round of the three worlds, came to Vishnulok. Though born much earlier than even the sages of old, they in age looked like children of five or six years. They were stark naked The two gate-keepers, guarding the gate, slapped them taking them to be little kind. These sages thereupon grew angry and cursed them. Unworthy that you are, you do not deserve to dwell near the feet of the Lord (which is devoid of rajas and tamas) any longer, get ye gone from here and enter that iniquitous existence of demons. 12-21

Thus imprecated these two gate-keepers were born as Hiranyakashipu and Hiranyaksha the sons of Diti respected by the demons and danvas. Hiranyakashipu the elder was killed by the Lord in the form

विष्णुर्द्विजक्रियामूलो यज्ञो धर्ममय पुमान् । यत्र यत्र द्विजा गावो वेदा वर्णाश्रमा क्रिया ।
त त जनपद यात सदीपयत वृश्चत ॥३॥
इति ते भर्तृनिर्देशमादाय शिरसाऽऽदृता । तथा प्रजाना कदन विदधु कदनप्रिया ॥४॥
एव विप्रकृते लोके दैत्येन्द्रानुचरैर्मुहु । दिव देवा परित्यज्य भुवि चेरुरलक्षिता ॥५॥
हिरण्यकशिपुर्भ्रातु सम्परेतस्य दु खित । कृत्वा कटोदकादीनि भ्रातृपुत्रानसान्त्वयन् ॥६॥
तन्मातर रुषाभानु दिति च जननीं गिरा । श्लक्ष्णया देशकालज्ञ इदमाह जनेश्वर ॥७॥

हिरण्यकशिपुरुवाच

भूतानामिह सवास प्रपायामिव सुव्रते । दैवेनैकत्र नीतानामुन्नीताना स्वकर्मभि ॥८॥
नित्य आत्माव्यय शुद्ध सर्वग सर्ववित्पर । धत्तेऽसावात्मनो लिङ्ग मायया विसृजन् गुणान् ।९।
एष आत्मविपर्यासो ह्यलिङ्गे लिङ्गभावना । एष प्रियाप्रियैर्योगो वियोग कर्मसंसृति ॥१०॥
अत्राप्युदाहरन्तीममितिहास पुरातनम् । यमस्य प्रेतबन्धूना सवाद त निबोधत ॥११॥
उशीनरेष्वभूद् राजा सुयज्ञ इति विश्रुत । सपत्नैर्निहतो युद्धे ज्ञातयस्तमुपासत ॥१२॥

rituals and reli̯ion that is in these sacrifices and that which is held sacred in the name of Dharma 1 3

Thus commanded by their master the demons that rejoiced in such spoliation and slaughter, began their campaign of iniquity and mass destruction The gods in the heaven perturbed and pained at this, came down from the heaven and began to wander about the earth incognito Hiranyakashipu then performed the obsequies of his brother and consoled his brothers and sons, and his wife Rishbhanu, and spoke to her and his own mother Diti 4-7

Hiranyakashipu said All creatures are brought together by providence as ordained and they are again separated from one another by their own actions This union of beings is like the gathering of people at a water pub The soul or atman is eternal unchangeable pure omnipresent and omniscient It takes any body or form through his maya and its (gunas) qualities Though the soul is without the body nevertheless to identify it with the body is not merely erroneous but rank ignorance It is this rank ignorance that is the cause of all union and separation of all objects and beings, likes and dislikes, action and reaction, life and death Thus comes into being karma, actions the cause of existence 8-10

I will now tell you an old dialogue between king Yama and the relations of the dead which will interest you Suyagna was a famous king of Ushinara He was killed by his enemies in a battle All his near and dear collected round his body and began lamenting his death 11-12

ततस्तौ राक्षसौ जातौ केशिन्या विश्रव सुतौ । रावण कुम्भकर्णश्च सर्वलोकोपतापनौ ॥२४॥
तत्रापि राघवो भूत्वा न्यहनच्छापमुक्तये । तावत्र क्षत्रियौ जातौ मातृष्वस्रात्मजौ तव ॥२५॥
अधुना शापनिर्मुक्तौ कृष्णचक्रहताहसौ । नीतौ पुनर्हरे पार्श्वं जग्मतुर्विष्णुपार्षदौ ॥२६॥

युधिष्ठिर उवाच

विद्वेषो दयिते पुत्रे कथमासीन्महात्मनि । ब्रूहि मे भगवन् येन प्रह्लादस्याच्युतात्मता ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादचरितोपक्रम प्रथमोऽध्याय ॥१॥



अथ द्वितीयोऽध्यायः

नारद उवाच

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना । हिरण्यकशिपू राजन् पर्यतप्यद् रुषा शुचा ॥१॥
आह चेदं रुषा घूर्ण सन्दष्टदशनच्छदः । शूलमुद्यम्य सदसि दानवानिदमब्रवीत् ॥२॥

of a Manlion and Hiranyaksha the younger was also killed by Shree Hari in the form of a boar Then they were born at Vishrawa's to his wife Keshini as Ravan and Kumbhakarna, to liberate them from their curse the Lord came as Shree Ram and killed them. Those two were again born as the two sons of your maternal aunt Shree Krishna by his Sudarshan Chakra destroyed them and their sins and liberated them from their imprecation when they went back to Lord Vishnu and again became his attendants 22-26

Bhagwan! Pray tell me why did Hiranyakashipu hate his son Prahlad and how did Prahlad son of such a demon become such a great devotee of the Lord with that singleness of devotion 27

Thus ends chapter one of Book VII



CHAPTER II

Narad replied When the Lord in the incarnation of a Boar killed Hiranakshya Hiranyakashipu was much grieved He was so enraged that he gnashed his teeth and with eyes full of fury, raised his trident and spoke to the demons who were there in the assembly Wherever you find the brahmins, the cows and the vedic customary ceremonies being performed, repair ye all there and burn them, slaughter them and destroy and devastate all that, to spite Vishnu who is in these

विष्णुर्द्विजक्रियामूलो यज्ञो धर्ममयः पुमान् । यत्र यत्र द्विजा गावो वेदा वर्णाश्रमाः क्रियाः ।
तं तं जनपदं यात संदीपयत वृश्चत ॥३॥

इति ते भर्तृनिर्देशमादाय शिरसाऽऽदृताः । तथा प्रजानां कदनं विदधुः कदनप्रियाः ॥४॥
एवं विप्रकृते लोके दैत्येन्द्रानुचरैर्मुहुः । दिवं देवाः परित्यज्य भुवि चेरुरलक्षिताः ॥५॥
हिरण्यकशिपुर्भ्रातुः सम्परेतस्य दुःखितः । कृत्वा कटोदकादीनि भ्रातृपुत्रानसान्त्वयत् ॥६॥
तन्मातरं रुषाभानुं दितिं च जननीं गिरा । श्लक्ष्णया देशकालज्ञ इदमाह जनेश्वर ॥७॥

हिरण्यकशिपुरुवाच

भूतानामिह संवासः प्रपायामिव सुव्रते । दैवेनैकत्र नीतानामुन्नीतानां स्वकर्मभिः ॥८॥
नित्य आत्माव्ययः शुद्धः सर्वगः सर्ववित्परः । धत्तेऽसावात्मनो लिङ्गं मायया विसृजन् गुणान् ॥९॥
एष आत्मविपर्यासो ह्यलिङ्गे लिङ्गभावना । एष प्रियाप्रियैर्योगो वियोगः कर्मसंसृतिः ॥१०॥
अत्राप्युदाहरन्तीममितिहासं पुरातनम् । यमस्य प्रेतबन्धूनां संवादं तं निबोधत ॥११॥
उशीनरेष्वभूद् राजा सुयज्ञ इति विश्रुतः । सपत्नैर्निहतो युद्धे ज्ञातयस्तमुपासत ॥१२॥

rituals and religion that is in these sacrifices, and that which is held sacred in the name of Dharma. 1-3

Thus commanded by their master the demons that rejoiced in such spoliation and slaughter, began their campaign of iniquity and mass destruction. The gods in the heaven, perturbed and pained at this, came down from the heaven and began to wander about the earth incognito. Hiranyakashipu then performed the obsequies of his brother and consoled his brothers, and sons, and his wife Rishbhanu, and spoke to her and his own mother Diti. 4-7

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अहो विधात्राकरुणेन नः प्रभो भवान् प्रणीतो दृगगोचरां दशाम् ।
उशीनराणामसि वृत्तिदः पुरा कृतोऽधुना येन शुचां विवर्धनः ॥१३॥
त्वया कृतज्ञेन वयं महीपते कथं विना स्याम सुहृत्तमेन ते ।
तत्रानुयानं तव वीर पादयोः शुश्रूषतीनां दिश यत्र यास्यसि ॥१४॥
एवं विलपतीनां वै परिगृह्य मृतं पतिम् । अनिच्छतीनां निर्हारमर्कोऽस्तं संन्यवर्तत ॥१५॥
तत्र ह प्रेतबन्धूनामाश्रुत्य परिदेवितम् । आह तान् बालको भूत्वा यमः स्वयमुपागतः ॥१६॥

यम उवाच

अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः ।
अभक्ष्यमाणा अबला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे ॥१७॥
पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।
जीवत्यनाथोऽपि तदीक्षितो वने गृहेऽपि गुप्तोऽस्य हतो न जीवति ॥१८॥

His wives cried, oh sire, we are dead, the wicked fate has removed you from our sight. The providence that ordained you as the King and protector of the people of the country of Ushinara, that very providence has made you the cause of their grief. You were our benefactor and well wisher how can we live without you, oh Rajindra, Oh ye brave! where have you gone, pray tell us so that we may come to you. 13-14

Thus when the queen of this dead monarch were addressing him and lamenting him the Sun had set. Hearing the cries of these wives of the dead, King Yama came there in the form of a child and said : 15-16

Oh ye Queens! I am more fortunate than you are. My parents are dead. I am still a child nevertheless, no wolf or any other wild animal comes to eat me. The Lord that protects us in the womb of the mother does so at all times and under all conditions, if there is some thing left even on the road side, protected by fate, it will remain there well preserved but, if providence is unkind all that is in the house though well protected, will perish. One with luck will survive even in wilderness, but one if he is not favoured by providence will by all means perish howsoever protected and guarded he may be. The soul takes bodies of different beings because of the antecedents, the action (Karma). Though thus linked with the body, the atman, remains untouched and is not affected by the changes in the body or bound by its nature and functions. Just as fire though present in the wood is different from that wood, the sky though all pervading remains unaffected

यथानलो दारुषु भिन्न ईयते यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते तथा पुमान् सर्वगुणाश्रयः परः ॥१९॥
सुयज्ञो नन्वयं शेते मूढा यमनुशोचथ । यः श्रोता योऽनुवक्तेह स न दृश्येत कर्हिचित् ॥२०॥
लुब्धको विपिने कश्चित् पक्षिणां निर्मितोऽन्तकः । वितत्य जालं विदधे तत्र तत्र प्रलोभयन् २१
कुलिङ्गमिथुनं तत्र विचरत् समदृश्यत । तयोः कुलिङ्गी सहसा लुब्धकेन प्रलोभिता ॥२२॥
सासज्जत शिचस्तन्त्र्यां महिषी कालयन्त्रिता । कुलिङ्गस्तां तथाऽऽपन्नां निरीक्ष्य भृशदुःखितः ।
कथं त्वजातपक्षांस्तान् मातृहीनान् बिभर्म्यहम् । मन्दभाग्याः प्रतीक्षन्ते नीडे मे मातरं प्रजाः २४

एवं कुलिङ्गं विलपन्तमारात् प्रियावियोगातुरमश्रुकण्ठम् ।
स एव तं शाकुनिकः शरेण विव्याध कालप्रहितो विलीनः ॥२५॥

एवं यूयमपश्यन्त्य आत्मापायमबुद्धयः । नैनं प्राप्स्यथ शोचन्त्यः पतिं वर्षशतैरपि ॥२६॥

हिरण्यकशिपुरुवाच

बाल एवं प्रवदति सर्वे विस्मितचेतसः । ज्ञातयो मेनिरे सर्वमनित्यमयथोत्थितम् ॥२७॥
यम एतदुपाख्याय तत्रैवान्तरधीयत । ज्ञातयोऽपि सुयज्ञस्य चक्रुर्यत् साम्परायिकम् ॥२८॥
ततः शोचत मा यूयं परं चात्मानमेव च । क आत्मा कः परो वात्र स्वीयः पारक्य एव वा ।२९।

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and aloof, and the wind though it is in the body is different from it, so, is the atman the support of all bodies and qualities is different from them. You fools, that Suyagna for whom you lament is lying here You will never see him, speaking or hearing him again. 17–20

Once a fowler the natural foe of birds spread a net to catch them. A couple of kuling birds was moving about : as luck would have it the Kuling from the couple, was caught in the net The male on seeing this plight of the kuling, was much grieved and said to himself, how shall I reply these unfortunate motherless young once of mine who may be anxiously awaiting their mother. 21–24

Thus, while he was lamenting the death of his wife the fowler who was hiding behind the tree shot an arrow from his bow and killed him. So, like fools you do not see your own end the danger behind you and lament the death of your husband, whom you are not going to meet even if you were to lament for hundreds of years. 25–26

Hiranyakashipu continued : When that child (King Yama) said these words to the queen all that were there were astonished and were soon reconciled to the futility of this existence. Yamaraj thus disappeared and the King Suyagna's relations performed his funeral rites. Likewise you also do not moan, your own, or others death It is because of rank ignorance, that we feel "I and mine and others and owns" 27–29

नारद उवाच

इति दैत्यपतेर्वाक्य दितिराकर्ण्य सस्नुषा । पुत्रशोक क्षणात् त्यक्त्वा तत्त्वे चित्तमधारयत् ३०

॥ इति श्रीमक्षिप्तभागवते सप्तमस्क ध दितिशोकापनयन नाम द्वितीयोऽ याय ॥२॥

अथ तृतीयोऽध्यायः

नारद उवाच

हिरण्यकशिपू राजन्नजेयमजरामरम् । आत्मानमप्रतिद्वन्द्वमेकराज व्यधित्सत ॥१॥
स तेपे मन्दरद्रोण्या तप परमदारुणम् । तस्य मूर्ध्न समुद्भूत सधूमोऽग्निस्तपोमय ॥२॥
तेन तप्ता दिव त्यक्त्वा ब्रह्मलोक ययु सुरा । धाने विज्ञापयामासुर्देवदेव जगत्पते ॥३॥
दैत्येन्द्रतपसा तप्ता दिवि स्थातु न शक्नुम । तस्य चोपशम भूमन् विधेहि यदि मन्यसे ॥४॥
इति विज्ञापितो देवैर्भगवानात्मभूर्नृप । परीतो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम् ॥५॥
तपन्त तपसा लोकान् यथाभ्रापिहित रविम् । विलक्ष्य विस्मित प्राह प्रहसन् हसवाहन ॥६॥

Naradji said In this way when Diti and her daughter in turn were thus sermoned by the demon King Hiranyakashipu they gave up their sorrow and enjoined their mind in the Lord 30

Thus ends chapter second of Book VII

CHAPTER III

Shree Narad continued Then Hiranyakashipu desired to become invincible and immortal and to remain young in age and to become the sole ruler of this earth without a rival He therefore went to Mount Mandrachal and began his stern austerities in one of its caves His penance being very severe a fire mixed with smoke emitted out of his head which slowly spread around and heated the higher and the lower regions The Celestials left heaven and went over to the Brahmalok and requested Brahma oh God of gods, Lord of the Universe tormented as we are with the heat of austerities of this demon of a Hiranyakashipu we cannot live in heaven now If by his great penance if he replaces you as the Lord of Brahmlok it will be a calamity for us all Pray therefore appease and pacify him and win him over from his resolve Thus prayed and beseeched by the gods, Brahma with Bhrigu Daksha and others went to the cave where they saw the demon merged in meditation To him who looked like a Sun covered under the clouds the astonished Brahma addressed with a smile 1-6

ब्रह्मोवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते तपःसिद्धोऽसि काश्यप । वरदोऽहमनुप्राप्तो व्रियतामीप्सितो वरः ॥७॥
तपोनिष्ठेन भवता जितोऽहं दितिनन्दन । ततस्त आशिषः सर्वा ददाम्यसुरपुङ्गव ॥८॥

नारद उवाच

इत्युक्त्वाऽऽदिभवो देवो भक्षिताङ्गं पिपीलिकैः । कमण्डलुजलेनौक्षद् दिव्येनामोघराधसा ॥९॥
उत्थितस्तप्तहेमाभो विभावसुरिवैधसः । हर्षाश्रुपुलकोद्भेदो गिरा गद्गदयागृणात् ॥१०॥

हिरण्यकशिपुरुवाच

आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति । रजःसत्त्वतमोधाम्ने पराय महते नमः ॥११॥
नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये । प्राणेन्द्रियमनोबुद्धिविकारैर्व्यक्तिमीयुषे ॥१२॥
अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् । चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥१३॥
यदि दास्यस्यभिमतान् वरान् मे वरदोत्तम । भूतेभ्यस्त्वद्विसृष्टेभ्यो मृत्युर्मा भून्मम प्रभो ॥१४॥
नान्तर्बहिर्दिवा नक्तमन्यस्मादपि चायुधैः । न भूमौ नाम्बरे मृत्युर्न नरैर्न मृगैरपि ॥१५॥

Arise Ye Kashyapa, thou hast become perfect by thy great penance. I, the giver of the boons to the siddhas being highly pleased and appe ased with your penance oh son of Diti have to come you, to fulfil your wishes whatever they be, vanquished as I am by your severe austerites. Ask a boon of your choice I shall grant it and fulfil it. 7-8

Narad said : Rajan ! then Brahma sprinkled holy water from his Kamandalu (a bowl made of wood or a gourd to hold water) on the body of Hiranyakashipu, that was eaten at places by ants and other insects and lo there he came out from that mole hill of earth and grass like fire from fuel, lustrous like gold, bravery and strong. His eyes were full of tears with joy He experienced a thrill and with his voice choked with emotions, he prayed. 9-10

Hiranyakashipu hymned : I bow to that Supreme Quirtessance, the Divine, the Lord of the gunas-the quality trio, that creates, sustains and destroys the Universe. To you, who are the seed of the Universe, and are knowledge and wisdom personified, I bow down To that form again that is infinite and invisible, mobile and immobile that pervade the entire Universe I offer my obeisance over and over again Oh Ye the best of the boon giver, if you are gracious enough to bestow on me my cherished desires and wishes then, let not death come to me from any being of your creation. I may not die either inside or outside the premises, during the day or in the night by any weapon, on the ground

व्यसुभिर्वासुमद्भिर्वा सुरासुरमहोरगैः । अप्रतिद्वन्द्वतां युद्धे ऐकपत्यं च देहिनाम् ॥१६॥
सर्वेषां लोकपालानां महिमानं यथात्मनः । तपोयोगप्रभावाणां यन्न रिष्यति कर्हिचित् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे हिरण्यकशिपोर्वरयाचनं नाम तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

नारद उवाच

ततो जगाम भगवानमोघानुग्रहो विभुः । पूजितोऽसुरवर्येण स्तूयमानः प्रजेश्वरैः ॥१॥
एवं लब्धवरो दैत्यो बिभ्रद्धेममयं वपुः । भगवत्यकरोद् द्वेषं भ्रातुर्वधमनुस्मरन् ॥२॥
सर्वसत्त्वपतीञ्जित्वा वशमानीय विश्वजित् । जहार लोकपालानां स्थानानि सह तेजसा ॥३॥

तस्मिन् महेन्द्रभवने महाबलो महामना निर्जितलोक एकराट् ।
रेमेऽभिवन्द्याङ्घ्रियुगः सुरादिभिः प्रतापितैरूर्जितचण्डशासनः ॥४॥

तस्योग्रदण्डसंविग्नाः सर्वे लोकाः सपालकाः । अन्यत्रालब्धशरणाः शरणं ययुरच्युतम् ॥५॥
तस्यै नमोऽस्तु काष्ठायै यत्रात्मा हरिरीश्वरः । यद् गत्वा न निवर्तन्ते शान्ताः संन्यासिनोऽमलाः

or in the sky either through beast or man dead or alive by god or a demon or a reptile Nobody can conquer me in a battle I may become the ruler of all creatures The glory and greatness of all the guardians of the world including that of yours should devolve on me, and also the undecaying luxuries and happiness bestowed by prowess of penance and yoga 11–17

Thus ends chapter third of Book VII

CHAPTER IV

Narad said : Brahmaji then bestowed the boon as begged by the demon, who worshipped him and extolled him Brahma then left for his abode after blessing the Hiranyakashipu The demon now lustrous and luminous and blessed by the boon of Brahmaji remembering the death of his brother by the Lord began his hostilities, to antagonise Him He conquered the lokpalas, the Heads of all beings, and subdued them He conquered the universe and wrested the abodes of the lokpalas and disarmed them That mighty, determined sovereign the conqueror of the world to whom the valient gods bow down in submission lived in the palace of Indra His terror and cruelty in the regime increased day by day. Indra and other lokpalas harassed and tormented by the rule of this demon, went to the Lord for refuge where after having once gone

इति ते संयतात्मानः समाहितधियोऽमलाः । उपतस्थुर्हृषीकेशं विनिद्रा वायुभोजनाः ॥७॥
तेषामाविरभूद्वाणी अरूपा मेघनिस्वना । संनादयन्ती ककुभः साधूनामभयङ्करी ॥८॥
मा भैष्ट विबुधश्रेष्ठाः सर्वेषां भद्रमस्तु वः । यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु ।
धर्मे मयि च विद्वेषः स वा आशु विनश्यति ॥९॥
निर्वैराय प्रशान्ताय स्वसुताय महात्मने । प्रह्लादाय यदा द्रुह्येद्धनिष्येऽपि वरोर्जितम् ॥१०॥

नारद उवाच

इत्युक्ता लोकगुरुणा तं प्रणम्य दिवौकसः । न्यवर्तन्त गतोद्वेगा मेनिरे चासुरं हतम् ॥११॥
तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः । प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ॥१२॥
ब्रह्मण्यः शीलसम्पन्नः सत्यसंधो जितेन्द्रियः । आत्मवत् सर्वभूतानामेकः प्रियसुहृत्तमः ॥१३॥
नोद्विग्नचित्तो व्यसनेषु निःस्पृहः श्रुतेषु दृष्टेषु गुणेष्ववस्तुदृक् ।
दान्तेन्द्रियप्राणशरीरधीः सदा प्रशान्तकामो रहितासुरोऽसुरः ॥१४॥
स उत्तमश्लोकपदारविन्दयोर्निषेवयाकिंचनसङ्गलब्धया ।
तन्वन् परां निर्वृतिमात्मनो मुहुर्दुःसङ्गदीनान्यमनःशमं व्यधात् ॥१५॥

the pure and the tranquil ascetics never return. We bow and offer our salutations in that direction where the Lord resides. When they were thus praying, there arose from the skies a prediction in a grave and sonorous voice filling all directions and destroying the fear of the good and the pious. 1–8

"Oh Ye gods, it said, do not be afraid. May all be blessed, when this demon will hate the gods, the Vedas, the Cows, the Brahmins, the saints, Dharma and myself, he will meet with his own death Moreover, when he will hate his own son Prahlad the tranquil and saintly I will kill him though he is protected by boons" 9–10

Narad continued : When the Lord thus assured the gods, they were pacified and they returned home, convinced of the demon's end. 11

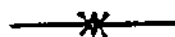
Hiranyakashipu had four sons, Hlad, Anuhlad, Samhlad and Prahlad. Out of these Prahlad was highly virtuous He served the great, followed the brahmins, was of noble character, truthful and had full control over his senses. He treated all creatures like himself, was of a pleasing disposition and a friend to all. He considered happiness and pleasures both earthly and ethereal as false, though himself a son of demon, he was free from all demoniacal evils. By the worship of the Lord and his associations with the mahatmas, he experienced great peace of mind, not only that but he pacified the minds of those who were

तस्मिन् महाभागवते महाभागे महात्मनि । हिरण्यकशिपू राजन्नकरोदघमात्मजे ॥१६॥

युधिष्ठिर उवाच

देवर्ष एतदिच्छामो वेदितुं तव सुव्रत । यदात्मजाय शुद्धाय पितादात् साधवे ह्यघम् ।
पितुः पुत्राय यद् द्वेषो मरणाय प्रयोजिनः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादचरिते चतुर्थोऽध्याय ॥४॥



अथ पञ्चमोऽध्यायः

नारद उवाच

पौरोहित्यायं भगवान् वृतः काव्यः किलासुरैः । शण्डामर्कौ सुतौ तस्य दैत्यराजगृहान्तिके ॥१॥
तौ राज्ञा प्रापितं बालं प्रह्लादं नयकोविदम् । पाठयामासतुः पाठ्यानन्यांश्चासुरबालकान् ॥२॥
यत्तत्र गुरुणा प्रोक्तं शुश्रुवेऽनु पपाठ च । न साधु मनसा मेने स्वपरासद्ग्रहाश्रयम् ॥३॥
एकदासुरराट् पुत्रमङ्कमारोप्य पाण्डव । पप्रच्छ कथ्यतां वत्स मन्यते साधु यद् भवान् ॥४॥

प्रह्लाद उवाच

तत् साधु मन्येऽसुरवर्य देहिनां सदा समुद्विग्नधियामसद्ग्रहात् ।
हित्वाऽऽत्मपातं गृहमन्धकूपं वनं गतो यद्धरिमाश्रयेत ॥५॥

distressed by their company of the undesirables, the wicked Hiranya kashipu hated this son who was a great devotee of Lord Vishnu. 12-16

Yudhishthira here questioned Naradji, as to why the father hated such a pious and saintly son, till he (the father) died. 17

Thus ends chapter fourth of Book VII

CHAPTER V

Narad said : The demons had installed Shukracharya as their guru. His two sons Shand and Amark were living close by. Both of them were teaching Prahlad the polite and humble, and other children of the demons, as directed by the King. Prahlad heard all that was taught in the class and repeated the same but he did not believe that teaching, as true which taught him to discriminate between himself and others. Once Hiranyakashipu, took him on his lap and asked him My child tell me which you know quite well, from what you have learnt. 1-4

Prahlad said : Danavendra (King of demons), I believe that to be the correct teaching which teaches us to abandon the house which

नारद उवाच

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः । जहास बुद्धिर्बालानां भिद्यते परबुद्धिभिः ॥६॥
सम्यग् विधार्यतां बालो गुरुगेहे द्विजातिभिः । विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्य धीर्यथा ॥७॥
गृहमानीतमाहूय प्रह्रादं दैत्ययाजकाः । प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः ॥८॥
वत्स प्रह्राद भद्रं ते सत्यं कथय मा मृषा । बालानति कुतस्तुभ्यमेष बुद्धिविपर्ययः ॥९॥

प्रह्राद उवाच

स एष आत्मा स्वपरेत्यबुद्धिभिर्दुरत्ययानुक्रमणो निरूप्यते ।
मुह्यन्ति यद्वर्त्मनि वेदवादिनो ब्रह्मादयो ह्येष भिनत्ति मे मतिम् ॥१०॥

नारद उवाच

एतावद् ब्राह्मणायोक्त्वा विरराम महामतिः । तं निर्भर्त्स्याथ कुपितः स दीनो राजसेवकः ।
प्रह्रादं ग्राहयामास त्रिवर्गस्योपपादनम् ॥११॥
तत एनं गुरुर्ज्ञात्वा ज्ञातज्ञेयचतुष्टयम् । दैत्येन्द्रं दर्शयामास मातृमृष्टमलंकृतम् ॥१२॥

is like a dark well, the cause of the degradation of soul and which is responsible for the false and foolish notion, of me and mine, and go to the forest and resort to Hari. 5

Shree Narad said : Hiranyakashipu did not like his son's leanings towards his enemy. The children are led astray by others, with this thought he laughed. He then instructed the teachers to be careful about the boy so that he may not be led astray by spies of Vishnu These teachers when they brought Prahlad home, praised him and asked him in a soft persuasive tone. Dear Prahlad! tell us the truth Do not tell a lie. How has this distinction in understanding and intelligence happened in you as compared with the other children of the demons? 6-9

Prahlad replied : By whose maya those, who are indiscreet, perceive that distinction of "mine and thine," and who cannot be seen and in whose path even Brahma the prime Ved Purush and others are lost, it is that Supreme Divine the Parmatman that guides my intellect. 10

Narad said : With these words the talented Prahlad became silent. This enraged that servant of the king, who admonished him. They then taught him the trivarga Dharma, Artha and Kama, and taking him to be proficient in the quadruple complex of Sam, Dam, Bheda and Danda (to please, to persuade, to pay and to punish: Four expedients of political conduct) took him to his mother where she bathed him, dressed him, and adorned him with ornaments. The Brahmins then took him

प्रह्लाद उवाच

मतिर्न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम् ।
महीयसां पादरजोऽभिषेकं निष्किंचनानां न वृणीत यावत् ॥२१॥

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुषा । अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥२२॥
आहामर्षरुषाविष्टः कषायीभूतलोचनः । वध्यतामाश्वयं वध्यो निःसारयत नैर्ऋताः ॥२३॥
नैर्ऋतास्ते समादिष्टा भर्त्रा वै शूलपाणयः । आसीनं चाहनञ् शूलैः प्रह्लादं सर्वमर्मसु ॥२४॥
हिमवाय्वग्निसलिलैः पर्वताक्रमणैरपि । न शशाक यदा हन्तुमपापमसुरः सुतम् ।
चिन्तां दीर्घतमां प्राप्तस्तत् कर्तुं नाभ्यपद्यत ॥२५॥
एष मे बह्वसाधूक्तो वधोपायाश्च निर्मिताः । तैस्तैर्द्रोहैरसद्धर्मैर्मुक्तः स्वेनैव तेजसा ॥२६॥
अप्रमेयानुभावोऽयमकुतश्चिद्भयोऽमरः । नूनमेतद्विरोधेन मृत्युर्मे भविता न वा ॥२७॥
इति तं चिन्तया किंचिन्म्लानश्रियमधोमुखम् । शण्डामर्कावौशनसौ विविक्त इति होचतुः ॥२८॥
इमं तु पाशैर्वरुणस्य बद्ध्वा निधेहि भीतो न पलायते यथा ।
बुद्धिश्च पुंसो वयसाऽऽर्यसेवया यावद् गुरुर्भार्गव आगमिष्यति ॥२९॥

Prahlad replied : Those that are attached to their homes only, do not get devoted to the Lord either by themselves or through others. Such a sense of devotion can only be engendered by resorting to saints and by bathing in the dust of the feet of the great. 21

The child then paused and did not speak further. Hiranyakashipu blind with rage threw him on the ground from his lap. His eyes became red with fury. Full of wrath—he roared—take away this child from here and slay him. The demons, thus ordered by their master, began hitting Prahlad, by their tridents in the vital parts. They kept him in snow, cast him to the winds, hurled him into fire and immersed him in water, threw him down from mountain peaks, and tried all possible means to kill him but nothing touched him nor hurt him. The demon when he knew that his son was invulnerable, was highly perturbed. He could not find any way out and said to himself, I condemned this child and tried several means to kill him but the more I try demoniacal ways of killing him the more he comes out, lustrous and bright. He is undaunted, seems immortal, by antagonising him am I not inviting death? To that dull and down cast faced, worried and crest fallen demon Shand and Amark sons of Shukracharya told that till Shukracharya their father returns home keep him bound with the noose of Varuna lest he may escape, out of fear. With the advance in age man's sense of understanding is much improved by the company of the great. 22–29

तथेति गुरुपुत्रोक्तमनुज्ञायेदमब्रवीत् । धर्मो ह्यस्योपदेष्टव्या राज्ञां ये गृहमेधिनाम् ॥३०॥
धर्ममर्थं च काम च नितरा चानुपूर्वशः । प्रह्लादायोचतु राजन् प्रश्रितावनताय च ॥३१॥
यदाऽऽचार्यः परावृत्तो गृहमेधीयकर्मसु । वयस्यैर्बालकैस्तत्र सोपहूतः कृतक्षणैः ॥३२॥
अथ ताञ् श्लक्ष्णया वाचा प्रत्याहूय महाबुधः । तानाह करुणो मैत्रो महाभागवतोऽसुरः ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते पञ्चमोऽध्याय ॥५॥

अथ षष्ठोऽध्यायः

प्रह्लाद उवाच

कौमार आचरेत् प्राज्ञो धर्मान् भागवतानिह । दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ॥१॥
ततो यतेत कुशलः क्षेमाय भयमाश्रितः । शरीरं पौरुषं यावन्न विपद्येत पुष्कलम् ॥२॥
पुंसो वर्षशतं ह्यायुस्तदर्धं चाजितात्मनः । निष्फलं यदसौ रात्र्या शेतेऽन्धं प्रापितस्तमः ॥३॥
मुग्धस्य बाल्ये कौमारे क्रीडतो याति विंशतिः । जरया ग्रस्तदेहस्य यात्यकल्पस्य विंशति ॥४॥
दुरापूरेण कामेन मोहेन च बलीयसा । शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ॥५॥

Acknowledging the suggestion of these brahmins, he said to them You take him away and teach him the duties of a king a house-holder who has wife and family The sons of the guru took Prahlad to their place with them and began to teach him, righteousness, and science of acquisition of wealth and desires in life When the principal had gone out other children saw their opportunity and called Prahlad That learned, kind, devout and friend of all Prahlad spoke to the boys with a smile 30-33

Thus ends chapter fifth of Book VII

CHAPTER VI

Prahlad said Oh Ye children, a man of prudence should observe (Bhagwat Dharma) religion as preached in Bhagwat from child hood because the human birth the giver of Four types of acquisitions in life (Righteousness, wealth, desires and liberation) though is un stable, is difficult to get. Realising the transience of human life a wise man should strive for his liberation before his body dwindles and his faculties fade away Life span of a man is hundred years Half of that, that is fifty years, he wastes in sleep by night Twenty years of his life are spent in play in childhood and youth In old age the body gets emaciated and becomes infirm, thus another twenty years are rendered rudendunt Few years of youth in between are wasted in gratifying

कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु च स्नेहसितः शिशूनां कलाक्षराणामनुरक्तचित्तः ॥६॥
पुत्रान् स्मरंस्ता दुहितॄर्हृदय्या भ्रातॄन् स्वसॄर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञोरुपरिच्छदांश्च वृत्तीश्च कुल्याः पशुभृत्यवर्गान् ॥७॥
त्यजेत कोशस्कृदिवेहमानः कर्माणि लोभादवितृप्तकामः ।
औपस्थ्यजैह्व्यं बहु मन्यमानः कथं विरज्येत दुरन्तमोहः ॥८॥
ततो विदूरात् परिहृत्य दैत्या दैत्येषु सङ्गं विषयात्मकेषु ।
उपेत नारायणमादिदेवं स मुक्तसङ्गैरिषितोऽपवर्गः ॥९॥

न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः । आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः ॥१०॥
प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम् । व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽविकल्पित ॥११॥
केवलानुभवानन्दस्वरूपः परमेश्वरः । माययान्तर्हितैश्वर्य ईयते गुणसर्गया ॥१२॥
तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम् । आसुरं भावमुन्मुच्य यया तुष्यत्यधोक्षजः ॥१३॥

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his insatiable passion for woman and greed for wealth and because of his sturbborn attachment to his home he is rendered inactive and indolent, and his mind is crystallised more in his meetings in solitude his lady love, and in the affection of friends and in jubilant voices and gay peals of laughter of his children Then there are the sons, daughters, brothers, sisters, infirm parents, nice comfortable homes, inherited ancestral property, domestic animals and servants. How can one relinquish all these when he is under the spell of the pleasant touch of a woman and taste of the tongue, which he believes to be the be-all and end all of all his existence. He is like a silk worm, who cannot come out of the silken web spun by itself. Therefore, you dear children do not associate or go near this demon of lust, but seek refuge unto the Lord the Adi Narayan. He alone is the true liberator acknowledged by the wise who have realised him 1-9

Boys, it does not require much efforts to please the Lord because he is the soul of every body; being omnipresent he is approachable from any quarter. The Lord himself though beyond imagination and perception is all pervading both as the enjoyer and the enjoyed He can only be known through experience of that ecstacy which is His. His greatness is hidden by the guna reals of his maya. You should therefore give up your demoniacal nature and love all creature and be kind and merciful to them. That will please the Lord 10-13

तथेत्यवात्सीद् देवर्षेरन्ति साप्यकुतोभया । यावद् दैत्यपतिर्घोरात् तपसो न न्यवर्तत ॥९॥
ऋषि कारुणिकस्तस्याः प्रादादुभयमीश्वरः । धर्मस्य तत्त्वं ज्ञानं च मामप्युद्दिश्य निर्मलम् ॥१०॥
तत् तु कालस्य दीर्घत्वात् स्त्रीत्वान्मातुस्तिरोदधे । ऋषिणानुगृहीतं मां नाधुनाप्यजहात् स्मृतिः
जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः । फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ॥१२॥
आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः । अविक्रियः स्वदृग् हेतुर्व्यापकोऽसङ्ग्यनावृतः ॥
एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः । अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् ॥१४॥
गुरुशुश्रूषया भक्त्या सर्वलब्धार्पणेन च । सङ्गेन साधुभक्तानामीश्वराराधनेन च ॥१५॥
श्रद्धया तत्कथायां च कीर्तनैर्गुणकर्मणाम् । तत्पादाम्बुरुहध्यानात् तल्लिङ्गेक्षार्हणादिभिः ॥१६॥
एवं निर्जितषड्वर्गैः क्रियते भक्तिरीश्वरे । वासुदेवे भगवति यया संलभते रतिम् ॥१७॥

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stay here till your husband returns." My mother who was now free from all fear stayed in the ashram of Devarshi till my father returned home from his penance. That very compassionate and puissant Rishi expounded the quintessence of dharma and imparted that knowledge through her to me who was in her womb With the passing of time, my mother forgot all that knowledge that was given to her by the devarshi but by the grace of the devarshi, I still remember all that was told to me then 6-11

Now, I will explain to you all that; because of the all powerful relentless time, six obvious transformation, takes place in the human body and not the soul. They are (it exists, it is born, it grows, it withers, it disintegrates, it perishes) like a tree that remains the same, and it is the fruit and the flowers that grow and wither. It is because of the juxta position of the soul within, that the body exists. Otherwise the soul is eternal not subject to any changes, it is holy, the knower and sustainer of the body, that never decays. He is the seer the cause of the cosmos, omnipresent, all pervading totally detached and free from all inhibitions. Thus comprehending these twelve attributes, one should give up all that egoity of "me and mine" so deeply grooved to the mind, and try to know the self. 12-14

The six enemies of mankind (passion anger lust etc.) can be subdued, by the service of the guru with devotion, and complete surrender, by the company of the good and the devout, invoking the Lord, faith in the recitals of his narrations and accounts, singing praises of his deed, and manifold acts of his benevolence, meditating on his lotus feet, of worshipping and venerating his idol. If all this is practised with that feeling of surrender there arises in the man that innate love for the Lord. 15-17

श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम् । धर्मं भागवतं शुद्धं नारदाद् देवदर्शनात् ॥१४॥

॥ इति श्रीमत्संक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

प्रह्लाद उवाच

पितरि प्रस्थितेऽस्माकं तपसे मन्दराचलम् । युद्धोद्यमं परं चक्रुर्विबुधा दानवान् प्रति ॥१॥
तेषामतिबलोद्योगं निशम्यासुरयूथपाः । वध्यमानाः सुरै र्भीता दुद्रुवुः सर्वतोदिशम् ॥२॥
व्यलुम्पन् राजशिबिरममरा जयकाङ्क्षिणः । इन्द्रस्तु राजमहिषीं मातरं मम चाग्रहीत् ॥३॥
नीयमानां भयोद्विग्नां रुदतीं कुररीमिव । यदृच्छयाऽऽगतस्तत्र देवर्षिर्ददृशे पथि ॥४॥
प्राह नैनां सुरपते नेतुमर्हस्यनागसम् । मुञ्च मुञ्च महाभाग सतीं परपरिग्रहम् ॥५॥
आस्तेऽस्या जठरे साक्षान्महाभागवतो महान् । त्वया न प्राप्स्यते संस्थामनन्तानुचरो बली ॥६॥
इत्युक्तस्तां विहायेन्द्रो देवर्षेर्मानयन् वचः । अनन्तप्रियभक्त्यैनां परिक्रम्य दिवं ययौ ॥७॥
ततो नो मातरमृषिः समानीय निजाश्रमम् । आश्वास्येहोष्यतां वत्से यावत् ते भर्तुरागमः ॥८॥

I heard this great science of knowledge in the form of imnaculate Bhagwat Dharma from Devarshi Narad. Said Prahlad. 14

Thus ends chapter sixth of Book VII

CHAPTER VII

Shree Prahlad continued : When my father had gone to the Mandara Mountain for penance, the gods prepared themselves to fight the demons Seeing these preparations for war on such a large scale the demon army chiefs out of fear ran away in all directions. The gods that were victorious looted the camp of the State and Indra imprisoned my mother the queen and forcibly carried her away. When he was carrying away my frightened mother bewailing like on osprey, devarshi Narad by chance came there On seeing Indra carrying away my mother he said to him It is un worthy of you to take away this innocent wife of somebody else She is a sati (a chaste woman clean and austere in conduct and irreproachable in character) Leave her alone She carries in her womb, a great devotee of the Lord, you will not be able to kill him 1-6

Acknowledging the advise of Devarshi Narad Indra released my mother out of love for the devotee of the Lord which she carried in her womb, Indra circumambulated her and repaired to heaven Thereafter Naradji took my mother to his Ashram and said " My child, you may

तथेत्यवात्सीद् देवर्षेरन्ति साप्यकुतोभया । यावद् दैत्यपतिर्घोरात् तपसो न न्यवर्तत ॥९॥
ऋषि कारुणिकस्तस्याः प्रादादुभयमीश्वर । धर्मस्य तत्त्व ज्ञान च मामप्युद्दिश्य निर्मलम् ॥१०॥
तत् तु कालस्य दीर्घत्वात् स्त्रीत्वान्मातुस्तिरोदधे । ऋषिणानुगृहीत मा नाधुनाप्यजहात् स्मृति
जन्माद्या षडिमे भावा दृष्टा देहस्य नात्मन । फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ॥१२॥
आत्मा नित्योऽव्यय शुद्ध एक क्षेत्रज्ञ आश्रय । अविक्रिय स्वदृग् हेतुर्व्यापकोऽसङ्ग्यनावृत ॥
एतैर्द्वादशभिर्विद्वानात्मनो लक्षणै परै । अहं ममेत्यसद्भाव देहादौ मोहज त्यजेत् ॥१४॥
गुरुशुश्रूषया भक्त्या सर्वलब्धार्पणेन च । सङ्गेन साधुभक्तानामीश्वराराधनेन च ॥१५॥
श्रद्धया तत्कथायां च कीर्तनैर्गुणकर्मणाम् । तत्पादाम्बुरुहध्यानात् तल्लिङ्गेक्षार्हणादिभि ॥१६॥
एव निर्जितषड्वर्गै क्रियते भक्तिरीश्वरे । वासुदेवे भगवति यया संलभते रतिम् ॥१७॥

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stay here till your husband returns ' My mother who was now free from all fear stayed in the ashram of Devarshi till my father returned home from his penance That very compassionate and puissant Rishi expounded the quintessance of dharma and imparted that knowledge through her to me who was in her womb With the passing of time, my mother for got all that knowledge that was given to her by the devarshi but by the grace of the devarshi, I still remember all that was told to me then 6-11

Now, I will explain to you all that, because of the all powerful relentless time, six obvious transformation, takes place in the human body and not the soul They are (it exists, it is born, it grows, it withers, it disintegrates, it perishes) like a tree that remains the same, and it is the fruit and the flowers that grow and wither It is because of the juxta position of the soul within that the body exists Otherwise the soul is eternal not subject to any changes, it is holy, the knower and sustainer of the body, that never decays He is the seer the cause of the cosmos omnipresent, all pervading totally detached and free from all inhibitions Thus comprehending these twelve attributes, one should give up all that egoity of "me and mine' so deeply grooved to the mind, and try to know the self 12-14

The six enemies of mankind (passion anger lust etc) can be subdued, by the service of the guru with devotion, and complete surrender, by the company of the good and the devout, involing the Lord, faith in the recitals of his narrations and accounts singing praises of his deed, and manifold acts of his benevolence, meditating on his lotus feet, of worshipping and venerating his idol If all this is practised with that feeling of surrender there arises in the man that innate love for the Lord 15-17

तदा पुमान् मुक्तसमस्तबन्धनस्तद्भावभावानुकृताशयाकृतिः ।
निर्दग्धबीजानुशयो महीयसा भक्तिप्रयोगेण समेत्यधोक्षजम् ॥१८॥
अधोक्षजालम्भमिहाशुभात्मनः शरीरिणः संसृतिचक्रशातनम् ।
तद् ब्रह्म निर्वाणसुखं विदुर्बुधास्ततो भजध्वं हृदये हृदीश्वरम् ॥१९॥
रायः कलत्रं पशवः सुतादयो गृहा मही कुञ्जरकोशभूतयः ।
सर्वेऽर्थकामाः क्षणभङ्गुरायुषः कुर्वन्ति मर्त्यस्य कियत् प्रियं चलाः ॥२०॥

किमेतैरात्मनस्तुच्छैः सह देहेन नश्वरैः । अनर्थैरर्थसंकाशैर्नित्यानन्दमहोदधेः ॥२१॥
तस्मादर्थाश्च कामाश्च धर्माश्च यदपाश्रयाः । भजतानीहयाऽऽत्मानमनीहं हरिमीश्वरम् ॥२२॥
देवोऽसुरो मनुष्यो वा यक्षो गान्धर्व एव च । भजन् मुकुन्दचरणं स्वस्तिमान् स्याद् यथा वयम् ॥
नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः । प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ॥२४॥
न दानं न तपो नेज्या न शौचं न व्रतानि च । प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् ॥२५॥
एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः । एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते दैत्यपुत्रानुशासनं नाम सप्तमोऽध्यायः ॥७॥

With this a man is liberated from all his worldly bonds as his mind and body is filled with that devotional fervour for the Lord, Seeds of his actions and desires being thus destroyed he attains the divine through bhakti yoga. Even a mental contact of the Lord destroys the wheel of this terrestrial existence, that soon effects ones union with the Divine, which the wise call (Moksha) liberation. Therefore meditate on the Lord with all your heart. All this prosperity (wealth, wife, children, animals, home, lands elephants and treasure) and riches are not worth the candle when compared to the soul the ocean of bliss Stripped of all desires therefore dedicate yourself to that Lord, the Parmatman the support and stay of this creation, and experience that benign heavenly bliss like me. The rest is all moonshine–signal devotion to the Lord and the darshan of the omnipresent Lord everywhere, these two are the highest accomplishments of all human efforts, in the path of liberation. 18–26

Thus ends chapter seventh of Book VII



अथाष्टमोऽध्यायः

नारद उवाच

अथ दैत्यसुताः सर्वे श्रुत्वा तदनुवर्णितम् । जगृहुर्निरवद्यत्वान्नैव गुर्वनुशिक्षितम् ॥१॥
अथाचार्यसुतस्तेषां बुद्धिमेकान्तसंस्थिताम् । आलक्ष्य भीतस्त्वरितो राज्ञ आवेदयद् यथा ॥२॥
श्रुत्वा तदप्रियं दैत्यो दुःसहं तनयानयम् । कोपावेशचलद्गात्रः पुत्रं हन्तुं मनो दधे ॥३॥
क्षिप्त्वा परुषया वाचा प्रह्लादमतदर्हणम् । आहेक्षमाणः पापेन तिरश्चीनेन चक्षुषा ॥४॥
हे दुर्विनीत मन्दात्मन् कुलभेदकराधम । स्तब्धं मच्छासनोद्वृत्तं नेष्ये त्वाद्य यमक्षयम् ॥५॥
क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहेश्वराः । तस्य मेऽभीतवन्मूढ शासनं किम्बलोऽत्यगाः ॥

प्रह्लाद उवाच

न केवलं मे भवतश्च राजन् स वै बलं बलिनां चापरेषाम् ।
स ईश्वरः काल उरुक्रमोऽसावोजःसहःसत्त्वबलेन्द्रियात्मा ॥७॥
जह्यासुरं भावमिमं त्वमात्मनः समं मनो धत्स्व न सन्ति विद्विषः ।
ऋतेऽजितादात्मन उत्पथस्थितात् तद्धि ह्यनन्तस्य महत् समर्हणम् ॥८॥

CHAPTER VIII

Naradji said : The demon kids, innocent as they were hearing from Prahlad about Bhagwan Shree Hari accepted all what he said and discarded the teachings of their guru. The two sons of Shukracharya guru of Hiranyakashipu, narrated all this to the king Listening to this account from the teachers, of the immoral conduct of his son which was unbearable to him, he shook with rage and decided to end the life of his son, and with contempt in his eyes he blurted out. 1-4

Oh thou senseless wicked wretch, a blemish to my race, you have transgressed my commands I will therefore put you to death You fool do you know that three worlds and the Lokpalas tremble at my fury ? you wretch tell me on whose strength and support you disobey and flout my commands and defy me. 5-6

Prahlad replied : Rajan ! that strength is neither yours nor mine. It is the strength of even the strongest. He is time incarnate, whose prowess is great and mighty He is the energy, patience and strength of the senses. If you will abondon your demoniacal nature and make your mind equanimous, you will find that nobody is your enemy. Your mind unbridled as it is, runs astray, that is your real enemy; dedicate that mind to the feet of the Lord, that is His highest adoration. 7-8

हिरण्यकशिपुरुवाच

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकत्थसे । मुमूर्षूणां हि मन्दात्मन् ननु स्युर्विक्लवा गिरः ॥
यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः । क्वासौ यदि स सर्वत्र कस्मात् स्तम्भे न दृश्यते ॥
सोऽहं विकत्थमानस्य शिरः कायाद्धरामि ते । गोपायेत हरिस्त्वाद्य यस्ते शरणमीप्सितम् ॥

एवं दुरुक्तैर्मुहुरर्दयन् रुषा सुतं महाभागवतं महासुरः ।
खड्गं प्रगृह्योत्पतितो वरासनात् स्तम्भं तताडातिवलः स्वमुष्टिना ॥१२॥
तदैव तस्मिन् निनदोऽतिभीषणो बभूव येनाण्डकटाहमस्फुटत् ।
सत्यं विधातुं निजभृत्यभाषितं व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन् स्तम्भे सभायां न मृगं न मानुषम् ॥१३॥
मीमांसमानस्य समुत्थितोऽग्रतो नृसिंहरूपस्तदलं भयानकम् ।
प्रतप्तचामीकरचण्डलोचनं स्फुरत्सटाकेसरजृम्भिताननम् ॥१४॥
अलक्षितोऽग्नौ पतितः पतङ्गमो यथा नृसिंहौजसि सोऽसुरस्तदा ।
ततोऽभिपद्याभ्यहनन्महासुरो रुषा नृसिंहं गदयोरुवेगया ॥१५॥
तं विक्रमन्तं सगदं गदाधरो निमीलिताक्षं जगृहे महाजवः ।
द्वार्यूर आपात्य ददार लीलया नखैर्यथाहिं गरुडो महाविषम् ॥१६॥

Hiranyakashipu said : It looks as if you are going to die, because you have grown insolent and speak, and disobey my commands. Words spoken by one about to die, are faltering and incoherent. You ill fated fool, you said there is some other Lord of the Universe besides me, so who is he ? He is every-where as you say why is he not then seen in this columan ? I will chop off your head that keeps foolishly bragging and vaunting. Let me see how your Hari, your shelter protects you. 9-11

Thus Hiranyakashipu full of wrath repeatedly hurting his son the great devotee with foul words rose from his beautiful throne and hit that column with his powerful fist. A terrific noise as if splitting the earth was heard from it and there salied forth from that column of the assembly hall the Lord as Narahari a wonderful Man-lion that was neither man nor lion, had dreadful eyes like the heated gold and a blooming countenance with braids of long manes. To prove true his devotee's words and to show his omnipresence at all times and in all beings, the Lord incarnated as man lion, and came and stood before the demon, who looked like a butterfly before the mighty Nrasinha. Hiranyakashipu full of rage rushed with his mace and struck the Lord with all his might, but, the Lord of boundless vigour caught hold of him, took him to the threshold fell him on his thighs, and tore open his belly with his sharp powerful claws, as Garuda would tear open a venomous cobra. 12-16

ततः सभायामुपविष्टमुत्तमे नृपासने सम्भृततेजसं विभुम् ।
अलक्षितद्वैरथमत्यमर्षणं प्रचण्डवक्त्रं न बभाज कश्चन ॥१७॥
निशम्य लोकत्रयमस्तकज्वरं तमादिदैत्यं हरिणा हतं मृधे ।
सुरानका दुन्दुभयोऽथ जघ्निरे गन्धर्वमुख्या ननृतुर्जगुः स्त्रियः ॥१८॥
तत्रोपव्रज्य विबुधा ब्रह्मेन्द्रगिरिशादयः । ईडिरे नरशार्दूलं नातिदूरचराः पृथक् ॥१९॥

ब्रह्मोवाच

नतोऽस्म्यनन्ताय दुरन्तशक्तये विचित्रवीर्याय पवित्रकर्मणे ।
विश्वस्य सर्गस्थितिसंयमान् गुणैः स्वलीलया संदधतेऽव्ययात्मने ॥२०॥

श्रीरुद्र उवाच

कोपकालो युगान्तस्ते हतोऽयमसुरोऽल्पकः । तत्सुतं पाह्युपसृतं भक्तं ते भक्तवत्सल ॥२१॥

इन्द्र उवाच

प्रत्यानीताः परम भवता त्रायता नः स्वभागा दैत्याक्रान्तं हृदयकमलं त्वद्गृहं प्रत्यबोधि ।

The Lord when he sat on the throne looked very luminous and majestic. No one could go near him, because of his furious looks and wrathful demeanour–The gods in the heaven when they heard that Shree Hari has killed the demon Hiranyakashipu, the cause of headache to the three worlds, felt very happy and out of joy beat their drums and played their music. The gandharvas sang his praises and the apsaras joyously danced. The other gods with Indra, Brahma and Shankar came there and stood at a distance prayed and sang the hymns of Lord Nrasinha. 17–19

Brahmaji hymned : Oh Lord, you, who so easily and sportively create, maintain and destroy the universe, and who are infinite, unchangeable, all powerful of boundless might, whose deeds are all immaculate and holy, to you oh almighty, we bow and prostrate. 20

Shree Rudra said : In your wrath the universe is deluged. Oh darling of the devouts, now that you have killed this hateful demon pray protect his son so devoted to you and who has came to you for your shelter. 21

Shree Indra said : Oh the mighty while protecting us you have got us back our (Yagnabhag) share in oblatory ceremonials in sacrifices. You have relieved us of the danger of this demon and enlivened

कालग्रस्तं कियदिदमहो नाथ शुश्रूषतां ते मुक्तिस्तेषां न हि यदु मता नारसिंहापरैः किम् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते दैत्यराजवधे नृसिंहस्तवो नामाष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

नारद उवाच

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः । नोपैतुमशकन् मन्युसंरम्भं सुदुरासदम् ॥१॥
साक्षाच्छ्रीः प्रेषिता देवैर्दृष्ट्वा तन्महदद्भुतम् । अदृष्टाश्रुतपूर्वत्वात् सा नोपेयाय शङ्किता ॥२॥
प्रह्लादं प्रेषयामास ब्रह्मावस्थितमन्तिके । तात प्रशमयोपेहि स्वपित्रे कुपितं प्रभुम् ॥३॥
तथेति शनकै राजन् महाभागवतोऽर्भकः । उपेत्य भुवि कायेन ननाम विधृताञ्जलिः ॥४॥

स्वपादमूले पतितं तमर्भकं विलोक्य देवः कृपया परिप्लुतः ।
उत्थाप्य तच्छीर्ष्ण्यदधात् कराम्बुजं कालाहिवित्रस्तधियां कृताभयम् ॥५॥

स तत्करस्पर्शधुताखिलाशुभः सपद्यभिव्यक्तपरात्मदर्शनः ।
तत्पादपद्मं हृदि निर्वृतो दधौ हृष्यत्तनुः क्लिन्नहृदश्रुलोचनः ॥६॥

our hearts, which is thy sanctury in our bodies. Your devotees, do not covet empire nor crave for absolution then, what to talk of other happiness of heaven which is of no value to them except your signal devotion, oh Narasinh. 22

Thus ends chapter eighth of Book VII

CHAPTER IX

Narada said : Thus Brahma, Rudra and other Gods could not go near Lord Narsinh who looked ferocious with rage. They therefore sent Laxmiji to appease him On seeing that dreadful form of the Lord which she had never seen nor heard about it before, was seized with terror and could not go near him. Brahma then directed Prahlad who was standing nearby to approach the Lord. Child ! said Brahma, appease the Lord who has waxed his wrath on your father. Be it so, said Prahlad and went near the Lord, and prostrated before him. 1–4

On seeing the child prsotrate before him, the Lord was filled with mercy. He raised him and placed his lotus like palm on his head. The hand that always protects the terror stricken. By the touch of the Lord all his ill deeds vanished, knowledge of the supreme, the absolute was revealed to him, he was moved, had tear in his eyes, his mind became

अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः । प्रेमगद्गदया वाचा तन्न्यस्तहृदयेक्षणः ॥७॥

प्रह्लाद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः सत्त्वैकतानमतयो वचसां प्रवाहैः ।
नाराधितुं पुरुगुणैरधुनापि पिप्रुः किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥८॥
मन्ये धनाभिजनरूपतपःश्रुतौजस्तेजःप्रभावबलपौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवान् गजयूथपाय ॥९॥
तद् यच्छ मन्युमसुरश्च हतस्त्वयाद्य मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं नृसिंह विभयाय जनाः स्मरन्ति ॥१०॥
नाहं बिभेम्यजित तेऽतिभयानकास्यजिह्वार्कनेत्रभ्रुकुटीरभसोग्रदंष्ट्रात् ।
आन्त्रस्रजः क्षतजकेसरशङ्कुकर्णान्निर्ह्रादभीतदिगिभादरिभिन्नखाग्रात् ॥११॥
त्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोग्रसंसारचक्रकदनाद् ग्रसतां प्रणीतः ।
बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं प्रीतोऽपवर्गशरणं ह्वयसे कदा नु ॥१२॥

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calm and sedate, his heart became soft and humble. He concentrated his mind on the feet of the Lord and began to chant His hymns of glory. 5-7

Even Gods like Brahma the sages and the siddhas, of chaste mind and immaculate intellect have not been able to sing the glory of thy majesty then, how can I, belonging to a demon class be considered worthy to propitiate thee my Lord. I do believe, that riches, big family, beauty, austerity, learning, brilliance and energy of body and the potency, of senses, strength valour etc., cannot please the Lord, but he is solely pleased by unqualified devotion, as he was pleased by the elephant's sincere devotion and surrender. Pray calm down, you have destroyed the demon, the cause of your wrath and relieved the earth of a great menace. Even good men are pleased by the destruction of evil and venomous creature, like scorpions serpants and vipers. Oh Ye invincible! I am not afraid of your ferocious countenance nor of your big tongue or wide blood shot eyes, frowning brows, frightful teeth and garland of intestines. Your conelike ears besmeared with blood your mighty roar and your big sharp nails the terror of the enemies do not frighten me. Oh darling of the meek, and the humble, if I am afraid of anything, it is this vile wheel of existence, and in that too, I am born as a demon, because of my past actions. Oh dear, when will you, in your boundless mercy be pleased with me and call me to that bliss giving shelter of

बालस्य नेह शरणं पितरौ नृसिंह नार्तस्य चागदमुदन्वति मज्जतो नौः ।
तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्टस्तावद् विभो तनुभृतां त्वदुपेक्षितानाम् ॥१३॥
क्वाहं रजःप्रभव ईश तमोऽधिकेऽस्मिन् जातः सुरेतरकुले क्व तवानुकम्पा ।
न ब्रह्मणो न तु भवस्य न वै रमाया यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः ॥१४॥
एकस्त्वमेव जगदेतदमुष्य यत् त्वमाद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेदं नानेव तैरवसितस्तदनुप्रविष्टः ॥१५॥
जिह्वैकतोऽच्युत विकर्षति मावितृप्ता शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।
घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ॥१६॥
एवं स्वकर्मपतितं भववैतरण्यामन्योन्यजन्ममरणाशनभीतभीतम् ।
पश्यञ्जनं स्वपरविग्रहवैरमैत्रं हन्तेति पारचर पीपृहि मूढमद्य ॥१७॥
तत् तेऽर्हत्तम नमःस्तुतिकर्मपूजाः कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।
संसेवया त्वयि विनेति षडङ्गया किं भक्तिं जनः परमहंसगतौ लभेत ॥१८॥

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thy lotus feet. Parents are not the real shelter of their children, nor is medicine the real shelter of the diseased, and so is a boat not the real shelter of one who is drowning. These means are effective to the afflicted so long as they are graced by you; but to those whom you disown, these remedies are of no avail. Oh Lord, where am I, a demon child, a product of rajas with predominance of tamas and where thy benign grace, of blessing me by placing your lotus like palm on my head, so difficult even for Brahma, Shankar and Laxmi. You are the only one even as the universe, and it is you alone that will be both at the beginning and at the end of this creation. It is you alone who in between protects this creation. You have created this universe by your tripartite prakriti and pervade-it completely though, not seen by the physical eye. Oh Achyuta my insatiable tongue pulls me on oneside, and my pudenda pulls me on the other side and so, the touch, the tummy, ears, nose, swift and agile sight, attract me towards them as many wives of a husband will pester him each one by pulling him towards her. Oh, Bhagwan thou who art ever free and unfettered, out of your extreme compassion, pray protect us the foolish folks fallen in this effluent of existence, befriending and quarreling with others and owns, and mortally afraid of death. We know that by prostration, by singing your hymns, by dedication through worship, by chanting and repeating your holy names and by listening to your parables and anecdotes we attain that ultimate stage of the Paramhansas; bless us with that service and devotion for you, oh best of the adored. 8-18

नारद उवाच

एतावद्वर्णितगुणो भक्त्या भक्तेन निर्गुणः । प्रह्लादं प्रणतं प्रीतो यतमन्युरभाषत ॥१९॥

श्रीभगवानुवाच

प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम । वरं वृणीष्वाभिमतं कामपूरोऽस्म्यहं नृणाम् ॥२०॥
एवं प्रलोभ्यमानोऽपि वरैर्लोकप्रलोभनैः । एकान्तित्वाद् भगवति नैच्छत् तानसुरोत्तमः ॥२१॥

॥ इति श्रीमत्संक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादचरिते नवमोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

प्रह्लाद उवाच

अहं त्वकामस्त्वद्भक्तस्त्वं च स्वाम्यनपाश्रयः । नान्यथेहावयोरर्थो राजसेवकयोरिव ॥१॥
यदि रासीश मे कामान् वरांस्त्वं वरदर्षभ । कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् ॥२॥
नमो भगवते तुभ्यं पुरुषाय महात्मने । हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने ॥३॥

नृसिंह उवाच

नैकान्तिनो मे मयि जात्विहाशिष आशासतेऽमुत्र च ये भवद्विधाः ।
अथापि मन्वन्तरमेतदत्र दैत्येश्वराणामनुभुङ्क्ष्व भोगान् ॥४॥

Narad said : Thus invoked and hymned the Lord was pleased, all his anger waned and he spoke to Prahlad. May good betied you oh ye best of the demons blessed thou art, I am highly pleased with you. I am the fulfiller of every man's desire, so ask what you desire and it shall be given to you. By such tempting boons, offered by the Lord, any ordinary man would have been tempted to ask for it but, Prahlad was a devotee of a very high order. He did not ask for any. 21

Thus ends chapter ninth of Book VII

CHAPTER X

Prahlad quoth : Oh Lord, I am your selfless devotee. I have nothing to desire. My Lord, my relations with you are not like those of a servant and his king Oh the best of the bestower of boons! if you desire to bless me with a boon, all that I ask for is, that not even a tiny sprout of desire may shoot up in my mind. I bow to you, the great Purush Shree Hari in this magnificent form of a Lion. 1-3

Shree Narsinha replied : True devouts like you never desire fruits of their actions either earthy or ethereal, nevertheless with my

भोगेन पुण्यं कुशलेन पापं कलेवरं कालजवेन हित्वा।
कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेष्यसि मुक्तबन्धः ॥५॥

प्रह्लाद उवाच

यदनिन्दत् पिता मे त्वामविद्वांस्तेज ऐश्वरम्। तस्मात् पिता मे पूयेत दुरन्ताद् दुस्तरादघात् ॥

श्रीभगवानुवाच

त्रिसप्तभिः पिता पूतः पितृभिः सह तेऽनघ। यत् साधोऽस्य गृहे जातो भवान् वै कुलपावनः ॥
पित्र्यं च स्थानमातिष्ठ यथोक्तं ब्रह्मवादिभिः। मय्यावेश्य मनस्तात कुरु कर्माणि मत्परः ॥८॥

नृसिंह उवाच

मैवं वरोऽसुराणां ते प्रदेयः पद्मसम्भव। वरः क्रूरनिसर्गाणामहीनाममृतं यथा ॥९॥

नारद उवाच

इत्युक्त्वा भगवान् राजंस्तत्रैवान्तर्दधे हरिः। अदृश्यः सर्वभूतानां पूजितः परमेष्ठिना ॥१०॥
ततः सम्पूज्य शिरसा ववन्दे परमेष्ठिनम्। ततः काव्यादिभिः सार्धं मुनिभिः कमलासनः ॥११॥

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blessings, you will enjoy life as the king of demons for full one manvantar. By enjoying happiness you will consume your merits and by merits you will destory your sins, and the body when consumed by time (death), you will have earned that immaculate fame and glory worthy to be sung by the gods in heaven. Thus you will be liberated from all bonds, when you will merge in my form and be one with me. 4-5

Prahlad said : My father antagonised you because he was ignorant of your divine prowess-grant that he may please be saved and not condemned to hell. 6

Bhagwan said : Oh sinless dear said His benign majesty you have sanctified your dynasty along with your father and twentyone generations by virtue of birth in his family. You may now sit on your father's throne keep your mind in me and discharge your duties as a king as directed by the Brahmavadins, and addressing Brahma the Lord said, that you should not give such boons, to demons who by nature are cruel minded; to give them any such boon tantamounts to giving nectar to a cobra. 7-9.

Shree Narad then said : Rajan, with these words the Lord disappeared Prahlad then worshipped Brahma and bowed down to him. Brahma, then installed him as the ruler of demons and blessed him in the presence of guru Shukracharya and other sages. Brahma and the

दैत्यानां दानवानां च प्रह्लादमकरोत् पतिम् । स्वधामानि ययू राजन् ब्रह्माद्याः प्रतिपूजिताः १२
प्रह्लादोऽपि तथा चक्रे पितुर्यत्साम्परायिकम् । यथाऽऽह भगवान् राजन्नभिषिक्तो द्विजोत्तमैः १३
एवं तौ पार्षदौ विष्णोः पुत्रत्वं प्रापितौ दितेः । हृदि स्थितेन हरिणा वैरभावेन तौ हतौ ॥१४॥
पुनश्च विप्रशापेन राक्षसौ तौ बभूवतुः । कुम्भकर्णदशग्रीवौ हतौ तौ रामविक्रमैः ॥१५॥
ताविहाथ पुनर्जातौ शिशुपालकरूषजौ । हरौ वैरानुबन्धेन पश्यतस्ते समीयतुः ॥१६॥
य एतत् पुण्यमाख्यानं विष्णोर्वीर्योपबृंहितम् । कीर्तयेच्छ्रद्धया श्रुत्वा कर्मपाशैर्विमुच्यते ॥१७॥
स एष भगवान् राजन् व्यतनोद् विहतं यशः । पुरा रुद्रस्य देवस्य मयेनानन्तमायिना ॥१८॥
निर्जिता असुरा देवैर्युध्यनेनोपबृंहितैः । मायिनां परमाचार्यं मयं शरणमाययुः ॥१९॥
स निर्माय पुरस्तिस्रो हैमीरौप्यायसीर्विभुः । दुर्लक्ष्यापायसंयोगा दुर्वितर्क्यपरिच्छदाः ॥२०॥
ताभिस्तेऽसुरसेनान्यो लोकांस्त्रीन् सेश्वरान् नृप । स्मरन्तो नाशयांचक्रुः पूर्ववैरमलक्षिताः ॥२१॥

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other gods left for their respective abodes Prahlad thereafter performed the obsequies of his father. Thus the two attendants of Bhagwn Vishnu who were born as sons of Diti were killed by Shree Hari residing in their hearts. They were born again as Ravan and Kumbhakarna and were killed by the exploits of the Lord as Ramchandra. They were once again and perhaps for the last time born as Shishupala and Dantavakra, who though with redoubled vigour in enmity towards Shree Hari attained unto him in your very presence. 10-16

Whoever sings this meritorious account of Prahlad enriched by the exploits of the Lord or listens to it with faith is relieved of all his bonds in life. 17

It was this very Lord who restored the glory of Bhagwan Shankar which was formerly destroyed by Mayadanav, of infinite illusions. 18

The gods, who had become quite strong through the prowess of the Lord once conquered the demons. These vanquished demons went to their headman, the principal Mayadanav a master illusionist. Mayadanav through his maya conjured three cities One of gold, the other of silver, and third of steel. The entrance and exit ard all that these cities contained was all secret. Hidding in these cities the commanders of the armies of these demons began to destroy the three worlds and their protectors. The gods distressed at this destruction went to Lord Shankar for help and requested him. Oh god of gods, the demons living in those three cities are destroying us Pray protect us. Bhagwan Shankar out of compassion for them assured them of their safety and protection

ततस्ते सेश्वरा लोका उपासाद्येश्वरं विभो । त्राहि नस्तावकान् देव विनष्टांस्त्रिपुरालयैः ॥२२॥
अथानुगृह्य भगवान् मा भैष्टेति सुरान् विभुः । शरं धनुषि संधाय पुरेष्वस्त्रं व्यमुञ्चत ॥२३॥
तैः स्पृष्टा व्यसवः सर्वे निपेतुः स्म पुरौकसः । तानानीय महायोगी मयः कूपरसेऽक्षिपत् ॥२४॥
सिद्धामृतरसस्पृष्टा वज्रसारा महौजसः । उत्तस्थुर्मेघदलना वैद्युता इव वह्नयः ॥२५॥
विलोक्य भग्नसंकल्पं विमनस्कं वृषध्वजम् । तदायं भगवान् विष्णुस्तत्रोपायमकल्पयत् ॥२६॥
वत्स आसीत्तदा ब्रह्मा स्वयंविष्णुरयं हि गौः । प्रविश्य त्रिपुरं काले रसकूपामृतं पपौ ॥२७॥
संनद्धो रथमास्थाय शरं धनुरुपाददे । शरं धनुषि संधाय मुहूर्तेऽभिजितीश्वरः ॥२८॥
ददाह तेन दुर्भेद्या हरोऽथ त्रिपुरो नृप । दिवि दुन्दुभयो नेदु र्ननृतुश्चाप्सरोगणाः ॥२९॥
एवं दग्ध्वा पुरस्तिस्रो भगवान् पुरहा नृप । ब्रह्मादिभिः स्तूयमानः स्वधाम प्रत्यपद्यत ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे त्रिपुरविजयो नाम दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

युधिष्ठिर उवाच

भगवञ्छ्रोतुमिच्छामि नृणां धर्मं सनातनम् । वर्णाश्रमाचारयुतं यत् पुमान् विन्दते परम् ॥१॥

and took up his bow and shot an arrow to destroy tripura. The inmates began to fall in large number under the fire of arrows. Mayadanav their patriark brought these dead to the well of nectar and threw them in it. By the very touch of nectar, the dead came to life and rose out of the well with redoubled vigour like thunderbolt which blasted the clouds like fire. When Shree Vishnu saw Shankar disappointed and dejetcted he thought of a device. He took the form of a cow and made Brahma his calf and drank all the nectar from the well at noon. At that time Bhagwan Shankar hurled his missiles with all his might and destroyed those three impregnable cities. The drums in heaven banged and roared. The damsels danced with glee and Lord Shankar was worshipped and sung by the gods. Bhagwan tripurari returned to Kailas after destroying the cities of the great illusionist Mayadanav. 19-30

Thus ends chapter tenth of Book VII

CHAPTER XI

Yudhishthira said : Maharshi ! I wish to hear that eternal dharma of mankind, including that of the four castes and four ashrams, which if observed and practised devotedly leads one to that highest stage. It

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः। करुणाः साधवः शान्तास्त्वद्विधा न तथापरे ॥२॥

नारद उवाच

नत्वा भगवतेऽजाय लोकानां धर्महेतवे। वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥३॥
सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः। अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥४॥
संतोषः समदृक् सेवा ग्राम्येहोपरमः शनैः। नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥५॥
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः। तेष्वात्मदेवताबुद्धिः सुतरां नृपु पाण्डव ॥६॥
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः। सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् ॥७॥
नृणामयं परो धर्मः सर्वेषां समुदाहृतः। त्रिंशल्लक्षणवान् राजन् सर्वात्मा येन तुष्यति ॥८॥
विप्रस्याध्ययनादीनि षडन्यस्याप्रतिग्रहः। राज्ञो वृत्तिः प्रजागोप्तुरविप्राद् वा करादिभिः ॥९॥
वैश्यस्तु वार्तावृत्तिश्च नित्यं ब्रह्मकुलानुगः। शूद्रस्य द्विजशुश्रूषा वृत्तिश्च स्वामिनो भवेत् ॥१०॥
ऋतामृताभ्यां जीवेत मृतेन प्रमृतेन वा। सत्यानृताभ्यां जीवेत न श्ववृत्त्या कथंचन ॥११॥

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is only those good and merciful like you who are tranquil and who delight in self, alone know the secret of that dharma, others do not know about it. 1–2

Narad said : With my salutations to that Lord (who has no birth) I will describe to you, that Sanatan Dharma, as heard from the lips of Lord-Narayana himself, so that mankind may follow that dharma. 3

This Dharma, has thirty aspects, truth, mercy, penance, purity, endurance, discrimination between right and wrong, control of mind subjugation of senses, non-violence, contenance, abnegation, study, soft heartedness, contentment, equal regard for all, service, indifference to actions of desire, thinking about activities which become fruitless, silence, introspection, equitable distribution of food among all beings, to have god like feeling towards all human souls; and the sanctifying nine fold devotion, singing, remembering him, servicing, adoring, repeating his name, bowing unto him, befriending, and surrendering, all these are for every body who wants to know the dharma and practice it, as the Lord is pleased by its judicious observance. 4–8

To perform sacrifice, and to superintend performance of yagnas by others, to study Vedas, and to teach them. To give, and to receive money and materials by way of charity or fees or gifts for service rendered in any shape or form. These are the six duties of a brahmin. To collect taxes from all classes except the brahmins, and to protect the subject, are the duties of a Kshatriya. To follow the brahmin, to till the land

वर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम् । सर्ववेदमयो विप्रः सर्वदेवमयो नृपः ॥१२॥
शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् । ज्ञानं दयाऽच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् ॥१३॥
शौर्यं वीर्यं धृतिस्तेजस्त्याग आत्मजयः क्षमा । ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम् ॥१४॥
देवगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम् । आस्तिक्यमुद्यमो नित्यं नैपुणं वैश्यलक्षणम् ॥१५॥
शूद्रस्य सनतिः शौचं सेवा स्वामिन्यमायया । अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम् ॥१६॥
स्त्रीणां च पतिदेवानां तच्छुश्रूषानुकूलता । तद्बन्धुष्वनुवृत्तिश्च नित्यं तद्व्रतधारणम् ॥१७॥
सम्मार्जनोपलेपाभ्यां गृहमण्डलवर्तनैः । स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा ॥१८॥
कामैरुच्चावचैः साध्वी प्रश्रयेण दमेन च । वाक्यैः सत्यैः प्रियैः प्रेम्णा काले काले भजेत् पतिम्॥
संतुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक् । अप्रमत्ता शुचिः स्निग्धा पतिं त्वपतितं भजेत् २०

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and transact business are the duties of a Vaishya To serve the master and earn his livelihood from it, is the duty of a shudra A brahmin should maintain himself by (rita) grains left over in the fields or found in the grain market scattered during the transport of grains (Amrita) to live under a vow never to beg, (Mrita) by begging, (Pramruta) or by tilling the soil and (Satyanruta) by trade and commerce; but he should not live a life of servitude and humiliation like a pariah as a brahmin is symbolic of vedas, and so are kings symbolic of gods To remain calm and restrained, austere, holy, contended forbearing soft hearted and merciful, devoted to the Lord and truthful, these are the characteristics of a brahmin Valour, exploits, patience, innate glow, abnegation, self-control, pardon, faith in Brahma and brahmins, grace, and protection, these are the characteristics of a Kshatriya Devotion to the Lord, gods and guru, faith, industry and proficiency in work, these are the characteristics of a Vaishya. Humbleness, purity, unsophisticated service of the master, performance of yagna without the vedic mantras, non-stealing, truth, and the protection of cows and brahmins, are the characteristics of a Shudra Now I will tell about the duties of a woman. To serve the husband with love and respect and to look to his comforts. To harbour good feeling for his relations. Well devoted to the husband, she should keep the house clean and well arranged, she should be well clad and try to look hardsome and pleasing. She should be humble and restrained and speak truth which should be sweet and spoken with affection. She should be contended and not greedy, quite active and not lazy She should be religious, neat and tidy. Such a woman is respected by all. 17–20

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् । यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नामैकादशोऽध्यायः ॥११॥



अथ द्वादशोऽध्यायः

नारद उवाच

ब्रह्मचारी गुरुकुले वसन् दान्तो गुरोर्हितम् । सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् ॥१॥
सुशीलो मितभुग् दक्षः श्रद्दधानो जितेन्द्रियः । यावदर्थं व्यवहरेत् स्त्रीषु स्त्रीनिर्जितेषु च ॥२॥
वर्जयेत् प्रमदागाथामगृहस्थो बृहद्व्रतः । इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः ॥३॥
उषित्वैवं गुरुकुले द्विजोऽधीत्यावबुध्य च । गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत् ॥४॥
एवंविधो ब्रह्मचारी वानप्रस्थो यतिर्गृही । चरन् विदितविज्ञानः परं ब्रह्माधिगच्छति ॥५॥
वानप्रस्थस्य वक्ष्यामि नियमान् मुनिसम्मतान् । यानातिष्ठन् मुनिर्गच्छेदृषिलोकमिहाञ्जसा ॥६॥
न कृष्टपच्यमश्नीयादकृष्टं चाप्यकालतः । अग्निपक्वमथामं वा अर्कपक्वमुताहरेत् ॥७॥

One should be known to belong to that class of society the characteristics of which predominate in him 21

Thus ends chapter eleventh of Book VII



CHAPTER XII

Shree Narad continued : Rajan now I will tell you about the duties of a Brahmachari. A celebate should live in the ashram of his guru He should be self-controlled, should worship every morning and evening his guru, fire Sun and other gods. He should have a good conduct and should be temperate in his meals. He should be skillful and faithful, He should keep that much relations with women and the profligates as is absolutely necessary. He should avoid talks and topics about women, because human passions are very powerful, which attract and vitiate even a yogi's mind and effects his fall Thus a celebate, should complete his studies at the guru ashram and then become a house-holder, a recluse or a sanyasi. Such a house-holder recluse or a sanyasi attains Parabhrahma. 1-5

Now I will tell you about the duties and functions of an anchorite as laid down by the munis. He who observes it, will go to the Maharlok the world of the great. A recluse (vanprasthi) should not use the produce of cultivation prematurely ripened. Such food should be cooked on fire or well ripened by the rays of the Sun To preserve the sacred fire agnihotra, he should take shelter of a cave or a cottage. He should

अग्न्यर्थमेव शरणमुटजं वाद्रिकन्दराम् । श्रयेत हिमवाय्वग्निवर्षार्कातपषाड् स्वयम् ॥८॥
केशरोमनखश्मश्रुमलानि जटिलो दधत् । कमण्डल्वजिने दण्डवल्कलाग्निपरिच्छदान् ॥९॥
यदाकल्पः स्वक्रियायां व्याधिभिर्जरयाथवा । आन्वीक्षिक्यां वा विद्यायां कुर्यादनशनादिकम् ॥
आत्मन्यग्नीन् समारोप्य संन्यस्याहंममात्मताम् । कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः ११
इत्यक्षरतयाऽऽत्मानं चिन्मात्रमवशेषितम् । ज्ञात्वाद्वयोऽथ विरमेद् दग्धयोनिरिवानलः ॥१२॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

नारद उवाच

कल्पस्त्वेवं परिव्रज्य देहमात्रावशेषितः । ग्रामैकरात्रविधिना निरपेक्षश्चरेन्महीम् ॥१॥
एक एव चरेद् भिक्षुरात्मारामोऽनपाश्रयः । सर्वभूतसुहृच्छान्तो नारायणपरायणः ॥२॥

bear, cold winds, rains, fire, and the heat of the sun. He should not shave, but allow the hairs to grow on the head, face, moustache, beard and to preserve it well He should have a deer skin, a staff, a bark of a tree to cover himself, a kamandalu (pot or a gourd to carry water) and material for the sacred fire as his belongings. If he is incapacitated, because of old age or illness in his studies or even in his routine, then he should fast, and prepare himself for his approaching end. He should then, meditate, banish all that egoity of me and mine, mentally posit that sacred fire on his body and dissolve it in the cause from which it was created. Thus will then, only remain that supreme consciousness, the indestructible Atman; knowing this as the Parabhrahma, he should merge in it and be one with it. As fire becomes one, when the wood is consumed, so does the soul become one (with Brahma) when the body is consumed. This is the consummation of human emancipation.

Thus ends chapter twelfth of Book VII



CHAPTER XIII

Narad said: An achorite, a vanprasthi well versed in meditating and thinking solely on Brahma should have no desires whatsoever of any kind. He should have no belongings to call his own and should travel from place to place and not stay anywhere for more than one night. He should live on alms and delight in self. He should not depend on anybody. He should be a friend to all and always think of Narayan He should imagine and see the whole universe in his atman and visualise

पश्येदात्मन्यदो विश्वं परे सदसतोऽव्यये । आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये ॥३॥
नाभिनन्देद् ध्रुवं मृत्युमध्रुवं वास्य जीवितम् । कालं परं प्रतीक्षेत भूतानां प्रभवाप्ययम् ॥४॥
नासच्छास्त्रेषु सज्जेत नोपजीवेत जीविकाम् । वादवादांस्त्यजेत् तर्कान् पक्षं कंच न संश्रयेत् ॥५॥
अव्यक्तलिङ्गो व्यक्तार्थो मनीष्युन्मत्तबालवत् । कविर्मूकवदात्मानं स दृष्ट्या दर्शयेन्नृणाम् ॥६॥
अत्राप्युदाहरन्तीममितिहासं पुरातनम् । प्रह्लादस्य च संवादं मुनेराजगरस्य च ॥७॥
तं शयानं धरोपस्थे कावेर्यां सह्यसानुनि । ददर्श लोकान् विचरन् प्रह्लादो भगवत्प्रियः ॥८॥
तं नत्वाभ्यर्च्य विधिवत् पादयोः शिरसा स्पृशन् । विवित्सुरिदमप्राक्षीन्महाभागवतोऽसुरः ॥
बिभर्षि कायं पीवानं सोद्यमो भोगवान् यथा । वित्तं चैवोद्यमवतां भोगो वित्तवतामिह ।
भोगिनां खलु देहोऽयं पीवा भवति नान्यथा ॥१०॥

ब्राह्मण उवाच

तृष्णया भववाहिन्या योग्यैः कामैरपूरया । कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः ॥११॥

Brahma in the Universe. He should neither desire death nor wish to live long as the former is certain and the latter transitory. He should bide his time Kal the cause of creation and destruction of all beings. He should disregard scriptures that do not speak of the atman. He should not even earn his livelihood. He should never argue, and never guess, and should not side with any one. When this anchorite becomes calm, sedate and equanimous he does not need to keep any outer signs or emblems of a sanyasi, he should with draw from all overt influences and contacts and concentrate on the Atman. Though learned and wise he should remain simple like a child, and pretend to be dumb and mute. 1-6

In support of this there is an old dialogue between Prahlad and Ajagar muni Once Prahlad in his travels came to Mt. Saihyadri. There at the feet of the mountain on the banks of the river Kaveri, he saw Muni Ajagar lying on the ground, dust laden. He worshipped him, bowed *to him and respectfully inquired of him. 7-9*

How is it that you have a hefty and a healthy body like one who is rich and assiduous. The assiduous get wealth and the wealthy get enjoyments. These alone can have such stout and well-fed bodies, whereas I find you just lie here and idle away your time. May I request you to please explain to me this strange anomaly. 10

The Brahmin said : That insatiable thirst and desire for objects, the main pivot of existence, which cannot be quenched or pacified even by feeding it with the objects of senses, is responsible for my several

यदृच्छया लोकमिमं प्रापितः कर्मभिर्भ्रमन्। स्वर्गापवर्गयोर्द्वारं तिरश्चां पुनरस्य च ॥१२॥
अत्रापि दम्पतीनां च सुखायान्यापनुत्तये। कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽस्मि विपर्ययम् ॥१३॥
पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम्। भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ॥
राजतश्चोरतः शत्रोः स्वजनात् पशुपक्षितः। अर्थिभ्यः कालतः स्वस्मान्नित्यं प्राणार्थवद्भयम् ॥
शोकमोहभयक्रोधरागक्लैब्यश्रमादयः। यन्मूलाः स्युर्नृणां जह्यात् स्पृहां प्राणार्थयोर्बुधः ॥१६॥
मधुकारमहासर्पौ लोकेऽस्मिन्नो गुरूत्तमौ। वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ॥१७॥
विरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात्। कृच्छ्राप्तं मधुवद् वित्तं हत्वाप्यन्यो हरेत् पतिम् ॥
अनीहः परितुष्टात्मा यदृच्छोपनतादहम्। नो चेच्छये बह्वहानि महाहिरिव सत्त्ववान् ॥१९॥
श्रद्धयोपाहृतं क्वापि कदाचिन्मानवर्जितम्। भुञ्जे भुक्त्वाथ कस्मिंश्चिद् दिवा नक्तं यदृच्छया ॥२०॥
क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु। क्वचित् प्रासादपर्यङ्के कशिपौ वा परेच्छया ॥२१॥
नाहं निन्दे न च स्तौमि स्वभावविषमं जनम्। एतेषां श्रेय आशासे उतैकात्म्यं महात्मनि ॥२२॥

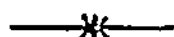
births. Thus driven from birth to birth by my actions, I have by that very desire, in course of nature, taken birth as a humanbeing. This human body is a gate to heaven by merits, gate to hell by sins, gate to this mortal existence, by merits and demerits and a gate to absolution by abnegation Even here, I found people striving for pleasures and relief from pain through good deeds; nevertheless, they get such rewards which are quite contrary to their expectations. Seeing all this I have desisted from all activities and am now silenced. Besides this, I have also seen the miseries of the greedy wealthy. They do not get sleep out of fear. They look with suspicion at everybody. A wise man should abondon all desire for wealth, which brings with it grief, danger, attachment, anger labour anxiety etc. In this life a bee and a boa these two are my preceptors I have learnt from them, how to remain detached and contended. The former I learnt from bee renunciation of all desires because some one may kill that hoarder of wealth and carry his wealth collected with great pains, and the latter contentment I learnt from boa, that never to crave or desire but to be satisfied by whatever comes by luck. If I do not get anything, though strong, I do not work but lie for days together like a boa. Sometimes I get food by faith and at times I get it with insults either by day or night and satisfied with that I lie down anywhere I like. Sometimes I lie on grass, leaves, stone or ashes as my bed, at another time it may so happen that I lie down with pleasure on a beautiful couch in a big mansion at somebody-else's wish. I never praise, or revile persons of perverse nature. I only wish for

स्वात्मवृत्तं मयेत्थं ते सुगुप्तमपि वर्णितम् । व्यपेत लोकशास्त्राभ्यां भवान् हि भगवत्परः ॥२३॥

नारद उवाच

धर्मं पारमहंस्यं वै मुनेः श्रुत्वासुरेश्वरः । पूजयित्वा ततः प्रीत आमन्त्र्य प्रययौ गृहम् ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे यतिधर्मे त्रयोदशोऽध्यायः ॥१३॥



अथ चतुर्दशोऽध्यायः

युधिष्ठिर उवाच

गृहस्थ एतां पदवीं विधिना येन चाञ्जसा । याति देवऋषे ब्रूहि मादृशो गृहमूढधीः ॥१॥

नारद उवाच

गृहेष्ववस्थितो राजन् क्रियाः कुर्वन् गृहोचिताः । वासुदेवार्पणं साक्षादुपासीत महामुनीन् ।२।
सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु । विमुच्येन्मुच्यमानेषु स्वयं स्वप्नवदुत्थितः ॥३॥
यावदर्थमुपासीनो देहे गेहे च पण्डितः । विरक्तो रक्तवत् तत्र नृलोके नरतां न्यसेत् ॥४॥
ज्ञातयः पितरौ पुत्रा भ्रातरः सुहृदोऽपरे । यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः ॥५॥
यावद् भ्रियेत जठरं तावत् स्वत्वं हि देहिनाम् । अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ।६।

their welfare, and their unification with the Lord. Prahlad because you are a great devotee of the Lord I have explained to you my strange conduct which is against the one prescribed by shastras and not approved by the people. 11–23

Narad said : Thus the Lord of demons Prahlad after hearing from Ajagar muni the religion of Paramhansas bowed to him and left 24

Thus ends chapter thirteenth of Book VII



CHAPTER XIV

Yudishthira questioned : Devarshi ! How can a house-holder like myself who is attached to life and family attain that stage supreme 1

Narad replied : Rajan ! A house-holder may do every thing for his house and family but he should dedicate all that to Shree Krishna He should also serve the maharshis. Whose separation some day is a certainty, including one's own body, wife, son, etc. believing them as unreal as a dream by and bye try and give up all attachment for them, through contacts and associations with the good. One endowed with sense and understanding should have that much interest only in

जह्याद् यदर्थे स्वप्राणान् हन्याद् वा पितरं गुरुम्। तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः
सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः । शेषे स्वत्वं त्यजन् प्राज्ञः पदवीं महतामियात् ।८
य एते श्रेयसः काला नृणां श्रेयोविवर्धनाः । कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ॥९॥
एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् । पितृदेवनृभूतेभ्यो यद् दत्तं तद्ध्यनश्वरम् ॥१०॥
अथ देशान् प्रवक्ष्यामि धर्मादिश्रेयआवहान् । स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते ॥११॥
बिम्बं भगवतो यत्र सर्वमेतच्चराचरम् । यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम् ॥१२॥
यत्र यत्र हरेरर्चा स देशः श्रेयसां पदम् । यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः ॥१३॥
सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत । कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः ॥१४॥
एतान् देशान् निषेवेत श्रेयस्कामो ह्यभीक्ष्णशः । धर्मो ह्यत्रेहितः पुंसां सहस्राधिफलोदयः ।१५

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the house and family as is absolutely necessary. Though to all appearances looking as if quite attached he should remain mentally detached to everything. He should always be accommodative to his parents, brothers, sons and other relation and try to meet their wishes, and not be assertive. He should know that only that much that can fill his tummy is his, and he who takes pride in keeping more than his needs is a thief of society and deserves to be punished. A woman for whom, one is willing to lay down his life and is even prepared to murder his parents and preceptors, if such a one can get over this strong attachment for that woman and discard her, then this conquest of concupiscence in him is as great as conquering the Lord. From whatever one gets through just means, for his maintenance, he should first perform the five daily domestic sacrifices, and after satisfying his needs from that earning if something is left over, he should have no attachment to it, i.e. he should have no right or claim over it. One with such an attitude to life soon becomes great. 2-8

Good deeds done on days determined by the scriptures as auspicious, earn merits that lead to beautitude. Therefore one should always do acts of benevolence on those days to earn merit. Therein lies the success of life. Bathing in the river, repeating the names of the Lord observing the vows, offering oblations, worship of gods ar[illegible]hmins and manes, all these if performed on the auspicious d[illegible] [illegible] become merits enduring and lasting

पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः । हरिरेवैक उर्वीश यन्मयं वै चराचरम् ॥१६॥
जीवराशिभिराकीर्ण आण्डकोशाङ्घ्रिपो महान् । तन्मूलत्वादच्युतेज्या सर्वजीवात्मतर्पणम् ॥
पुराण्यनेन सृष्टानि नृतिर्यगृषिदेवताः । शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ ॥१८॥
तेष्वेषु भगवान् राजंस्तारतम्येन वर्तते । तस्मात् पात्रं हि पुरुषो यावानात्मा यथेयते ॥१९॥
पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः । तपसा विद्यया तुष्ट्या धत्ते वेदं हरेस्तनुम् ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे सदाचारनिर्णयो नाम चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

नारद उवाच

कर्मनिष्ठा द्विजाः केचित् तपोनिष्ठा नृपापरे । स्वाध्यायेऽन्ये प्रवचने ये केचिज्ज्ञानयोगयोः ॥१॥
एके कर्ममयान् यज्ञान् ज्ञानिनो यज्ञवित्तमाः । आत्मसंयमनेऽनीहा जुह्वति ज्ञानदीपिते ॥२॥

who inhabits the mobile and unmobile. Where there is a good number of austere, learned and merciful brahmins; where there are holy rivers like the ganges, lakes like Pushkar, ashramas of maharshis and places like Kurukshetra, Gaya, Prayag and hermitage like that of maharshi Pulaha. Merits earned in these holy places increase a thousand fold. 11–15

The learned ones have described the Lord the Parmatman as the only worthy repository, who resides in the mighty tree of the Universe that has in its roots, seeds of the lives of countless beings By worshipping this Lord, the entire multitude of beings in this world is satisfied. He has created men, gods, rishis, birds, beasts and animals, and it is He who resides in those bodies as their soul. More so in a human body where his manifestation is more pronounced. Therefore, the enlightened the soul, the worthier becomes the man. Even among such men Rajan! One who is austere, learned, contended, and knower of godlike sacred vedas, is worthy of veneration and is the best among all beings 16-20

Thus ends chapter fourteenth of Book VII

CHAPTER XV

Shree Narad continued : Rajan ! There are some brahmins who have faith in actions, some have faith in austerity-some in studies of vedas, some in preachings, some have faith in knowledge or yoga. The illumined wise physically abondon all sacrifies involving karma, but offer them instead in the mind that has been controlled and conditioned

तस्माद् दैवोपपन्नेन मुन्यन्नेनापि धर्मवित् । संतुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः ॥३॥
विधर्मः परधर्मश्च आभास उपमा छलः । अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत् त्यजेत् ॥४॥
धर्मबाधो विधर्मः स्यात् परधर्मोऽन्यचोदितः । उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः ॥
यस्त्विच्छया कृतः पुम्भिराभासो ह्याश्रमात् पृथक् । स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये
संतुष्टस्य निरीहस्य स्वात्मारामस्य यत् सुखम् । कुतस्तत् कामलोभेन धावतोऽर्थेहया दिशः ॥
सदा संतुष्टमनसः सर्वाः सुखमया दिशः । शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् ॥८॥
असंतुष्टस्य विप्रस्य तेजो विद्या तपो यशः । स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ॥९॥
कामस्यान्तं च क्षुत्तृड्भ्यां क्रोधस्यैतत्फलोदयात् । जनो याति न लोभस्य जित्वा भुक्त्वा दिशो भुवः
पण्डिता बहवो राजन् बहुज्ञाः संशयच्छिदः । सदसस्पतयोऽप्येके असंतोषात् पतन्त्यधः ॥११॥

by knowledge. Therefore one who is righteous, should always be satisfied with whatever he gets, through providence as wealth, food etc and perform his routine of religious ceremonies both daily and occasional. 1-3

I will now tell you the different divisions of Adharma. There are five types of Adharma, Vidharma, Pardharma, Abhasadharma, Upama dharma and Chhaldharma The righteous or the pious should keep away from all these, as adharma. That which has no sanction of religions is vidharma, that which is contrary to ones own religion is pardharma- that which is heresy and religious hypocracy is Upadharma, that which has jugglery and deceipt in terminology in religious teachings is Chhal dharma, self willed conduct different from his ashram dharma is abhas dharma Prudence therefore lies in practising family religion, which is natural to one because, of his birth in the family and its tradition 4-6

How can one running in all directions, after wealth and enjoyments, get that felicity which is experienced or enjoyed, by one who is perfectly content and desireless and delights solely in himself (Atman) Such a self contended man is happy from all directions as one with shoes is safe from thorns and gravels Energy, learning, austerity, fame etc. of a discontended brahmin vanish on account of his indulgence in objects of passion which dissipates his knowledge and learning Concupiscence can be subdued if it is famished by thirst and hunger, anger also subsides if it resuls in something very bad and undesirable; but, greed for wealth and lust for objects of senses are never satisfied even by the conquest of the earth. Even wise persons Rajan! worthy of presiding in an assembly of learned pandits, and capable of dispelling doubts of others, fall on account of their discontent 7-11

असंकल्पाज्जयेत् कामं क्रोधं कामविवर्जनात्। अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥१२॥
आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया । योगान्तरायान् मौनेन हिंसा कायाद्यनीहया ॥
कृपया भूतजं दुःखं दैवं जह्यात् समाधिना । आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥१४॥
रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च । एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यञ्जसा जयेत् ॥१५॥
यतो यतो निःसरति मनः कामहतं भ्रमत् । ततस्तत उपाहृत्य हृदि रुन्ध्याच्छनैर्बुधः ॥१६॥
कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत् । चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत कर्हिचित् ॥१७॥
गृहस्थस्य क्रियात्यागो व्रतत्यागो वटोरपि । तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता ॥१८॥
आश्रमापसदा ह्येते खल्वाश्रमविडम्बकाः । देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ॥१९॥

Therefore one should conquer Kama lust by giving up all thoughts about it. Anger by giving up all desires cupidity by beholding evils of wealth, and fear by contemplating on Atman. Sorrow and delusion by discrimination, and pride by service of the great. Hurdles in the way of yoga by observing silence and taciturn, should get over violence by remaining detached to the body and cherishing no love for it. Malady of the animals by mercy, and personal miseries inflicted by fate or providence should be borne with fortitude and patience. Physical ailments to be subdued by the power of yoga. Sleep and sloth should be removed by food, which should be pure and well nourishing and in the quality trio, tamas should be subdued by rajas and rajas should be subdued by sattwa and sattwa by peace and tranquility but all these are easily won over by devotion to the Lord and the guru Now I will show you the remedy for self-control 12-16

A wise man should slowly withdraw the mind which is full of passion and desires, from wherever it rambles, and arrest it in the region of heart. Thus when the mind, by practice gets devoid of all desires, and is soothened and poised, it merges in that bliss supreme and is never again embroiled in the maze of this pragmatic existence. 15-17

A house holder who forsakes his duties, a celebate who violates his celebacy and a recluse who lives in town, and a sanyasi coveting objects of senses, all these are low and corrupt that defile the morals of their respective ashram. Such persons who have been fooled by maya should be ignored out of pity. 18-19

आहुः शरीरं रथमिन्द्रियाणि हयानभीपून् मन इन्द्रियेशम् ।
वर्त्मानि मात्रा धिषणां च सूतं सत्त्वं बृहद् बन्धुरमीशसृष्टम् ॥२०॥
अक्षं दशप्राणमधर्मधर्मौ चक्रेऽभिमानं रथिनं च जीवम् ।
धनुर्हि तस्य प्रणवं पठन्ति शरं तु जीवं परमेव लक्ष्यम् ॥२१॥
यावन्नृकायरथमात्मवशोपकल्पं धत्ते गरिष्ठचरणार्चनया निशातम् ।
ज्ञानासिमच्युतबलो दधदस्तशत्रुः स्वाराज्यतुष्ट उपशान्त इदं विजह्यात् ॥२२॥
नो चेत् प्रमत्तमसदिन्द्रियवाजिसूता नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति ।
ते दस्यवः सहयसूतममुं तमोऽन्धे संसारकूप उरुमृत्युभये क्षिपन्ति ॥२३॥
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आवर्तेत प्रवृत्तेन निवृत्तेनाश्नुतेऽमृतम् ॥२४॥
निषेकादिश्मशानान्तैः संस्कारैः संस्कृतो द्विजः । इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति २५

This body is our chariot, the senses are the horses, the mind the lord of the senses is the rains, to control the horses. The objects are places for the mind to go. Intellect is the charioteer and Chitta created by god (One of the inner mechanism though subtle and not perceptible is a very powerful organ called antahkarna which has mind, buddhi, chitta, and ahankar as its constituents) is a powerful cord that binds the chariot, the ten pranas, the vital breaths are the axle. Falsehood, and righteousness are its two wheels. The rider of the chariot is the human ego the empirical soul (jive). In his hand, the rider, carries a bow in the form of Omkar. The immaculate Atman is the arrow and the target is the Parabrahma, the Supreme divine. As long as this chariot of the human body is in one's control, he should destroy his enemies such as kama and krodha, passion and anger, by the sword of wisdom sharpened by the worship of the lotus-like feet of the great and delight in the self, the Atman and then give up this body also, otherwise the inebriated steeds of the senses and the charioteer the intellect, will cast the soul amidst the brigands in the from of objects, who is their turn will hurl that soul, with its parapharnelia the chariot, the charioteer and the horses in that dark and dismal ditch of ignorance, the frightful cycle of life and death. 20-23

Vedic actions are of two kinds. Pravritti Karma and Nivritti Karma. pravritti karma are actions or deeds done with desire, and attachment, which implicates the doer, with merits and demerits of those actions and binds him to the wheel of this turmoil of existence nivritti karma, are actions or deeds, done without any attachment

इन्द्रियाणि मनस्यूर्मीं वाचि वैकारिकं मनः । वाचं वर्णसमाम्नाये तमोङ्कारे स्वरे न्यसेत् ।
ओङ्कारं विन्दौ नादे तं तं तु प्राणे महत्यमुम् ॥२६॥

देवयानमिदं प्राहुर्भूत्वा भूत्वानुपूर्वशः । आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते ॥२७॥
भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथाऽऽत्मनः । वर्तयन् स्वानुभूत्येह त्रीन् स्वप्नान् धुनुते मुनिः २८
कार्यकारणवस्त्वैक्यमर्शनं पटतन्तुवत् । अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ॥२९॥
यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् । मनोवाक्तनुभिः पार्थ क्रियाद्वैतं तदुच्यते ॥३०॥

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or desires. Such actions do not implicate the doer with the merits or demerits, as these actions are dedicated to the Lord in their totality. Pravritti karma gives rebirth, whereas nivritti karma gives absolution. For a brahmin, a kshatriya, or a vaishya who is cultured, and well seasoned in traditions, when he is on the nivritti marg, offers as oblations his actions into the fire of cognitive senses and these senses are offered as oblations into the everchanging and volatile mind and offers that mind as ablation into the power of speech, and speech again in the multitude of letters, and these letters, in the mystic syllable "OM". Omkar again in the cosmic dot and the dot in the cosmic sound, and sound again in the breath vital, the Pran, which is finally merged and dissolved in the Lord supreme the Parmatman. Thus the sadhak, the aspirant, on the nivritti marg which is known as "Devyan Marg" attains liberation by stages as mentioned above. 24-29

An ascetic by reflecting with devotion on the actual nature, rises above the three dreams the emotional, the functional and, the material integration of the Atman. Just as it is the threads in the cloth, that are real and not the cloth, likewise in the cause and effect, the creation and the creator (Jagat and Brahma) it is Brahma that is true and real and not Jagat the creation. Thus reflecting on the cause and effect the first dream in the form of distinction in the intellect disappears. This is known as the emotional integration. By dedicating all actions of mind, speech and body to the Lord, that distinction in actions, the second dream is removed this is known as the integration of actions. The self, the wife, the children and all other corporeal beings are the creature of the five main elements, the soul inhabiting these beings, is one and the same. Thus they are all one and there is no distinction whatsoever between them, by this feeling of oneness that distinction in

आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् । यत् स्वार्थकामयोरैक्यं द्रव्याद्वैतं तदुच्यते ॥३१॥
एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः । गृहेऽप्यस्य गतिं यायाद् राजंस्तद्भक्तिभाङ्नरः ॥३२॥
धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः । गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् ॥३३॥

श्रीशुक उवाच

इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः । पूजयामास तं प्रीतः कृष्णं च प्रेमविह्वलः ।
कृष्णपार्थावुपामन्त्र्य पूजितः प्रययौ मुनिः ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम पञ्चदशोऽध्यायः ॥१५॥

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the fruit of actions the third dream is removed. This is known as the material integration 28-31

Rajan, this and by such other means mentioned in the vedas even a house holder leading his life with righteousness and devotion attains the Lord. 32

This is the dharma of a house holder, which if faithfully adhered to, will destroy his sins and soon lead him to that stage exalted known as the Paramhansa padavi (the summit of the exalted order of saintliness). 33

Shukadev said : Thus pleased with Devarshi Narad's discourse king Yudhishthira worshipped him and Shree Krishna with due honours Then with the permission of Shree Krishna and Yudhishthira, Naradji left. 34

Thus ends chapter fifteenth of Book VII



इति सप्तमः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

अष्टमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

स्वायम्भुवस्येह गुरो वंशोऽयं विस्तराच्छ्रुतः । यत्र विश्वसृजां सर्गो मनूनन्यान् वदस्व नः ॥१॥
यत्र यत्र हरेर्जन्म कर्माणि च महीयसः । गृणन्ति कवयो ब्रह्मंस्तानि नो वद शृण्वताम् ॥२॥

ऋषिरुवाच

मनवोऽस्मिन् व्यतीताः षट् कल्पे स्वायम्भुवादयः । आद्यस्ते कथितो यत्र देवादीनां च सम्भवः
आकूत्यां देवहूत्यां च दुहित्रोस्तस्य वै मनोः । धर्मज्ञानोपदेशार्थं भगवान् पुत्रतां गतः ॥४॥
विरक्तः कामभोगेषु शतरूपापतिः प्रभुः । विसृज्य राज्यं तपसे सभार्यो वनमाविशत् ॥५॥
सुनन्दायां वर्षशतं पदैकेन भुवं स्पृशन् । तप्यमानस्तपो घोरमिदमन्वाह भारत ॥६॥

CHAPTER I

The King said : Sir, I have heard at length here about the dynasty of Swayambhuv Manu, in which the Prajapatis were born. Please tell us now about the other Manus. Your Reverence ! Please tell us about the various accounts pertaining to incarnations of Vishnu and His great exploits, which are being eulogized by learned men. We like to hear about them and are attentive. 1–2

Shree Shukadev said : Six Manus Swayambhuva and others flourished during this Kalpa. I have already told you about the first of them. Deities and others were born during his regime Vishnu incarnated himself through Akooti and Devahooti, daughters of that Manu, as their sons (viz. Yagna and Kapila respectively) for preaching righteousness and spiritual knowledge respectively. King Manu, husband of Shataroopa, then developed detachment from carnal pleasures. He, therefore, renounced his kingdom and repaired to a forest with his wives for performing penance. Scion of Bharat dynasty ! He kept contact with the earth with only one foot. While thus performing severe penance for one hundred years, he used to recite the following eulogy. 3–6

मनुरुवाच

येन चेतयते विश्वं विश्वं चेतयते न यम् । यो जागर्ति शयानेऽस्मिन्नायं तं वेद वेद सः ॥७॥
आत्मावास्यमिदं विश्वं यत् किंचिज्जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्
यं न पश्यति पश्यन्तं चक्षुर्यस्य न रिष्यति । तं भूतनिलयं देवं सुपर्णमुपधावत ॥९॥
न यस्याद्यन्तौ मध्यं च स्वः परो नान्तरं बहिः । विश्वस्यामूनि यद् यस्माद् विश्वं च तदृतं महत् ॥

स विश्वकायः पुरुहूत ईशः सत्यः स्वयंज्योतिरजः पुराणः ।
धत्तेऽस्य जन्माद्यजयाऽऽत्मशक्त्या तां विद्ययोदस्य निरीह आस्ते ॥११॥

श्रीशुक उवाच

इति मन्त्रोपनिषदं व्याहरन्तं समाहितम् । दृष्ट्वासुरा यातुधाना जग्धुमभ्यद्रवन् क्षुधा ॥१२॥
तांस्तथावसितान् वीक्ष्य यज्ञः सर्वगतो हरिः । यामैः परिवृतो देवैर्हत्वाशासत् त्रिविष्टपम् ॥१३॥
स्वारोचिषो द्वितीयस्तु मनुरग्नेः सुतोऽभवत् । तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः ॥१४॥

Manu said : Whoever had cognizance of Him by whom the Universe is activated but whom the universe does not activate, and remains awake when the universe is inactive, has correct cognizance. This universe and whatever exists in this world are pervaded by the Supreme Spirit. Enjoy, therefore, whatever is given to thee by it, do not covet wealth of any one. Resort to that lustrous God, who sees (everything) but whom eyes are not capable of seeing, who is imperishable and who is the abode of all creatures. That embodiment of truth who has neither beginning, nor an intermediate stage, nor an end, who neither considers any thing as its own nor as alien, who is neither inside nor outside, but who is the cause of these stages of the universe and from whom the Universe emnates, is great. Universe is His body. He is invoked in various ways. He is the master (of all), embodiment of truth. Self-luminous, is not subject to birth and is primordial. He brings about the birth etc. of this (Universe) by the operation of his maya, but He shakes off that maya by his spiritual cognizance and stands aloof with detachment. 7–11

Shree Shukadev said : On seeing him (Manu) thus reciting these spiritual hymns with a composed mind, demons and goblins rushed to him with a view to devour him, since they were hungry. Seeing them thus resolved, omnipresent Vishnu-the embodiment of ritual sacrifices-who was then accompanied by his sons, who were deities called Yamas killed them and reigned over the heaven.

Swarochisha-son of Fire-God-became second Manu A son of Priyavrata, named Uttama, became third Manu. A brother of Uttam,

चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तामसः । तत्रापि जज्ञे भगवान् हरिण्यां हरिमेधसः ।
हरिरित्याहृतो येन गजेन्द्रो मोचितो ग्रहात् ॥१५॥

राजोवाच

बादरायण एतत् ते श्रोतुमिच्छामहे वयम् । हरिर्यथा गजपतिं ग्राहग्रस्तममूमुचत् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरानुचरिते प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

आसीद् गिरिवरो राजंस्त्रिकूट इति विश्रुतः । तावता विस्तृतः पर्यक् त्रिभिः शृङ्गैः पयोनिधिम् ।
दिशः खं रोचयन्नास्ते रौप्यायसहिरण्मयैः । किन्नरैरप्सरोभिश्च क्रीडद्भिर्जुष्टकन्दरः ॥२॥

स घर्मतप्तः करिभिः करेणुभिर्वृतो मदच्युत्कलभैरनुद्रुतः ।
सरोऽनिलं पङ्कजरेणुरूषितं जिघ्रन् विदूरान्मदविह्वलेक्षणः ।
वृतः स्वयूथेन तृषार्दितेन तत्सरोवराभ्याशमथागमद् द्रुतम् ॥३॥

Taamasa by name, became fourth Manu. During his regime also, god incarnated himself as son of Harimedhas through his wife Harini. He was called Hari and had rescued the king of elephants from a crocodile. 12-15

The King said : Badarayana (Shukadeva) ! we wish to hear from you how Hari rescued the King of elephants when he had been seized by the crocodile 16.

Thus ends chapter one of Book VIII

CHAPTER II

Shree Shukadev said : King ! There was a lofty mountain, which was renowned as Trikuta It was equally extensive and lent lustre to the (nearby) ocean and to the quarters on account of its three summits, which were severally composed of gold, silver and iron Sportive celestial songsters and nymphs used to resort to its caves Afflicted by that, the king of elephants smelt fragrance of breezes, which were surcharged with pollens of golden lotuses, which had grown in a distant lake His eyes betrayed his agitation, which was caused by rut He was then surrounded by other elephants, cows and rut-oozing calves of his

विगाह्य तस्मिन्नमृताम्बु निर्मलं हेमारविन्दोत्पलरेणुवासितम् ।
पपौ निकामं निजपुष्करोद्धृतमात्मानमद्भिः स्नपयन् गतक्लमः ॥४॥

स्वपुष्करेणोद्धृतशीकराम्बुभिर्निपाययन् संस्नपयन् यथा गृही ।
घृणी करेणूः कलभांश्च दुर्मदो नाचष्ट कृच्छ्रं कृपणोऽजमायया ॥५॥

तं तत्र कश्चिन्नृप दैवचोदितो ग्राहो बलीयांश्चरणे रुषाग्रहीत् ।
यदृच्छयैवं व्यसनं गतो गजो यथाबलं सोऽतिबलो विचक्रमे ॥६॥

तथाऽऽतुरं यूथपतिं करेणवो विकृष्यमाणं तरसा बलीयसा ।
विचुक्रुशुर्दीनधियोऽपरे गजाः पार्ष्णिग्रहास्तारयितुं न चाशकन् ॥७॥

ततो गजेन्द्रस्य मनोबलौजसां कालेन दीर्घेण महानभूद् व्ययः ।
विकृष्यमाणस्य जलेऽवसीदतो विपर्ययोऽभूत् सकलं जलौकसः ॥८॥

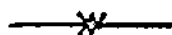
इत्थं गजेन्द्रः स यदाऽऽप संकटं प्राणस्य देही विवशो यदृच्छया ।
अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धिमथाभ्यपद्यत ॥९॥

herd, which were also thirsty. He, therefore, went hurriedly to the lake delved into it, drank with his trunk to his fill its clean nectar-like water, which was fragrant with pollens of golden Sun-lotuses and of blue lotuses, bathed in the water and became free from fatigue. Kind as he was, he helped his cows and calves to drink drops of water raised with the tip of his trunk and bathed them therewith in the marner of a house-holder Overcome with the maya of Vishnu, however, he could not foresee the impending adversity 1–5

King ! A certain very powerful crocodile, inspired by destiny, angrily seized his leg. The very powerful elephant too, who had thus accidentally come into this difficulty, struggled with all his might. The cows, seeing that the leader of the herd was in this difficulty and was being dragged with great force, screamed. Other elephants, who constituted his retinue, felt themselves miserable, as they were not able to succour him. When the king of elephants was being thus dragged and was about to be drowned in the water, his mental ability, physical strength and vigour were extremely exhausted. The condition of the acquatic monster was, on the other hand, the reverse of it. Thus, when that elephant, who had a corporeal body, and was accidentally in danger of his life, became helpless and was incapable of rescuing himself, he pondered as under for a long time and came to this conclusion. 6-9

न मामिमे ज्ञातय आतुरं गजाः कुतः करिण्यः प्रभवन्ति मोचितुम् ।
भीतं प्रपन्नं परिपाति यद्भयान्मृत्युः प्रधावत्यरणं तमीमहि ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरानुवर्णने गजेन्द्रोपाख्याने द्वितीयोऽध्यायः ॥२॥



अथ तृतीयोऽध्यायः

श्रीशुक उवाच

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि । जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ॥१॥

गजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् । पुरुषायादिबीजाय परेशायाभिधीमहि ॥२॥
यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् । योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥३॥

दिदृक्षवो यस्य पदं सुमङ्गलं विमुक्तसङ्गा मुनयः सुसाधवः ।
चरन्त्यलोकव्रतमव्रणं वने भूतात्मभूताः सुहृदः स मे गतिः ॥४॥

"These elephants, who are my relatives, are incapable of rescuing me, when I am in difficulty How can these cows then relieve me? I will, therefore, have recourse to Him, who protects one who is *in danger and through whose fear even death takes flight, though* grudgingly. 10

Thus ends chapter second of Book VIII



CHAPTER III

Shree Shukadeva said : Having thus resolved, he diverted his mind to his heart with his intellect and recited the grand eulogy, which he had learnt in his previous birth as under : 1

The King of elephants prayed : Om ! We bow to that Divinity from whom these animate and inanimate creations have emerged We meditate upon God who is the primeval source of the creations and who is the supreme lord (of the Universe). I surrender myself to Him, from whom this creation emanates, by whom it is brought into existence, in whom it rests and whose existence owes to Himself He is my resort. For having a glimpse of his auspicious feet, ascetics and saints, who have freed themselves from worldly associations, who consider all creatures as themselves and who have a pious heart, continuously practise super-human austerities in forests without allowing

तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये । अरूपायोरुरूपाय नम आश्चर्यकर्मणे ॥५॥
नम आत्मप्रदीपाय साक्षिणे परमात्मने । नमो गिरां विदूराय मनसश्चेतसामपि ॥६॥
क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे । पुरुषायात्ममूलाय मूलप्रकृतये नमः ॥७॥

नमो नमस्तेऽखिलकारणाय निष्कारणायाद्भुतकारणाय ।
सर्वागमाम्नायमहार्णवाय नमोऽपवर्गाय परायणाय ॥८॥

मादृक्प्रपन्नपशुपाशविमोक्षणाय मुक्ताय भूरिकरुणाय नमोऽलयाय ।
स्वांशेन सर्वतनुभृन्मनसि प्रतीतप्रत्यग्दृशे भगवते बृहते नमस्ते ॥९॥

आत्मात्मजाप्तगृहवित्तजनेषु सक्तैर्दुष्प्रापणाय गुणसङ्गविवर्जिताय ।
मुक्तात्मभिः स्वहृदये परिभाविताय ज्ञानात्मने भगवते नम ईश्वराय ॥१०॥

एकान्तिनो यस्य न कंचनार्थं वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।
अत्यद्भुतं तच्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्नाः ॥११॥

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः । नामरूपविभेदेन फल्ग्व्या च कलया कृताः ॥१२॥

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any lacuna to creep in. He is my resort. I bow to Him, since He is the supreme master, is the embodiment of spiritual knowledge and of the Supreme Spirit and is infinite. I bow to Him. He has no form, yet He assumes innumerable forms and His activities are marvellous I bow to Him. He is self-illuminous, witnesses every thing without attachment and is the Supreme Spirit. I bow to Him. He is not capable of being described with words and is beyond perception either with mind or with intellect ·Lord ! I bow to thee. Thou art the soul overseeing prakriti, supervisest all things and witnesseth every being. 2-7

I bow to Him. He is the embodiment of the Supreme Spirit, is himself the source of his existence and is the embodiment of the original prakriti. I bow again and again to Him. He is the cause of all, is mysterious and does not owe his existence to any cause. I bow to Him. He is the great ocean of all scriptures and sacred traditions. He is the embodiment of salvation and is the greatest resort of all I bow to Him. He snaps the bonds of temporal attachment of ignorant souls like me, is Himself free from bond of worldly existence, is most compassionate and is not subject to destruction I bow to the great divinity, which is capable of being perceived in the minds of all creatures in all aspects by an inward directed glance. I bow to the illustrious Lord. He is difficult of being attained by those who are attached to themselves, children, relatives, homes, riches and other persons, is free from attachment to the three qualities of sattwa, rajas

यथार्चिषोऽग्नेः सवितुर्गभस्तयो निर्यान्ति संयान्त्यसकृत् स्वरोचिषः ।
तथा यतोऽयं गुणसम्प्रवाहो बुद्धिर्मनः खानि शरीरसर्गाः ॥१३॥

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् । विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम् १४

योगरन्धितकर्माणो हृदि योगविभाविते । योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् १५

नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम् । तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम्

श्रीशुक उवाच

एवं गजेन्द्रमुपवर्णितनिर्विशेषं ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।
नैते यदोपससृपुर्निखिलात्मकत्वात् तत्राखिलामरमयो हरिराविरासीत् ॥१७॥

सोऽन्तःसरस्युरुबलेन गृहीत आर्तो दृष्ट्वा गरुत्मति हरिं ख उपात्तचक्रम् ।
उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छ्रान्नारायणाखिलगुरो भगवन् नमस्ते ॥१८॥

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and tamas, is perceived by emancipated persons, and is the embodiment of spiritual knowledge. Those, whose only aim is realization of the illustrious Lord and who have dedicated themselves to Him do not entertain a desire for anything. They sing His wonderful and very auspicious accounts and are drowned, in the ocean of joy. Brahma and other gods, vedas and animate and inanimate creations have been created with only His small fraction, just as sparks repeatedly emanate from fire, and rays emanate from the Sun and again emerge in the same.

The torrents of the three qualities of sattwa, rajas and tamans, intellect, mind, organs and creation of corporeal bodies emerge from the self-illuminous Lord (and again merge in Him). I bow to Him. He is the creator of the universe, is the embodiment of the universe and is yet distinct from it. He has cognizance of the universe, is the soul of the universe, is the Supreme Being and is the ultimate resort of all creatures. I bow to Him. Yogis, who have burnt away the consequences of their activities, fully perceive Him in their hearts enlightened with Yoga He is the Master of Yoga I have dedicated myself to His Divinity whom people struck with egoism do not know, though He is identical with themselves. His greatness is matchless. 8-16

Shree Shuka said : When Brahma and other deities, who arrogate to themselves multifarious identifying marks and distinctions did not go to the rescue of the King of elephants as his eulogy did not mention any particular deity, Hari (Vishnu) manifested Himself there, since He is the embodiment of entirety and of all the deities. When

तं वीक्ष्य पीडितमजः सहसावतीर्य सग्राहमाशु सरसः कृपयोज्जहार ।
ग्राहाद् विपाटितमुखादरिणा गजेन्द्रं सम्पश्यतां हरिरमूमुचदुस्रियाणाम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे गजेन्द्रमोक्षणे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

तदा देवर्षिगन्धर्वा ब्रह्मेशानपुरोगमाः । मुमुचुः कुसुमासारं शंसन्तः कर्म तद्धरेः ॥१॥
योऽसौ ग्राहः स वै सद्यः परमाश्चर्यरूपधृक् । मुक्तो देवलशापेन हूहूर्गन्धर्वसत्तमः ॥२॥
सोऽनुकम्पित ईशेन परिक्रम्य प्रणम्य तम् । लोकस्य पश्यतो लोकं स्वमगान्मुक्तकिल्बिषः ॥३॥

the afflicted King of elephants who had been seized by the very strong acquatic monster, obsesved Hari (Vishnu) on his Eagle with His uplifted disc-missile he tossed up his tru.k, which carried a lotus in it in veneration and spoke with difficulty : "Narayana! Lord! Master of all! I bow to Thee." 17–18

On seeing him afflicted, the Lord, who is not subject to birth, was moved by compassion, abruptly dismounted and lifted him up from the lake along with the crocodile. Then, Hari released the king of elephants from the jaws of the crocodile by splitting open his mouth with His disc-missile within the sight of the deities. 19

Thus ends chapter third of Book VIII

CHAPTER IV

Shree Shukadeva said : Led by Brahma and Shiva, the deities, sages and celestial songsters showered flowers on Vishnu and eulogized that exploit of His. The crocodile was (in previous life) an esteemed celestial songster named Hoohoo. He was (now) relieved of the curse of sage Devala (as the result of which he had been born as a crocodile) and assumed an extremely wonderful body. Since he had received this compassionate treatment from the Lord, he circumambulated Him and bowed to Him. He was liberated from the effect of his sin (committed in the previous birth) and went to his own world (of celestial songsters) within the sight of the people. The king of elephants was freed from

गजेन्द्रो भगवत्स्पर्शाद् विमुक्तोऽज्ञानबन्धनात् । प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ॥४॥
स वै पूर्वमभूद् राजा पाण्ड्यो द्रविडसत्तमः । इन्द्रद्युम्न इति ख्यातो विष्णुव्रतपरायणः ॥५॥

स एकदाऽऽराधनकाल आत्मवान् गृहीतमौनव्रत ईश्वरं हरिम् ।
जटाधरस्तापस आप्लुतोऽच्युतं समर्चयामास कुलाचलाश्रमः ॥६॥
यदृच्छया तत्र महायशा मुनिः समागमच्छिष्यगणैः परिश्रितः ।
तं वीक्ष्य तूष्णीमकृतार्हणादिकं रहस्युपासीनमृषिश्चुकोप ह ॥७॥
तस्मा इमं शापमदादसाधुरयं दुरात्माकृतबुद्धिरद्य ।
विप्रावमन्ता विशतां तमोऽन्धं यथा गजः स्तब्धमतिः स एव ॥८॥

श्रीशुक उवाच

एवं शप्त्वा गतोऽगस्त्यो भगवान् नृप सानुगः । आपन्नः कौञ्जरीं योनिमात्मस्मृतिविनाशिनीम् ।
हर्यर्चनानुभावेन यद्गजत्वेऽप्यनुस्मृतिः ॥९॥

the bond of spiritual ignorance due to the contact of the Lord, achieved a form like that of the Lord, had four arms and wore yellow garments. 1-4

Formerly he was a King of Pandya country. He had then engaged himself in practising religious rites for propitiating Vishnu, was known by the name of Indradyumn and was the leader of Dravidians. Spiritual as he was, he had taken the vow of abstaining from speaking while engaged in meditation and wore matted hair. Once after taking bath, he was worshipping His Divinity Vishnu in his hermitage on the Kulachala mountain, when sage Agatsya of great renown came there of his own accord, surrounded by his disciples. Seeing that the King neither spoke to him nor performed the usual rites in his honour and was sitting in a secluded place, he got angry and gave him this curse : "He is now wicked, sinful and ignorant. He has insulted Brahmins His intellect is stupefied like that of an elephant. Let him, therefore, enter the life of that species, which has completely stupefied intellect" 5-8

Shree Shukadeva said : After cursing him thus, His Reverence Agatsya departed with his followers. The King was then relegated to the species of elephants, which is devoid of recollection of the reality about self. He had, however, recollection of his previous birth as the result of worship of Vishnu. Having thus succoured the King of elephants, who had been also exalted to the status of His attendants, Vishnu rode away on His eagle to his own abode. This marvellous feat of

एवं विमोक्ष्य
गन्धर्वो

एतत्महार
स्वर्ग्यं यशस्

इदमाह हरिः प्रीतो ग
ये मां स्तुवन्त्यनेनाङ्ग प्रतिबु

॥ इति श्रीसंक्षिप्त

तदा देवदि
योऽसौ ग्राह
सोऽनुकम्पित

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Shree Shukadeva said : Lo

तत्रापि देवः सम्भूत्यां वैराजस्याभवत् सुतः । अजितो नाम भगवानंशेन जगतः पतिः ॥४॥
पयोधिं येन निर्मथ्य सुराणां साधिता सुधा । भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ॥५॥

राजोवाच

यथा भगवता ब्रह्मन् मथितः क्षीरसागरः । यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ॥६॥
यथामृतं सुरैः प्राप्तं किंचान्यदभवत् ततः । एतद् भगवतः कर्म वदस्व परमाद्भुतम् ॥७॥

श्रीशुक उवाच

यदा युद्धेऽसुरैर्देवा बाध्यमानाः शितायुधैः । गतासवो निपतिता नोत्तिष्ठेरन् स्म भूयशः ॥८॥
यदा दुर्वाससः शापात् सेन्द्रा लोकास्त्रयो नृप । निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः ।९।
ततो ब्रह्मसभां जग्मुर्मेरोर्मूर्धनि सर्वशः । सर्वं विज्ञापयांचक्रुः प्रणताः परमेष्ठिने ॥१०॥
स विलोक्येन्द्रवाय्वादीन् निःसत्त्वान् विगतप्रभान् । लोकानमङ्गलप्रायानसुरानयथा विभुः ११
समाहितेन मनसा सह देवैररिंदम । अजितस्य पदं गत्वा तुष्टाव तमसः परम् ॥१२॥

born as son of Vairaj through his wife Sambhooti from a fraction of Himself. He had procured nectar for gods by churning the ocean and had borne (on his back) mountain Mandara, since it was drifting, by assuming the body of a tortoise. 1-5

The King said : Spiritual sage ! Please describe this most wonderful exploit of His Divinity, explaining how the ocean of milk was churned by His Divinity, the purpose for which He did so, why He had to hold the mountain by assuming the body of an acquatic creature, how He procured nectar for the gods and also whatever else had hap pened thereafter. 6-7

Shree Shukadeva said : When Gods were struck with sharp weapons by demons in a battle, they fell down unconscious and mostly did not rise again. King ! When, therefore, all the three worlds as well as Indra became lustreless on account of the curse of sage Durvasa ritual sacrifices and other religious rites became extinct. Oh restrainer of enemies ! thereupon, they all went to the court of Brahma, on the summit of mountain Meru, bowed to Brahma and reported the entire story to him. Seeing that Indra and other gods had become devoid of vigour and lustre and learning that the worlds had become mostly inauspicious and that the condition of the demons was quite the reverse, Brahma, accompanied by the gods, went to the abode of' Ajita, which is located beyond the region of darkness. 8-12

एवं विमोक्ष्य गजयूथपमब्जनाभस्तेनापि पार्षदगतिं गमितेन युक्तः ।
गन्धर्वसिद्धविबुधैरुपगीयमानकर्माद्भुतं स्वभवनं गरुडासनोऽगात् ॥१०॥
एतन्महाराज तवेरितो मया कृष्णानुभावो गजराजमोक्षणम् ।
स्वर्ग्यं यशस्यं कलिकल्मषापहं दुःस्वप्ननाशं कुरुवर्य शृण्वताम् ॥११॥
इदमाह हरिः प्रीतो गजेन्द्रं कुरुसत्तम । शृण्वतां सर्वभूतानां सर्वभूतमयो विभुः ॥१२॥
ये मां स्तुवन्त्यनेनाङ्ग प्रतिबुध्य निशात्यये । तेषां प्राणात्यये चाहं ददामि विमलां मतिम् ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे गजेन्द्रमोक्षणं नाम चतुर्थोऽध्यायः ॥४॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

पञ्चमो रैवतो नाम मनुस्तामससोदरः । पत्न्यां विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः ॥१॥
तयोः स्वकलया जज्ञे वैकुण्ठो भगवान् स्वयम् । वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः ॥२॥
षष्ठश्च चक्षुषः पुत्रश्चाक्षुषो नाम वै मनुः । पूरुपूरुषसुद्युम्नप्रमुखाश्चाक्षुषात्मजाः ॥३॥

His was sung by celestial songsters, accomplished souls and learned men. 9-10

Great King ! I have thus described to you the magnificence of Vishnu in succouring the King of elephants. Illustrious scion of Kuru dynasty ! those who hear this account attain heaven. It lends them glory, destroys sinful propensity brought about by Kali age and prevents bad dreams. His Divinity had told the King of elephants . " Dear me ! I will inspire pious thoughts at the time of death in those persons who eulogise me with this eulogy on awaking from sleep at the end of nights 11-13

Thus ends chapter fourth of Book VIII



CHAPTER V

Shree Shukadeva said : Raivata—brother of Tamasa—became the fifth Manu. Vaikuntha—His Divinity Himself—was born of Vikunthi, wife of Shubra-from a fraction of Himself, along with other sons of Vikuntha, who were great deities. The sixth Manu was Chakshusha—son of Chakshusha. Pooru, Poorusha, Sudyumna and others were his sons. During his regime also, His Divinity Ajita—the lord of the world—was

तत्रापि देवः सम्भूत्यां वैराजस्याभवत् सुतः । अजितो नाम भगवानंशेन जगतः पतिः ॥४॥
पयोधिं येन निर्मथ्य सुराणां साधिता सुधा । भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ॥५॥

राजोवाच

यथा भगवता ब्रह्मन् मथितः क्षीरसागरः । यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ॥६॥
यथामृतं सुरैः प्राप्तं किंचान्यदभवत् ततः । एतद् भगवतः कर्म वदस्व परमाद्भुतम् ॥७॥

श्रीशुक उवाच

यदा युद्धेऽसुरैर्देवा बाध्यमानाः शितायुधैः । गतासवो निपतिता नोत्तिष्ठेरन् स्म भूयशः ॥८॥
यदा दुर्वाससः शापात् सेन्द्रा लोकास्त्रयो नृप । निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः ।९
ततो ब्रह्मसभां जग्मुर्मेरोर्मूर्धनि सर्वशः । सर्वं विज्ञापयांचक्रुः प्रणताः परमेष्ठिने ॥१०॥
स विलोक्येन्द्रवाय्वादीन् निःसत्त्वान् विगतप्रभान् । लोकानमङ्गलप्रायानसुरानयथा विभुः ११
समाहितेन मनसा सह देवैररिंदम । अजितस्य पदं गत्वा तुष्टाव तमसः परम् ॥१२॥

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ब्रह्मोवाच

अविक्रियं सत्यमनन्तमाद्यं गुहाशयं निष्कलमप्रतर्क्यम् ।
मनोऽग्रयानं वचसानिरुक्तं नमामहे देववरं वरेण्यम् ॥१३॥

विपश्चितं प्राणमनोधियात्मनामर्थेन्द्रियाभासमनिद्रमव्रणम् ।
छायातपौ यत्र न गृध्रपक्षौ तमक्षरं खं त्रियुगं व्रजामहे ॥१४॥

अजस्य चक्रं त्वजयेर्यमाणं मनोमयं पञ्चदशारमाशु ।
त्रिणाभि विद्युच्चलमष्टनेमि यदक्षमाहुस्तमृतं प्रपद्ये ॥१५॥

य एकवर्णं तमसः परं तदलोकमव्यक्तमनन्तपारम् ।
आसाञ्चकारोपसुपर्णमेनमुपासते योगरथेन धीराः ॥१६॥

न यस्य कश्चातितितर्ति मायां यया जनो मुह्यति वेद नार्थम् ।
तं निर्जितात्मात्मगुणं परेशं नमाम भूतेषु समं चरन्तम् ॥१७॥

Brahma said : We bow to your exalted Divinity. You are immutable, have true reality, are infinite and primordial, repose in the hearts of creatures and are absolute. Conception of Your Divinity is not subject to logical reasoning. You have greater velocity than that of the mind. You are not capable of being described by speech We take recourse to you You have cognizance of life-breath, mind, intellect and soul. You appear to be identical with objects and senses. You are sleepless and absolute. There is neither shade nor light in you. Neither knowledge nor ignorance, which are like wings of a vulture, exist in you. You are inviolable and manifest yourself in all the three ages (viz. Satya, Treta and Dwapara). I resort to the axle of immortality of the wheel of mind, which is being revolved by your maya with velocity The wheel has fifteen spokes (five organs of perception, five organs of activity and five life-breaths), three naves (the qualities of sattwa, rajas and tamas), speed of lightning and a felly consisting of eight sections (eight Prakritis—natural objects, viz. ether, wind, light, water, earth, mind, intellect and ego). Riding in the chariot of yoga, patient devotees meditate upon Your Divinity, who are capable of being invoked by the monosyllabic word "Om". You are above the darkness of maya, are not manifest, are infinite. above the limitations of time and place and ride the divine eagle. No one is capable of overcoming your maya, which infatuates men, who do not realize their true interest. We bow to Your Divinity. You have vanquished the qualities of sattwa, rajas and tamas. You are the Supreme lord of

इमे वयं यत्प्रिययैव तन्वा सत्त्वेन सृष्टा बहिरन्तराविः।
गतिं न सूक्ष्मामृषयश्च विद्महे कुतोऽसुराद्या इतरप्रधानाः ॥१८॥
स त्वं नो दर्शयात्मानमस्मत्करणगोचरम्। प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमथने पञ्चमोऽध्यायः ॥५॥

अथ षष्ठोऽध्यायः

श्रीशुक उवाच

एवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः। तेषामाविरभूद् राजन् सहस्रार्कोदयद्युतिः ॥१॥
विरिञ्चो भगवान् दृष्ट्वा सह शर्वेण तां तनुम्। तुष्टाव देववृषभः सेन्द्रस्तं पुरुषं परम् ॥२॥

ब्रह्मोवाच

अजातजन्मस्थितिसंयमायागुणाय निर्वाणसुखार्णवाय।
अणोरणिम्नेऽपरिगण्यधाम्ने महानुभावाय नमो नमस्ते ॥३॥

the universe and pervade equally all creatures. Though we the sages have been created with your favourite body consisting of the quality of sattwa, we do not know your internal nor external activities. How can then demons and others who have been created with the quality of tamas know you? Since thou art such, please show to us thy such form which would be capable of being perceived with our senses of perception. We are desirous of seeing thy smiling lotus—like face and have resigned ourselves to thee. 13–19

Thus ends chapter fifth of Book VIII

CHAPTER VI

Shree Shukadeva said : King! His Divinity Lord Vishnu possessing the lustre of a thousand Suns was thus eulogized by the gods. Thereupon, He appeared before them. When His Divinity Brahma who was accompanied by Shiva, saw that form (of Vishnu) that leader of the gods along with Indra thus propitiated the Supreme Lord 1–2

Brahma said : Thou hast no birth, no middle state and no end. Thou art above the qualities of sattwa, rajas and tamas. Thou art the ocean of the bliss of salvation. Thou art tinier than even an atom. Thy abodes are incalculable. Thou art most magnanimous. We bow to

त्वय्यग्र आसीत् त्वयि मध्य आसीत् त्वय्यन्त आसीदिदमात्मतन्त्रे ।
त्वमादिरन्तो जगतोऽस्य मध्यं घटस्य मृत्स्नेव परः परस्मात् ॥४॥
स त्वं विधत्स्वाखिललोकपाला वयं यदर्थास्तव पादमूलम् ।
समागतास्ते बहिरन्तरात्मन् किं वान्यविज्ञाप्यमशेषसाक्षिणः ॥५॥

श्रीभगवानुवाच

हन्त ब्रह्मन्नहो शम्भो हे देवा मम भाषितम् । शृणुतावहिताः सर्वे श्रेयो वः स्याद् यथा सुराः
यात दानवदैतेयैस्तावत् संधिर्विधीयताम् । अरयोऽपि हि संधेयाः सति कार्यार्थगौरवे ॥६॥
अमृतोत्पादने यत्नः क्रियतामविलम्बितम् । क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्तृणलतौषधीः ॥७॥
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् । सहायेन मया देवा निर्मन्थध्वमतन्द्रिताः ॥८॥
यूयं तदनुमोदध्वं यदिच्छन्त्यसुराः सुराः । न संरम्भेण सिध्यन्ति सर्वेऽर्थाः सान्त्वया यथा ॥९॥
न भेतव्यं कालकूटाद् विषाज्जलधिसम्भवात् । लोभः कार्यो न वो जातु रोषः कामस्तु वस्तुषु ॥

thee repeatedly. This universe repose in thee in the beginning. It reposes in thee in its intermediate state. It reposes in thee at the tune of its final diluvion. Thou art self-reliant. Thou art the beginning, end and intermediate state (of the Universe) like earth in the case of a pot. Thou art above even the beyond. Such thou may accomplish the purpose for which we—protectors of the worlds—have approached thy feet. Since thou pervadest inside and outside every thing and witnessest all things without exception, what else deserves to be resorted to thee? 3-5

His Divinity said : Good luck to you. Oh Brahma! Shiva! Gods! Hear attentively all of you, what I tell you, so that you may meet with bliss. Go and enter into a treaty of peace with the demons-sons of Danu and Diti for the time being, since it is advisable to enter into a treaty even with enemies, when the purpose to be achieved is great. An effort should then be made for production of nectar without delay by casting all spreading and climbing creepers, grass, branches of trees and vegetation in the milky ocean. Gods! Then, using the Mandara mountain as the churning stick and cobra Vasuki as the churning string, you should churn the ocean without indolence with my assistance. Gods! You should approve whatever the demons desire. All objects are not accomplished by impetuosity, as by appeasement You should not be afraid of the deadly poison, coming out of the ocean. You should not entertain greed, desire or anger in respect of any thing. 6-10

श्रीशुक उवाच

इति देवान् समादिश्य भगवान् पुरुषोत्तमः। तेषामन्तर्दधे राजन् स्वच्छन्दगतिरीश्वरः ॥११॥
दृष्ट्वारीनप्यसंयत्ताञ्जातक्षोभान् स्वनायकान्। न्यषेधद् दैत्यराट् श्लोक्यः संधिविग्रहकालवित्
ते वैरोचनिमासीनं गुप्तं चासुरयूथपैः। श्रिया परमया जुष्टं जिताशेषमुपागमन् ॥१३॥
महेन्द्रः श्लक्ष्णया वाचा सान्त्वयित्वा महामतिः। अभ्यभाषत तत् सर्वं शिक्षितं पुरुषोत्तमात्
ततो देवासुराः कृत्वा संविदं कृतसौहृदाः। उद्यमं परमं चक्रुरमृतार्थे परंतप ॥१५॥
ततस्ते मन्दरगिरिमोजसोत्पाट्य दुर्मदाः। अपारयन्तस्तं वोढुं विवशा विजहुः पथि ॥१६॥
विज्ञाय भगवांस्तत्र बभूव गरुडध्वजः। गिरिं चारोप्य गरुडे हस्तेनैकेन लीलया।
आरुह्य प्रययावब्धिं सुरासुरगणैर्वृतः ॥१७॥
अवरोप्य गिरिं स्कन्धात् सुपर्णः पततां वरः। ययौ जलान्त उत्सृज्य हरिणा स विसर्जितः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमथने मन्दराचलानयन नाम षष्ठोऽध्यायः ॥६॥

Shree Shuka said : King! After tendering this advice to the gods, His Divinity Lord Vishnu, who is the master of His movements, disappeared from their presence. Observing that his enemies (the gods) were not prepared for battle, but his own commanders were spoiling for it, the glorious King of demons, who knew about proper times for truce and battle, prohibited them. The Gods also approached the son of Virochana (Bali-King of demons), who was then seated. He was protected by commanders of armies of the demons and was endowed with great majesty. Great Indra, who was very intelligent conciliated him with gentle words and told him what he had learnt from Vishnu. 11-14

Valiant King! Then the Gods and the demons entered into a treaty of peace and friendship and made a great effort for obtaining nectar. Infatuated as they were, they lifted the Mardar mountain with their prowess. They were, however, unable to carry the mountain. Helpless as they were, they left it on the road. When His Divinity Vishnu whose banner bears an emblem of an eagle, learnt this, he went there. He sportively placed the mountain on his eagle with one hand, mounted the eagle and went to the ocean, accompanied by the hordes of the gods and the demons. The eagle—King of Birds—removed the mountain from his shoulder, placed it near the water and having been permitted by Vishnu to go, he departed therefrom. 15-18

Thus ends chapter sixth of Book VIII



अथ सप्तमोऽध्यायः

श्रीशुक उवाच

ते नागराजमामन्त्र्य फलभागेन वासुकिम् । परिवीय गिरौ तस्मिन् नेत्रमब्धिं मुदान्विताः ॥१॥
आरेभिरे सुसंयत्ता अमृतार्थं कुरूद्वह । हरिः पुरस्ताज्जगृहे पूर्वं देवास्ततोऽभवन् ॥२॥
तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम् । न गृह्णीमो वयं पुच्छमहेरङ्गममङ्गलम् ॥३॥
स्वाध्यायश्रुतसम्पन्नाः प्रख्याता जन्मकर्मभिः । इति तूष्णीं स्थितान् दैत्यान् विलोक्य पुरुषोत्तमः
स्मयमानो विसृज्याग्रं पुच्छं जग्राह सामरः ॥४॥

कृतस्थानविभागास्त एवं कश्यपनन्दनाः । ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम् ॥५॥
मथ्यमानेऽर्णवे सोऽद्रिरनाधारो ह्यपोऽविशत् । ध्रियमाणोऽपि बलिभिर्गौरवात् पाण्डुनन्दन ६

विलोक्य विघ्नेशविधिं तदेश्वरो दुरन्तवीर्योऽवितथाभिसंधिः ।
कृत्वा वपुः काच्छपमद्भुतं महत् प्रविश्य तोयं गिरिमुज्जहार ॥७॥
तमुत्थितं वीक्ष्य कुलाचलं पुनः समुत्थिता निर्मथितुं सुरासुराः ।
ममन्थुरब्धिं तरसा मदोत्कटा महाद्रिणा क्षोभितनक्रचक्रम् ॥८॥

CHAPTER VII

Shree Shuka said : They invited Vasuki—King of Cobras—on the promise of a share (in the nectar) and wrapped him round the mountain to serve as a churning cord. King of Kurus ! Full of delight and alacrity, they commenced churning the ocean for nectar. In the beginning Vishnu held the front part of the cobra. The gods did the same. Leaders of the demons did not like this action of the Supreme Lord and said : "We would not hold the inauspicious tail of the cobra, since we are endowed with learning and are renowned on account of our high birth and actions." Seeing that the demons were standing inactive after stating this, smiling Vishnu, abandoned the front portion of the cobra and held along with the gods, its tail. Having thus taken up separate positions, the sons of Sage Kashyapa—the gods and the demons—churned the ocean for nectar with a great effort. Scion of Pandu's dynasty ! When the ocean was being churned, the mountain slipped into the ocean due to its weight since there was nothing to support it, eventhough the strong gods and the demons etc. endeavoured to hold it in position. Observing this adversity caused by Ganesha, His Divinity Vishnu who had unlimited prowess and whose resolution never fails, transformed his body into a great wonderful tortoise, entered the water and uplifted the mountain 1-7

Seeing the Kulachala mountain (Mandar mountain) uplifted, the

मेघश्यामः कनकपरिधिः कर्णविद्योतविद्युन्मूर्ध्नि भ्राजद्विलुलितकचः स्रग्धरो रक्तनेत्रः ।
जैत्रैर्दोर्भिर्जगदभयदैर्दन्दशूकं गृहीत्वा मथ्नन् मथ्ना प्रतिगिरिरिवाशोभताथोद्धृताद्रिः ॥९॥

निर्मथ्यमानादुदधेरभूद्विषं महोल्बणं हालाहलाह्वमग्रतः ।
भीताः प्रजा दुद्रुवुरङ्ग सेश्वरा अरक्ष्यमाणाः शरणं सदाशिवम् ॥१०॥

प्रजापतय ऊचुः

देवदेव महादेव भूतात्मन् भूतभावन । त्राहि नः शरणापन्नांस्त्रैलोक्यदहनाद् विषात् ॥११॥
त्वं ब्रह्म परमं गुह्यं सदसद्भावभावनः । नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ॥१२॥

अग्निर्मुखं तेऽखिलदेवतात्मा क्षितिं विदुर्लोकभवाङ्घ्रिपङ्कजम् ।
कालं गतिं तेऽखिलदेवतात्मनो दिशश्च कर्णौ रसनं जलेशम् ॥१३॥

नाभिर्नभस्ते श्वसनं नभस्वान् सूर्यश्च चक्षूंषि जलं स्म रेतः ।
परावरात्माश्रयणं तवात्मा सोमो मनो द्यौर्भगवञ्छिरस्ते ॥१४॥

Gods and the demons again started the churning process. Mad with ardour as they were, they churned the ocean with the great mountain, so that acquatic creatures were agitated. While engaged in the churning process with the churning-stick of the mountain Vishnu, who was dark like clouds, was wearing a golden girdle and ear-rings, which were bright like lightning. His hair were bristling and the eyes were red like flashes of lighting He was holding the cobra with his victorious hands which impart freedom from fear to the world. He then appeared magnificent, as if He were another mountain While the ocean was being thus churned, a very deadly poison called Halahala came up. Dear me! Frightened and finding no protection, people, along with guardians of the quarters rushed to Sadashiva for protection. 8-10

The guardians of the quarters said "Great Divinity! Thou art the God of gods; the soul of all creatures and their creator. We have surrendered ourselves to thy protection. Please succour us from the poison, which is about to scorch all the three worlds Thou art the Supreme Spirit, mysterious and creator of all animate and inanimate objects; Thou art the spirit recognizable by thy various faculties and the master of the world Thou containest within thyself all the gods. The fire is thy mouth. Creator of the world! they say that the Earth constitutes thy lotus-like feet. Time constitutes thy motion The quarters constitute ears of thine. Thou comprisest all the gods. The presiding deity of water constitutes thy tongue. The sky is thy naval. The wind constitutes thy breathing. The Sun constitutes thy eyes and water

कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा रोमाणि सर्वौषधिवीरुधस्ते ।
छन्दांसि साक्षात् तव सप्त धातवस्त्रयीमयात्मन् हृदयं सर्वधर्मः ॥१५॥
मुखानि पञ्चोपनिषदस्तवेश यैस्त्रिंशदष्टोत्तरमन्त्रवर्गः ।
यत् यच्छिवाख्यं परमार्थतत्त्वं देव स्वयंज्योतिरवस्थितिस्ते ॥१६॥
छाया स्वधर्मोर्मिषु यैर्विसर्गो नेत्रत्रयं सत्त्वरजस्तमांसि ।
सांख्यात्मनः शास्त्रकृतस्तवेक्षा छन्दोमयो देव ऋषिः पुराणः ॥१७॥
एतत् परं प्रपश्यामो न परं ते महेश्वर । मृडनाय हि लोकस्य व्यक्तिस्तेऽव्यक्तकर्मणः ॥१८॥

श्रीशुक उवाच

तद् वीक्ष्य व्यसनं तासां कृपया भृशपीडितः । सर्वभूतसुहृद् देव इदमाह सतीं प्रियाम् ॥१९॥

शिव उवाच

अहो बत भवान्येतत् प्रजानां पश्य वैशसम् । क्षीरोदमथनोद्भूतात् कालकूटादुपस्थितम् ॥२०॥

constitutes thy semen. Thy soul is the resort of the souls of the highest to lowest creatures. The Moon constitutes thy mind and the sky is thy majestic head. The ocean constitute thy belley. The mountain constitute thy bones and all vegetation and spreading creepers constitute thy hair. The metres constitute the seven elements of thy body. The three Vedas constitute thy soul and all religious practices constitute thy heart. Lord! the five Upanishads (philosophical treatises), consisting of thirty eight hymns constitute thy mouths. God ! The self-illuminous and most sublime condition, known as "Shiva" (auspicious) constitutes thy existence. Thy shadow falls on the waves of irreligiosity. The qualities of sattwa, rajas and tamas by resorting to which the creation comes into existence, are thy three eyes. God ! The ancient light consisting of vedas constitutes thy sight, since the Sankhya system of philosophy is thy soul and since thou art the author of the scriptures. Great Lord! we see only thy this visible form but not that real form, which is beyond it. Thy manifestation is for the welfare of the people, but thy activities are not manifest. 11–18

Shree Shuka said : Learning about the adversity of the people, Shiva was much distressed due to compassion. Since he is the friend of all creatures and said this to his beloved consort Satee. 19

Shiva said : Bhavani (Satee–wife of Shiva)! Alas ! Look at this distress of the people, which has cropped up from the fatal poison,

आसां प्राणपरीप्सूनां विधेयमभयं हि मे । एतावान् हि प्रभोरर्थो यद् दीनपरिपालनम् ॥२१॥
पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः । प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।
तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥२२॥

श्रीशुक उवाच

ततः करतलीकृत्य व्यापि हालाहलं विषम् । अभक्षयन्महादेवः कृपया भूतभावनः ॥२३॥
तस्यापि दर्शयामास स्ववीर्यं जलकल्मषः । यच्चकार गले नीलं तच्च साधोर्विभूषणम् ॥२४॥
प्रस्कन्नं पिबतः पाणेर्यत् किंचिज्जगृहुः स्म तत् । वृश्चिकाहिविषौषध्यो दन्दशूकाश्च येऽपरे २५

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमथने सप्तमोऽध्याय ॥७॥

अथाष्टमोऽध्यायः

श्रीशुक उवाच

पीते गरे वृषाङ्केण प्रीतास्तेऽमरदानवाः । ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत् ॥१॥

which has come out from churning the milky ocean I ought to devise freedom from fear of the people, who are desirous of saving their lives. Protection of the miserable is the only use of being great. Good lady ! Vishnu who is the soul of all, is pleased with one who entertains compassion for men. And when His Divinity Vishnu is pleased, I am also pleased, since I constitute the whole animate and inanimate creations. 20–22

Shree Shuka said : Thereafter, the great God, who is the creator of all creatures, placed the spreading deadly poison on the palm of his hand and devoured it out of compassion. The poison, which had come out of the water showed its potency even in his case, since it caused a dark-green blot on his throat. It has, however, since served as an ornament to saintly Shiva, scorpions, snakes, other venomous creatures and poisonous vegetation devoured what little poison had dropped from his hand while he was drinking it. 23–25

Thus ends chapter seventh of Book VIII



CHAPTER VIII

Shree Shukadeva said : When Shiva, whose banner bears and emblem of a bull, drank up the poison, the gods and the demons were delighted and restarted churning the ocean with vigour. A cow, yielding

तामग्निहोत्रीमृषयो जगृहुर्ब्रह्मवादिनः । तत उच्चैःश्रवा नाम हयोऽभूच्चन्द्रपाण्डुरः ॥२॥
तस्मिन् बलिः स्पृहां चक्रे नेन्द्र ईश्वरशिक्षया । तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः ॥३॥
कौस्तुभाख्यमभूद् रत्नं पद्मरागो महोदधेः । तस्मिन् हरिः स्पृहां चक्रे वक्षोऽलंकरणे मणौ ॥४॥
ततोऽभवत् पारिजातः सुरलोकविभूषणम् । ततश्चाप्सरसो जाता निष्ककण्ठ्यः सुवाससः ॥५॥
ततश्चाविरभूत् साक्षाच्छ्री रमा भगवत्परा । रञ्जयंती दिशः कान्त्या विद्युत् सौदामनी यथा ॥६॥
तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवा । रूपौदार्यवयोवर्णमहिमाक्षिप्तचेतसः ॥७॥
समुद्रः पीतकौशेयवाससी समुपाहरत् । वरुणः स्रजं वैजयन्तीं मधुना मत्तषट्पदाम् ॥८॥

विलोकयन्ती निरवद्यमात्मनः पदं ध्रुवं चाव्यभिचारिसद्गुणम् ।
गन्धर्वयक्षासुरसिद्धचारणत्रैविष्टपेयादिषु नान्वविन्दत ॥९॥

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materials for oblations for ritual sacrifices, emerged from the process. Sages giving discourses on the vedas took over the cow, since she was useful for their ritual sacrifices. Thereafter a horse named Uchchaishravas, white like the Moon, emerged. Bali (the king of demons), desired to have the horse and got him. Indra, under the advice of Vishnu, did not covet him. Then, an excellent elephant named Airavata emerged (and Indra took him over). A ruby named Kaustubha was acquired from the great ocean Vishnu desired to have the jewel in order to wear it on his chest as an ornament (and He got it). Thereafter, emerged the Parijata tree and it served as an ornament of the heaven —the abode of gods. Then emerged celestial nymphs (Rambha and others) wearing necklaces of gold and superb clothes (They went to the heaven) Thereafter emerged Shree (the goddess of wealth) herself, who was devoted to Vishnu. She lent bustle to the quarters by her glamour, like a flash of lightning. The gods, demons and men coveted her, since their minds were upset by her beauty, magnanimity, colour of her skin and glory. The ocean presented to her a pair of yellow garments of silk. Varuna gave her garland of flowers—on which bees, intoxicated with honey, were humming. She looked out for a blameless and eternal resort, endowed with unadulterated virtues, as her spouse, among celestial songsters, yakshas, demons, accomplished souls, bards, gods and others but could not succeed. 1-8

She pondered : ' Indeed, if a man (like Durvasas) is performing penance, he has not conquered anger. Even if there is spiritual knowledge in some (like Brihaspati or Shukracharya), he is not free from mundane attachments. Some god (like Brahma) is great, but he has not vaquished passions) Some one (like Indra) has to resort to

नूनं तपो यस्य न मन्युनिर्जयो ज्ञानं क्वचित् तच्च न सङ्गवर्जितम् ।
कश्चिन्महांस्तस्य न कामनिर्जयः स ईश्वरः किं परतोव्यपाश्रयः ॥१०॥
धर्मः क्वचित् तत्र न भूतसौहृदं त्यागः क्वचित् तत्र न मुक्तिकारणम् ।
वीर्यं न पुंसोऽस्त्यजवेगनिष्कृतं न हि द्वितीयो गुणसङ्गवर्जितः ॥११॥
क्वचिच्चिरायुर्न हि शीलमङ्गलं क्वचित् तदप्यस्ति न वेद्यमायुषः ।
यत्रोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कश्च न काङ्क्षते हि माम् ॥१२॥
एवं विमृश्याव्यभिचारिसद्गुणैर्वरं निजैकाश्रयतयागुणाश्रयम् ।
वव्रे वरं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्षमीप्सितम् ॥१३॥
तस्यांसदेश उशतीं नवकञ्जमालां माद्यन्मधुव्रतवरूथगिरोपघुष्टाम् ।
तस्थौ निधाय निकटे तदुरः स्वधाम सव्रीडहासविकसन्नयनेन याता ॥१४॥
श्रिया विलोकिता देवाः सप्रजापतयः प्रजाः । शीलादिगुणसम्पन्ना लेभिरे निर्वृतिं पराम् ॥१५॥

another (Vishnu). Could he, therefore, be said to be powerful? There is religiosity in some one (like Parashurama), but he has no friendly feelings for creatures. There is charitable disposition in some man (like Shibi), but it could not be the cause of spiritual salvation. Even if some one (like Kartaveerya) has heroism, he is not immune from the onslought of destiny. Another (like Sanatkumara) is devoid of attachment to the qualities of sattwa, rajas and tamas Some man (like Markandeya) has a long life, but has no auspicious temperament. There is this quality in some one (like Hiranyakashipu), but his life-span is uncertain. If there are both these qualities in some one (like God Shiva), he himself is inauspicious. He, who is extremely auspicious, does not, however, covet me." Having thus pondered, Shree chose Mukunda (Vishnu) as her desired spouse, eventhough He did not covet her. Since He was the best among the aspirants on account of being in possession of all unadulterated virtues (that she had in view), though He is not affected by them Besides since he does not resort even to these qualities, he is independent. She (therefore) placed on his shoulders a garland of fresh blooming lotuses, on which swarms of intoxicated bees were humming, stood near Him, opened her eyes, which were beaming with a bashful smile and looked at her abode (Vishnu's chest) with side-glances 9-14

When Shree cast her glance on the gods, the progenitors of creations and the people, they experienced extreme bliss, since they

निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्रपाः । यदा चोपेक्षिता लक्ष्म्या बभूवुर्दैत्यदानवाः ॥१६॥
अथासीद् वारुणी देवी कन्या कमललोचना । असुरा जगृहुस्तां वै हरेरनुमतेन ते ॥१७॥
अथोदधेर्मथ्यमानात् काश्यपैरमृतार्थिभिः । उदतिष्ठन्महाराज पुरुषः परमाद्भुतः ॥१८॥
अमृतापूर्णकलशं बिभ्रद् वलयभूषितः । धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् ।
तमालोक्यासुराः सर्वे कलशं चामृताभृतम् ॥१९॥
लिप्सन्तः सर्ववस्तूनि कलशं तरसाहरन् । नीयमानेऽसुरैस्तस्मिन् कलशेऽमृतभाजने ॥२०॥
विषण्णमनसो देवा हरिं शरणमाययुः । एतस्मिन्नन्तरे विष्णुः सर्वोपायविदीश्वरः ।
योषिद्रूपमनिर्देश्यं दधार परमाद्भुतम् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे भगवन्मायोपलम्भनं नामाष्टमोऽध्यायः ॥८॥



were endowed with virtues and other qualities. The sons of Diti and Danu (demons), however, were covetous and considered themselves to be impotent, devoid of energy and luckless, when Laxmi (Shree) betrayed indeference to them. 15-16

Now, virgin goddess Varuni (intoxicating liquor) who had lotus-like eyes, came out of the ocean. The demons took her over with the consent of Vishnu. Great King! When the sons of Kashyapa (the gods and the demons) further churned the ocean, being desirous of securing nectar, a very marvellous male came out of it. He was wearing bangles of gold and was carrying a pot of nectar. He was known as Dhanvantari, was the seer of Ayurveda (the science of life) and got a right to share a in offerings made in ritual sacrifices. On seeing him, all the demons, who desired to secure all the objects that had emerged from the ocean, abruptly snatched away the pot, which was full of nectar. When the pot containing the nectar was being carried away by the demons, the gods became dejected and approached Vishnu for help. In the meanwhile, God Vishnu, who knew remedies for all contingencies, assumed an extremely wonderful and indescribable form of a damsel. 17-21

Thus ends chapter eighth of Book VIII



अथ नवमोऽध्यायः

श्रीशुक उवाच

तेऽन्योन्यतोऽसुराः पात्रं हरन्तस्त्यक्तसौहृदाः । क्षिपन्तो दस्युधर्माण आयान्तीं ददृशुः स्त्रियम् ॥१॥
अहो रूपमहो धाम अहो अस्या नवं वयः । इति ते तामभिद्रुत्य पप्रच्छुर्जातहृच्छयाः ॥२॥
का त्वं कञ्जपलाशाक्षि कुतो वा किं चिकीर्षसि । कस्यासि वद वामोरु मथ्नन्तीव मनांसि नः ॥३॥
सा त्वं नः स्पर्धमानानामेकवस्तुनि मानिनि । ज्ञातीनां बद्धवैराणां शं विधत्स्व सुमध्यमे ॥४॥
वयं कश्यपदायादा भ्रातरः कृतपौरुषाः । विभजस्व यथान्यायं नैव भेदो यथा भवेत् ॥५॥
इत्युपामन्त्रितो दैत्यैर्मायायोषिद्वपुर्हरिः । प्रहस्य रुचिरापाङ्गैर्निरीक्षन्निदमब्रवीत् ॥६॥

श्रीभगवानुवाच

कथं कश्यपदायादाः पुंश्चल्यां मयि सङ्गता । विश्वासं पण्डितो जातु कामिनीषु न याति हि ॥७॥
सालावृकाणां स्त्रीणां च स्वैरिणीनां सुरद्विष । सख्यान्याहुरनित्यानि नूत्नं नूत्नं विचिन्वताम् ॥८॥

CHAPTER IX

Shree Shuka said : Discarding affection, the demons were trying to snatch away the pot (of nectar) from each other and tossing it, when the villains observed a woman approaching them. They exclaimed: "Oh! what a beauty! What lustre! What youthfulness!" Afflicted by carnal passion, they rushed towards her and inquired : " Lotus eyed lady! Who art thou ? When hast thou come ? What dost thou desire to do ? Whose (beloved) art thou ? Lady of beautiful thighs. Thou art, as it were churning our minds. Proud lady! Graceful woman! Please so contrive that there might be peace amongst us, since though we are relatives, we have become inimical, as all of us covet one and the same object. We are descendants of Kashyapa : We are brothers. We have done acts of heroism. Please distribute the nectar in a just manner, so that there may be no discord among us." Having been thus requested by the demons, Hari (Vishnu), who had assumed the form of the woman by recourse to His Maya, smiled, looked at them with a side-glance and said as under : 1-6

His·Divinity said : How is it that though you are descendants of Kashyapu, you confide in me—a harlot? Indeed! An intelligent man never trusts lewd women Demons! Friendly relations with dogs and wanton women are said to be unsteady, since they are always in search of new persons. 7-8

श्रीशुक उवाच

इति ते क्ष्वेलितैस्तस्या आश्वस्तमनसोऽसुराः । जहसुर्भावगम्भीरं ददुश्चामृतभाजनम् ॥९॥
ततो गृहीत्वामृतभाजनं हरिर्बभाष ईषत्स्मितशोभया गिरा ।
यद्यभ्युपेतं क्व च साध्वसाधु वा कृतं मया वो विभजे सुधामिमाम् ॥१०॥
इत्यभिव्याहृतं तस्या आकर्ण्यासुरपुङ्गवाः । अप्रमाणविदस्तस्यास्तत् तथेत्यन्वमंसत ॥११॥
अथोपोष्य कृतस्नाना हुत्वा च हविषानलम् । दत्त्वा गोविप्रभूतेभ्यः कृतस्वस्त्ययना द्विजैः ॥१२॥
यथोपजोषं वासांसि परिधायाहतानि ते । कुशेषु प्राविशन् सर्वे प्रागग्रेष्वभिभूषिताः ॥१३॥
असुराणां सुधादानं सर्पाणामिव दुर्नयम् । मत्वा जातिनृशंसानां न तां व्यभजदच्युतः ॥१४॥
कल्पयित्वा पृथक् पङ्क्तीरुभयेषां जगत्पतिः । तांश्चोपवेशयामास स्वेषु स्वेषु च पङ्क्तिषु ॥१५॥
दैत्यान् गृहीतकलशो वञ्चयन्नुपसंचरैः । दूरस्थान् पाययामास जरामृत्युहरां सुधाम् ॥१६॥
देवलिङ्गप्रतिच्छन्नः स्वर्भानुर्देवसंसदि । प्रविष्टः सोममपिबच्चन्द्रार्काभ्यां च सूचितः ॥१७॥

Shree Shuka said : The demons felt reassured in their minds by her tricky words, laughed heartily and gave the pot of nectar to her. Then, taking the pot of nectar, Hari (Vishnu) spoke to them in words which were lovely with a pleasing smile: "I would distribute this nectar provided you accept whatever good or bad I do." Hearing these words of the lady leading demons accepted what she said, since they could not comprehend the significance of the words. Then they observed a fast, took bath, offered oblations to sacrificial fire, gave charity to cows, brahmins and creatures, received blessings from Brahmins and put on new choice garments. Thus bedecked, all of them sat on Kusha grass, tips whereof were facing the East

Considering that giving nectar to demons, who were wicked by birth, would be as immoral as giving it to serpents, Vishnu did not distribute it among them. The Lord of the world, therefore, planned separate rows for both (the gods and the demons), and made them sit in their respective rows. Deceiving the demons with sweet words etc. He gave the nectar, which was capable of warding off descrepitude and death, to gods for drinking it, eventhough they were seated at a distance. Rahu (one of the demons) disguised himself as a god, stole into the assemblage of gods and drank a portion of the nectar. He was however, pointed out by the Moon and the Sun. Vishnu, thereupon, chopped off his head with his razor-edged disc missile, while he was drinking the nectar. His headless trunk, which had no contact with the nectar, fell. His head, however became immortal and Brahma made it

चक्रेण क्षुरधारेण जहार पिबतः शिरः । हरिस्तस्य कबन्धस्तु सुधयाप्लावितोऽपतत् ॥१८॥
शिरस्त्वमरतां नीतमजो ग्रहमचीक्लृपत् । यस्तु पर्वणि चन्द्रार्कावभिधावति वैरधीः ॥१९॥
पीतप्रायेऽमृते देवैर्भगवाँल्लोकभावनः । पश्यतामसुरेन्द्राणां स्वं रूपं जगृहे हरिः ॥२०॥

एवं सुरासुरगणाः समदेशकालहेत्वर्थकर्ममतयोऽपि फले विकल्पाः ।
तत्रामृतं सुरगणाः फलमञ्जसाऽऽपुर्यत्पादपङ्कजरजःश्रयणान्न दैत्याः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमथने नवमोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

श्रीशुक उवाच

साधयित्वामृतं राजन् पाययित्वा स्वकान् सुरान् । पश्यतां सर्वभूतानां ययौ गरुडवाहनः ॥१॥
तत्र दैवासुरो नाम रणः परमदारुणः । रोधस्युदन्वतो राजंस्तुमुलो रोमहर्षणः ॥२॥
देवदानववीराणां ध्वजिन्यौ पाण्डुनन्दन । रेजतुर्वीरमालाभिर्यादसामिव सागरौ ॥३॥

a planet, which harbours enmity towards the Sun and the Moon and rushes towards them on new moon days and fullmoon days (occasionally) When the gods had drunk the nectar, His Divinity Vishnu—the creator of the world—assumed his original form within the sight of the prominent demons

Thus, eventhough the gods and the demons were in the same place, had the same opportunity, had the same object, were engaged in identical activity and had equal intelligence there was difference in the result respectively achieved by them By resorting to the dust of the lotus-like feet of Vishnu, the gods easily obtained nectar as their reward, while the demons did not get it 9–21

Thus ends chapter ninth of Book VIII

CHAPTER X

Shree Shukadeva said . King ! After procuring the nectar and giving it to his gods for drinking Vishnu went away on his eagle within the sight of all creatures. King ! A very fierce, tumultous and hair—raising battle, called "Daivasura Sangrama" (War between gods and demons) then took place on the coast of the ocean Descendant of Pandu ! The armies of the valiant gods and the demons looked their best on account of regiments of heroic soldiers, like two oceans looking their best on account of presence of acquatic creatures Bali—son of

वैरोचनो बलिः संख्ये सोऽसुराणां चमूपतिः । यानं वैहायसं नाम कामगं मयनिर्मितम् ॥४॥
आस्थितस्तद् विमानाग्र्यं सर्वानीकाधिपैर्वृतः । वालव्यजनछत्राग्र्यै रेजे चन्द्र इवोदये ॥५॥
ऐरावतं दिक्करिणमारूढः शुशुभे स्वराट् । यथा स्रवत्प्रस्रवणमुदयाद्रिमहर्पतिः ॥६॥
तस्यासन् सर्वतो देवा नानावाहध्वजायुधाः । लोकपालाः सह गणैर्वाय्वग्निवरुणादयः ॥७॥
तेऽन्योन्यमभिसंसृत्य क्षिपन्तो मर्मभिर्मिथः । आह्वयन्तो विशन्तोऽग्रे युयुधुर्द्वन्द्वयोधिनः ॥८॥

त एवमाजावसुराः सुरेन्द्रा द्वन्द्वेन संहत्य च युध्यमानाः ।
अन्योन्यमासाद्य निजघ्नुरोजसा जिगीषवस्तीक्ष्णशरासितोमरैः ॥९॥

बलिर्महेन्द्रं दशभिस्त्रिभिरैरावतं शरैः । चतुर्भिश्चतुरो वाहानेकेनारोहमार्च्छयत् ॥१०॥
स तानापततः शक्रस्तावद्भिः शीघ्रविक्रमः । चिच्छेद निशितैर्भल्लैरसम्प्राप्तान् हसन्निव ॥११॥
ततो दैत्यैर्महामायैरलक्ष्यगतिभीषणैः । सृज्यमानासु मायासु विषेदुः सुरसैनिकाः ॥१२॥

Virochana—was the commander of the army of the demons in that war. He was seated in a choice air-chariot called Vaihayasa, which was constructed by Maya and was capable of flying at will. He was surrounded by captains of all his armies. Being fanned by chowries (fly-flappers consisting of tails of wild cows) and sheltered by an excellent umbrella (which was held over his head), he showed himself off to advantage like the Moon at the time of her rise. The King of the heaven (Indra) was riding his Airavata the elephant guarding the quarters and showed himself off to advantage like the Sun on the Udayagiri mountain from which springs of water flow. Around him were Vayu (wind god), Agni (fire-god), Varuna (god of water) and regents of the quarters with their armies. They were riding in a variety of vehicles, were flying a variety of standards and were armed with a variety of weapons. The warriors of the opposing forces rushed at each other, cast aspersons piercing the vitals, challenged each other, rushed to the front ranks and fought duels. The demons and the leading gods thus encountered each other and fought. Desirous of victory, they approached their adversaries and vehemently struck them with sharp weapons, swords and iron clubs. Bali struck the great Indra with ten arrows, Airavata with four arrows, each of his four horses with four arrows and the elephant-driver with one arrow. Indra, who was a fast archer, cut off those arrows, as if with a smile, with an equal number of sharp arrows, just as they were approaching him. 1-11

When the demons, who were well-versed in creating illusions and who were dangerous because their activities were not noticeable, there-

न तत्प्रतिविधिं यत्र विदुरिन्द्रादयो नृप । ध्यातः प्रादुरभूत् तत्र भगवान् विश्वभावनः ॥१३॥
तस्मिन् प्रविष्टेऽसुरकूटकर्मजा माया विनेशुर्महिना महीयसः ।
स्वप्नो यथा हि प्रतिबोध आगते हरिस्मृतिः सर्वविपद्विमोक्षणम् ॥१४॥
दृष्ट्वा मृधे गरुडवाहमिभारिवाह आविध्य शूलमहिनोदथ कालनेमिः ।
तल्लीलया गरुडमूर्ध्नि पतद् गृहीत्वा तेनाहनन्नृप सवाहमरिं त्र्यधीशः ॥१५॥
॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे देवासुरसंग्रामे दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

श्रीशुक उवाच

अथो सुराः प्रत्युपलब्धचेतसः परस्य पुंसः परयानुकम्पया ।
जघ्नुर्भृशं शक्रसमीरणादयस्तांस्तान् रणे यैरभिसंहताः पुरा ॥१॥
वैरोचनाय संरब्धो भगवान् पाकशासनः । वज्रपाणिस्तमाहेदं तिरस्कृत्य पुरःस्थितम् ।
मनस्विनं सुसम्पन्नं विचरन्तं महामृधे ॥२॥

after created illusions, warriors of the army of gods became despondent. King! When Indra and other gods were unable to devise counter-measures, they meditated on God Vishnu—the creator of the Universe, who, therefore, manifested Himself there. When He entered the battlefield, the illusions created by the tricky action of the demons disappeared, just as a dream disappears when one awakens, since recollection of Vishnu results in relief from all adversities. When Kalanemi, who was riding a lion, saw Vishnu riding his eagle, he waved his lance and charged Him with it. King! The lord of the three worlds sportively seized it when it was about to land on the head of the eagle and killed the enemy and destroyed his conveyance with the very lance. 12–15

Thus ends chapter tenth of Book VIII

CHAPTER XI

Shree Shukadeva said : When the gods regained consciousness through the great compassion of Vishnu—embodiment of the Supreme Spirit—Indra, Vayu (god of wind) and other gods dealt severe blows to all those by whom they had been formerly struck in the battle. Lord Indra, who had subdued a demon named Paka, was locked in combat with Bali—son of Virochana. The latter was noble-minded, well-armed, moved about in the great fray and then stood in front

नटवन्मूढ मायाभिर्मायेशान् नो जिगीषसि । शिरो हरिष्ये मन्दात्मन् घटस्व ज्ञातिभिः सह ॥३॥

वलिरुवाच

संग्रामे वर्तमानानां कालचोदितकर्मणाम् । कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुक्रमात् ॥४॥
तदिदं कालरशनं जगत् पश्यन्ति सूरयः । न हृष्यन्ति न शोचन्ति तत्र यूयमपण्डिताः ॥५॥
न वयं मन्यमानानामात्मानं तत्र साधनम् । गिरो वः साधुशोच्यानां गृह्णीमो मर्मताडनाः ॥६॥

श्रीशुक उवाच

प्राहरत् कुलिशं तस्मा अमोघं परमर्दनः । सयानो न्यपतद् भूमौ छिन्नपक्ष इवाचलः ॥७॥
अन्येऽप्येवं प्रतिद्वन्द्वान् वाय्वग्निवरुणादयः । सूदयामासुरस्त्रौघैर्मृगान् केसरिणो यथा ॥८॥
ब्रह्मणा प्रेपितो देवान् देवर्षिर्नारदो नृप । वारयामास विबुधान् दृष्ट्वा दानवसंक्षयम् ॥९॥
संयम्य मन्युसंरम्भं मानयन्तो मुनेर्वचः । उपगीयमानानुचरैर्ययुः सर्वे त्रिविष्टपम् ॥१०॥
येऽवशिष्टा रणे तस्मिन् नारदानुमतेन ते । वलिं विपन्नमादाय अस्तं गिरिमुपागमन् ॥११॥

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of Indira, who was armed with his weapon called Vajra (adamant). The latter told him scornfully: "Fool! You are desirous of conquering us, who are past masters of illusion, by your tactics involving illusion, like an actor! Slow-witted demon! I will chop off thy head. Thou mayest, therefore, meet thy relatives (before thou art killed) 1-3

Bali said : Activities of all, who join a battle, are inspired by destiny. They meet with glory, victory defeat or death. Wise men are alive to this controlling function of the destiny. They are, therefore, neither delighted nor feel sorry (about these vicissitudes). You people are, however, foolish. We do not, therefore, pay any heed to your words, though they strike the vitals. In fact, you deserve to be lamented by saintly persons. 4-6

Shree Shukadeva said : Indra-destroyer of enemies then struck Bali with his unfailing thunder bold. Thereupon, the latter fell on the ground along with his air-ship, like a mountain, whose wings are chopped off. Like lions killing deer, Vayu (god of wind), Agni (god of fire), Varuna (god of water) and others similarly showered missiles on their adversaries and killed them. Observing the destruction of the demons, the divine sage Narada, who was deputed by Brahma, dissuaded the gods from continuing the battle. In deference to the advice of the sage, the gods, who were being eulogized by their followers, controlled their emotion of anger and all of them returned to the heaven. Those of the demons also, who had survived in the battle,

तत्राविनष्टावयवान् विद्यमानशिरोधरान् । उशना जीवयामास संजीविन्या स्वविद्यया ॥१२॥
बलिश्चोशनसा स्पृष्टः प्रत्यापन्नेन्द्रियस्मृतिः । पराजितोऽपि नाखिद्यल्लोकतत्त्वविचक्षणः ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे देवासुरसंग्रामे एकादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

श्रीबादरायणिरुवाच

वृषध्वजो निशम्येदं योषिद्रूपेण दानवान् । मोहयित्वा सुरगणान् हरिः सोममपाययत् ॥१॥
वृषमारुह्य गिरिशः सर्वभूतगणैर्वृतः । सह देव्या ययौ द्रष्टुं यत्रास्ते मधुसूदनः ॥२॥
सभाजितो भगवता सादरं सोमया भवः । सूपविष्ट उवाचेद प्रतिपूज्य स्मयन् हरिम् ॥३॥

श्रीमहादेव उवाच

देवदेव जगद्व्यापिञ्जगदीश जगन्मय । सर्वेषामपि भावानां त्वमात्मा हेतुरीश्वरः ॥४॥

took Bali with them and went to the Astachala mountain (the mountain of the setting Sun) with the consent of Narada. There, Shukra (preceptor of the demons) resorted to life those of the demons, whose heads were in tact but who had lost their other limbs with his Sanjivinee lore (the art of reviving the dead). Bali also regained his senses at the touch of Shukra. Though defeated, he did not feel dejected, since he knew the ways of the world. 7–13

Thus ends chapter eleventh of Book VIII

CHAPTER XII

Shree Shuka (son of Badarayana Vyas) said : Shiva, whose standard bears an emblem of a bull and whose residence is Kailasa, mountain heard that Vishnu had given the nectar to the gods for drinking by causing infatuation to the demons with his disguise as a woman. Thereupon, he mounted his bull and went to the place where Vishnu—the destroyer of the demon named Madhumas, accompanied by his consort Satee and surrounded by all his retinues of goblins etc, Shiva and his consort Uma (Satee) were reverently greeted by Vishnu with a smile. When he was comfortably seated, he spoke to Vishnu, as under : 1–3

Shree Mahadeva (Shiva) said : Lord of gods! Lord of world! Thou pervadest the world. Thou art one with the world. Thou art

त्वं ब्रह्म पूर्णममृतं विगुणं विशोकमानन्दमात्रमविकारमनन्यदन्यत् ।
विश्वस्य हेतुरुदयस्थितिसंयमानामात्मेश्वरश्च तदपेक्षतयानपेक्षः ॥५॥

एकस्त्वमेव सदसद् द्वयमद्वयं च स्वर्णं कृताकृतमिवेह न वस्तुभेदः ।
अज्ञानतस्त्वयि जनैर्विहितो विकल्पो यस्माद् गुणैर्व्यतिकरो निरुपाधिकस्य ॥६॥

अवतारा मया दृष्टा रममाणस्य ते गुणैः । सोऽहं तद् द्रष्टुमिच्छामि यत् ते योषिद्वपुर्धृतम् ।
येन सम्मोहिता दैत्याः पायिताश्चामृतं सुराः ॥७॥

श्रीभगवानुवाच

कौतूहलाय दैत्यानां योषिद्वेषो मया कृतः । पश्यता सुरकार्याणि गते पीयूषभाजने ।
तत्तेऽहं दर्शयिष्यामि दिदृक्षोः सुरसत्तम ॥८॥

श्रीशुक उवाच

ततो ददर्शोपवने वरस्त्रियं विचित्रपुष्पारुणपल्लवद्रुमे ।
विक्रीडतीं कन्दुकलीलया लसद्दुकूलपर्यस्तनितम्बमेखलाम् ॥९॥

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the sole cause and the master of all creatures Thou art the Supreme Spirit which is full by itself, immortal, free from the three qualities of sattwa, rajas and tamas, exempt from grief personification of absolute, bliss, immutable and besides whom there is nothing else. Thou art the cause of the creation, existence and end of the universe, its soul its master, and independent of it. Just as gold and articles of gold are the same, since there is no difference in the material. Thou art one, either as self existent or in the form of the temporal world. Despite this, people have asserted that there is distinction between the two, on account of their qualities of sattwa, rajas and tamas, though thou art without attributes (resulting from the qualities). I have seen thy incarnations, which were but thy amusement, dominated by those qualities. The selfsame I, however, desire to see that incarnation, in which thou assumedst the form of a woman. 4-7

His Divinity said : I had assumed the disguise of a woman for exciting curiosity of the demons, when the pot of nectar had been carried away (by them) since I have been looking after the interests of the gods. Exalted God! Since thou art desirous of seeing it, I will be presently showing that to thee 8

Shree Shuka said : Then, Shiva saw a beautiful lady in a garden abounding in variegated flowers, reddish, foliage and trees. She was sporting with a ball and was wearing a girdle on her hips, which were

तयापहृतविज्ञानस्तत्कृतस्मरविह्वलः । उवाच परमप्रीतो बिभ्रत् स्वां पौरुषीं तनुम् ॥१०॥

श्रीभगवानुवाच

को नु मेऽतितरेन्मायां विषक्तस्त्वदृते पुमान् । तांस्तान् विसृजतीं भावान् दुस्तरामकृतात्मभिः ।
सेयं गुणमयी माया न त्वामभिभविष्यति । मया समेता कालेन कालरूपेण भागशः ॥१२॥

श्रीशुक उवाच

एवं भगवता राजन् श्रीवत्साङ्केन सत्कृतः । आमन्त्र्य तं परिक्रम्य सगणः स्वालयं ययौ ॥१३॥

असद्विषयमङ्घ्रिं भावगम्यं प्रपन्नानमृतममरवर्यानाशयत् सिन्धुमथ्यम् ।
कपटयुवतिवेषो मोहयन् यः सुरारींस्तमहमुपसृतानां कामपूरं नतोऽस्मि ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे शङ्करमोहन नाम द्वादशोऽध्यायः ॥१२॥



covered with a gorgeous garment of silk. The power of discernment of Shiva was stolen by her and he was perturbed by passionate feelings caused by her (sight). Thereupon, Vishnu resumed His original male form, was much pleased with him and said : 9-10

His Divinity Vishnu said : Who other personage except thee, who hast detachment for sensual objects, can surmount my Maya. Since the latter creates various feelings and is difficult to be surmounted by persons who have not identified themselves with the Supreme Spirit? This my Maya which is constituted of the three qualities of sattwa, rajas and tamas and which remains with me in the guise of time, shall not over power thee Since I am myself, the veritable Time 11-12

Shree Shuka said : King! Having been thus greeted by His Divinty, who has a curl of hair on his chest, Shiva circumambulated him, took his leave and went to his abode, accompanied by his retinue. 13

I bow at the feet of Him, who is not capable of being realized by sinful persons, but who is capable of being conceived by devotional attitude, who gave nectar which was churned out from the ocean to his chosen gods who had sought his protection to drink, who had assumed the guise of a tricky damsel for causing fascination to the enemies of the gods, and who fulfils the desires of those who resort to Him. 14

Thus ends chapter twelfth of Book VIII



दशमो ब्रह्मसावर्णिरुपश्लोकसुतो महान् । विष्वक्सेनो विषूच्यां तु शम्भोः सख्यं करिष्यति ।
जातः स्वांशेन भगवान् गृहे विश्वसृजो विभुः । मनुर्वै धर्मसावर्णिरेकादशम आत्मवान् ॥११॥
आर्यकस्य सुतस्तत्र धर्मसेतुरिति स्मृतः । वैधृतायां हरेरंशस्त्रिलोकीं धारयिष्यति ॥१२॥
भविता रुद्रसावर्णी राजन् द्वादशमो मनुः । स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः ।
अन्तरं सत्यसहसः सूनृतायाः सुतो विभुः । मनुस्त्रयोदशो भाव्यो देवसावर्णिरात्मवान् ॥१४॥
देवहोत्रस्य तनय उपहर्ता दिवस्पतेः । योगेश्वरो हरेरंशो बृहत्यां सम्भविष्यति ॥१५॥
मनुर्वा इन्द्रसावर्णिश्चतुर्दशम एष्यति । सत्रायणस्य तनयो बृहद्भानुस्तदा हरिः ॥१६॥
वितानायां महाराज क्रियातन्तून् वितायिता । राजंश्चतुर्दशैतानि त्रिकालानुगतानि ते ।
प्रोक्तान्येभिर्मितः कल्पो युगसाहस्रपर्ययः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरानुवर्णनं नाम त्रयोदशोऽध्यायः ॥१३॥



अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

मनुर्विवस्वतः पुत्रः श्राद्धदेव इति श्रुतः । सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु ॥१॥
इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च । नरिष्यन्तोऽथ नाभागः सप्तमो दिष्ट उच्यते ॥२॥
करूषश्च पृषध्रश्च दशमो वसुमान् स्मृतः । मनोर्वैवस्वतस्यैते दश पुत्राः परंतप ॥३॥
आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः । अश्विनावृभवो राजन्निन्द्रस्तेषां पुरन्दरः ॥४॥
कश्यपोऽत्रिर्वसिष्ठश्च विश्वामित्रोऽथ गौतमः । जमदग्निर्भरद्वाज इति सप्तर्षयः स्मृताः ॥५॥
अत्रापि भगवज्जन्म कश्यपाददितेरभूत् । आदित्यानामवरजो विष्णुर्वामनरूपधृक् ॥६॥
संक्षेपतो मयोक्तानि सप्त मन्वन्तराणि ते । भविष्याण्यथ वक्ष्यामि विष्णोः शक्त्यान्वितानि च ।
अष्टमेऽन्तर आयाते सावर्णिर्भविता मनुः । देवगुह्यात् सरस्वत्यां सार्वभौम इति प्रभुः ॥८॥
नवमो दक्षसावर्णिर्मनुर्वरुणसम्भवः । आयुष्मतोऽम्बुधारायामृषभो भगवत्कला ॥९॥

CHAPTER XIII

Shree Shukadeva said : The present seventh Manu—son of Vivasvat (the Sun) is renowned as Shraddhadeva. Hear from me about his sons. Heroic king! Ikshvaku, Nabhaga, Dhrista, Sharyati, Narishyanta, Nabhag, Dishta (Seventh son), Karoosha, Prishadhra and tenth Vasuman these are ten sons of Manu—son of Vivasvat. King! Adityas, Vasus, Rudras, Vishwedevas, groups of Maruts, Ashwinikumar twins and Ribhus are deities of this era and Purandara is their Indra (King). Kashyapa, Atri, Vashishtha, Vishwamitra, Gautama, Jamadagni and Bharadwaja are the reputed rishis (spiritual sages) of this era. Even in this era, His Divinity Vishnu was born of Aditi from Kashyapa. Vishnu had then assumed the form of vamana (dwarf) and was youngest among the sons of Aditi 1-6

I have so far described to you seven eras of Manu. I will presently describe the future eras of Manu, all of which are associated with the prowess of Vishnu. When the era of the eighth Manu will come into existence, Savarni will be the Manu. His Divinity Vishnu shall then be born of Devaguhya through Saraswati and shall be known as Sarvabhauma The ninth Manu, named Dakshasavarni shall be born of Varuna. At that time, Rishabha, having a fraction of the divinity of Vishnu shall be born of Ambudhara and Ayushmat. Brahmasavarni—son

दशमो ब्रह्मसावर्णिरुपश्लोकसुतो महान् । विष्वक्सेनो विषूच्यां तु शम्भोः सख्यं करिष्यति ।
जातः स्वांशेन भगवान् गृहे विश्वसृजो विभुः । मनुर्वै धर्मसावर्णिरेकादशम आत्मवान् ॥११॥
आर्यकस्य सुतस्तत्र धर्मसेतुरिति स्मृतः । वैधृतायां हरेरंशस्त्रिलोकीं धारयिष्यति ॥१२॥
भविता रुद्रसावर्णी राजन् द्वादशमो मनुः । स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः ।
अन्तरं सत्यसहसः सूनृतायाः सुतो विभुः । मनुस्त्रयोदशो भाव्यो देवसावर्णिरात्मवान् ॥१४॥
देवहोत्रस्य तनय उपहर्ता दिवस्पतेः । योगेश्वरो हरेरंशो बृहत्यां सम्भविष्यति ॥१५॥
मनुर्वा इन्द्रसावर्णिश्चतुर्दशम एष्यति । सत्रायणस्य तनयो बृहद्भानुस्तदा हरिः ॥१६॥
वितानायां महाराज क्रियातन्तून् वितायिता । राजंश्चतुर्दशैतानि त्रिकालानुगतानि ते ।
प्रोक्तान्येभिर्मितः कल्पो युगसाहस्रपर्ययः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरानुवर्णनं नाम त्रयोदशोऽध्यायः ॥१३॥



of Upashloka—shall be the tenth great Manu. Besides, His Divinity Vishnu shall be born of Vishwasrij through Vishoochi with a fraction of His Divinity as Vishwaksena and shall be friends with Shambhu (Indra of that era). Then, Dharmasavarni of spiritual disposition shall be eleventh Manu During his era, a fraction of the divinity of Vishnu shall be born of Aryaka through Vaidhrita, shall be known as Dharmasetu and shall protect all the three worlds King! Rudrasavarni shall be the twelfth Manu. A fraction of the divinity of Vishnu shall be known as Swadhama and shall protect the era of that Manu. Then, Devasavarni of spiritual disposition shall be thirteenth Manu. Yogeshwara, having a fraction of the divinity of Vishnu shall be born as son of Brihati and Devahotra as Sarvabhauma and shall be the benefactor of Divaspati (Indra of that era) Indrasavarni shall be fourteenth Manu. Great King! In that era, Vishnu shall be born under the name of Brihadbhanu as son of Satrayana and Vitana and shall spread the cult of ritual sacrifices King! I have told you about fourteen eras of Manus of the past, the present and the future. The period known as Kalpa is measured by these eras and lasts for one thousand yugas 7–17

Thus ends chapter thirteenth of Book VIII



अथ चतुर्दशोऽध्यायः

ऋषिरुवाच

चतुर्युगान्ते कालेन ग्रस्ताञ्छ्रुतिगणान् यथा । तपसा ऋषयोऽपश्यन् यतो धर्मः सनातनः ॥१॥
ततो धर्मं चतुष्पादं मनवो हरिणोदिताः । युक्ताः संचारयन्त्यद्धा स्वे स्वे काले महीं नृप ।
यज्ञभागभुजो देवा ये च तत्रान्विताश्च तैः ॥२॥
इन्द्रो भगवता दत्तां त्रैलोक्यश्रियमूर्जिताम् । भुञ्जानः पाति लोकांस्त्रीन् कामं लोके प्रवर्षति ॥३॥
ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक् । ऋषिरूपधरः कर्म योगं योगेशरूपधृक् ॥४॥
सर्गं प्रजेशरूपेण दस्यून् हन्यात् स्वराड्वपुः । कालरूपेण सर्वेषामभावाय पृथग्गुणः ॥५॥
एतत् कल्पविकल्पस्य प्रमाणं परिकीर्तितम् । यत्र मन्वन्तराण्याहुश्चतुर्दश पुराविदः ॥६॥

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CHAPTER XIV

Shree Shukadeva said : At the end of the four eras, the sages perceived, through intuition, the Vedas, which had been eclipsed by time by resorting to penance, since religiosity is eternal. King! Inspired by Vishnu, Manus, whose minds are concentrated on the supreme spirit, propagated righteousness, which has four bases, on the earth, during their respective regimes Deities, who enjoy shares of oblations offered in ritual sacrifices and their followers also do the same. While enjoying the superior prosperity of the three worlds, which have been awarded to him by His Divinity Vishnu, Indra protects the three worlds and showers rain, as desired (by people). Vishnu also assumes the forms of accomplished souls and propagates the cult of ritual sacrifices. He assumes the forms of masters of yoga and propagates religion. He creates the creations by assuming the forms of progenitors of mankind and destroys heretics by assuming the forms of Kings In the form of Time, he brings about diluvion. Thus, he resorts to different qualities out of the qualities of sattwa, rajas and tamas I have thus described the durations of the eras known as Kalpas and Vikalpas. Antiquarians say that fourteen Manus flourish during one Kalpa. 1-6

Thus ends chapter fourteenth of Book VIII

अथ पञ्चदशोऽध्यायः

राजोवाच

बलेः पदत्रयं भूमेः कस्माद्धरिरयाचत । भूतेश्वरः कृपणवल्लब्धार्थोऽपि बबन्ध तम् ॥१॥
एतद् वेदितुमिच्छामो महत् कौतूहलं हि नः । यज्ञेश्वरस्य पूर्णस्य बन्धनं चाप्यनागसः ॥२॥

श्रीशुक उवाच

पराजितश्रीरसुभिश्च हापितो हीन्द्रेण राजन् भृगुभिः स जीवितः ।
सर्वात्मना तानभजद् भृगून् बलि शिष्यो महात्मार्थनिवेदनेन ॥३॥
तं ब्राह्मणा भृगवः प्रीयमाणा अयाजयन् विश्वजिता त्रिणाकम् ।
जिगीषमाणं विधिनाभिषिच्य महाभिषेकेण महानुभावाः ॥४॥
ततो रथः काञ्चनपट्टनद्धो हयाश्च हर्यश्वतुरङ्गवर्णाः ।
ध्वजश्च सिंहेन विराजमानो हुताशनादास हविर्भिरिष्टात् ॥५॥
धनुश्च दिव्यं पुरटोपनद्धं तूणावरिक्तौ कवचं च दिव्यम् ।
पितामहस्तस्य ददौ च मालामम्लानपुष्पां जलजं च शुक्र ॥६॥

CHAPTER XV

The King said : Why was it that Vishnu begged for land measuring only three paces from Bali, eventhough He himself is the master of the universe and why was it that he then bound the latter ? I desire to known this, since I have much curiosity about it How was it that Vishnu, who is the presiding deity of ritual sacrifices, bourd him, though he was innocent ? 1–2

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यज्ञभागभुजो देवा ये च तत्रान्विताश्च तैः ॥२॥
इन्द्रो भगवता दत्तां त्रैलोक्यश्रियमूर्जिताम् । भुञ्जानः पाति लोकांस्त्रीन् कामं लोके प्रवर्षति ॥३॥
ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक् । ऋषिरूपधरः कर्म योगं योगेशरूपधृक् ॥४॥
सर्गं प्रजेशरूपेण दस्यून् हन्यात् स्वराड्वपुः । कालरूपेण सर्वेषामभावाय पृथग्गुणः ॥५॥
स्तूयमानो जनैरेभिर्मायया नामरूपया ।
एतत् कल्पविकल्पस्य प्रमाणं परिकीर्तितम् । यत्र मन्वन्तराण्याहुश्चतुर्दश पुराविदः ॥६॥

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प्रदक्षिणीकृत्य कृतप्रणामः प्रह्लादमामन्त्र्य नमश्चकार ॥७॥
अथारुह्य रथं दिव्यं भृगुदत्तं महारथः । सुस्रग्धरोऽथ संनह्य धन्वी खड्गी धृतेषुधिः ।
रराज रथमारूढो धिष्ण्यस्थ इव हव्यवाट् ॥८॥
धृतो विकर्षन् महतीमासुरीं ध्वजिनीं विभुः । ययाविन्द्रपुरीं स्वृद्धां कम्पयन्निव रोदसी ॥९॥
तां देवधानीं स वरूथिनीपतिर्बहिः समन्ताद् रुरुधे पृतन्यया ।
आचार्यदत्तं जलजं महास्वनं दध्मौ प्रयुञ्जन् भयमिन्द्रयोषिताम् ॥१०॥
मघवांस्तमभिप्रेत्य बलेः परममुद्यमम् । सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥११॥
भगवन्नुद्यमो भूयान् बलेर्नः पूर्ववैरिणः । अविषह्यमिमं मन्ये केनासीत्तेजसोर्जितः ॥१२॥

गुरुरुवाच

जानामि मघवञ्छत्रोरुन्नतेरस्य कारणम् । शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥१३॥
भवद्विधो भवान् वापि वर्जयित्वेश्वरं हरिम् । नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ॥१४॥

(his preceptor) gave him a conch. Thus he obtained equipment of war from the brahmins, who also performed a benedictory ceremony for his success. Then, he circumambulated them and bowed to them. He took leave of Prahlad and bowed to him. 3–7

तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् । यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥१५॥
एवं सुमन्त्रितार्थास्ते गुरुणार्थानुदर्शिना । हित्वा त्रिविष्टपं जग्मुर्गीर्वाणाः कामरूपिणः ॥१६॥
देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम् । देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥१७॥
तं विश्वजयिनं शिष्यं भृगवः शिष्यवत्सलाः । शतेन हयमेधानामनुव्रतमयाजयन् ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे पञ्चदशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

श्रीशुक उवाच

एवं पुत्रेषु नष्टेषु देवमातादितिस्तदा । हृते त्रिविष्टपे दैत्यैः पर्यतप्यदनाथवत् ॥१॥
एकदा कश्यपस्तस्या आश्रमं भगवानगात् । निरुत्सवं निरानन्दं समाधेर्विरतश्चिरात् ॥२॥
स पत्नीं दीनवदनां कृतासनपरिग्रहः । सभाजितो यथान्यायमिदमाह कुरूद्वह ॥३॥

capable of confronting the God of Death, Gods like you, with the exception of Vishnu, even yourself are not capable of confronting him. All of you should, therefore, leave your residences in the heaven and go away elsewhere, awaiting better times when your enemy might come into adverse circumstances. Having been thus properly advised by Guru who could perceive things in proper perspective, the gods, who were capable of disguising themselves as desired, left the heaven and went away When the gods had disappeared, Bali, son of Virochana, stayed in the metropolis of the gods and subdued all the three worlds. The Bhrigus, to whom their disciples were dear, helped Bali perform one hundred horse-sacrifices, since he was loyal to them. 13–18

Thus ends chapter fifteenth of Book VIII



CHAPTER XVI

Shree Shukadeva said : When the kingdom of the heaven had been snatched away from the gods by the demons, and the gods had disappeared from it, Aditi—mother of the gods—became agonized like a helpless person Once, His Holiness Kashyapa (Aditi's husband) retired from his long concentration on the Supreme spirit and went to her hermitage. It was then devoid of usual festivities and joyous atmosphere. Scion of Kuru dynasty! After she had paid homage to him, he took the seat offered to him by her and suitably questioned his wife, since her face was distressed, thus : " Lady of my house ! Has any inauspi-

एवं स विप्रार्जितयोधनार्थस्तैः कल्पितस्वस्त्ययनोऽथ विप्रान् ।
प्रदक्षिणीकृत्य कृतप्रणामः प्रह्लादमामन्त्र्य नमश्चकार ॥७॥

अथारुह्य रथं दिव्यं भृगुदत्तं महारथः । सुस्रग्धरोऽथ संनह्य धन्वी खड्गी धृतेषुधिः ।
रराज रथमारूढो धिष्ण्यस्थ इव हव्यवाट् ॥८॥

वृतो विकर्षन् महतीमासुरीं ध्वजिनीं विभुः । ययाविन्द्रपुरीं स्वृद्धां कम्पयन्निव रोदसी ॥९॥

तां देवधानीं स वरूथिनीपतिर्बहिः समन्ताद् रुरुधे पृतन्यया ।
आचार्यदत्तं जलजं महास्वनं दध्मौ प्रयुञ्जन् भयमिन्द्रयोषिताम् ॥१०॥

मघवांस्तमभिप्रेत्य बलेः परममुद्यमम् । सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥११॥
भगवन्नुद्यमो भूयान् बलेर्नः पूर्ववैरिणः । अविषह्यमिमं मन्ये केनासीत्तेजसोर्जितः ॥१२॥

गुरुरुवाच

जानामि मघवञ्छत्रोरुन्नतेरस्य कारणम् । शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥१३॥
भवद्विधो भवान् वापि वर्जयित्वेश्वरं हरिम् । नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ॥१४॥

(his preceptor) gave him a conch. Thus he obtained equipment of war from the brahmins, who also performed a benedictory ceremony for his success. Then, he circumambulated them and bowed to them. He took leave of Prahlad and bowed to him. 3–7

The great charioteer then put on his armour, armed himself with the bow, the arrows and a sword and mounted his heavenly chariot, which had been presented to him by Bhrigu (Shukra). When he was seated in the chariot, he shone like fire in a sacrificial basin. Valiant Bali then led his great army of demons and reached the extremely prosperous metropolis of Indra, as if he were making the sky and the earth tremble Commanding his army, he beseiged the metropolis of Indra on all sides from outside with his army and blew the high-sounding conch, which had been given to him by his preceptor, thus causing fear to wives of Indra. 8–10

When Indra came to know of the great activity of Bali, he approached the Guru (Jupiter—preceptor of gods) accompanied by all the Gods and told him: "Master! Great is the activity of our former foe Bali. I consider it not capable of being challenged. By which might has he become so powerful?" 11–12

Guru said : Indra! I know the cause of the exaltation of thy enemy. The Bhrigus, who are expounding spiritual knowledge, have infused vigour into him, as he is their disciple. Just as men are not

तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् । यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥१५॥
एवं सुमन्त्रितार्थास्ते गुरुणार्थानुदर्शिना । हित्वा त्रिविष्टपं जग्मुर्गीर्वाणाः कामरूपिणः ॥१६॥
देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम् । देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥१७॥
तं विश्वजयिनं शिष्यं भृगवः शिष्यवत्सलाः । शतेन हयमेधानामनुव्रतमयाजयन् ॥१८॥

॥ इति श्रीमत्संक्षिप्तभागवते अष्टमस्कन्धे पञ्चदशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

श्रीशुक उवाच

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स पत्नीं दीनवदनां कृतासनपरिग्रहः । सभाजितो यथान्यायमिदमाह कुरूद्वह ॥३॥

capable of confronting the God of Death, Gods like you with the exception of Vishnu even yourself are not capable of confronting him. All of you should, therefore, leave your residences in the heaven and go away elsewhere, awaiting better times when your enemy might come into adverse circumstances Having been thus properly advised by Guru who could perceive things in proper perspective, the gods who were capable of disguising themselves as desired, left the heaven and went away When the gods had disappeared, Bali, son of Virochana, stayed in the metropolis of the gods and subdued all the three worlds The Bhrigus to whom their disciples were dear helped Bali perform one hundred horse-sacrifices, since he was loyal to them 13-18

Thus ends chapter fifteenth of Book VIII

CHAPTER XVI

Shree Shukadeva said : When the kingdom of the heaven had been snatched away from the gods by the demons, and the gods had disappeared from it, Aditi—mother of the gods—became agonized like a helpless person Once His Holiness Kashyapa (Aditi's husband) retired from his long concentration on the Supreme spirit and went to her hermitage. It was then devoid of usual festivities and joyous atmosphere Scion of Kuru dynasty ! After she had paid homage to him, he took the seat offered to him by her and suitably questioned his wife, since her face was distressed, thus "Lady of my house ! Has any inauspi

अपि वाकुशलं किंचिद् गृहेषु गृहमेधिनि । धर्मस्यार्थस्य कामस्य यत्र योगो ह्ययोगिनाम् ॥४॥
अपि वातिथयोऽभ्येत्य कुटुम्बासक्तया त्वया । गृहादपूजिता याताः प्रत्युत्थानेन वा क्वचित् ।५।
अप्यग्नयस्तु वेलायां न हुता हविषा सति । यत्पूजया कामदुघान् याति लोकान् गृहान्वितः ।६।
अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि । लक्षयेऽस्वस्थमात्मानं भवत्या लक्षणैरहम् ॥७॥

अदितिरुवाच

भद्रं द्विजगवां ब्रह्मन् धर्मस्यास्य जनस्य च । त्रिवर्गस्य परं क्षेत्रं गृहमेधिन् गृहा इमे ॥८॥
अग्नयोऽतिथयो भृत्य भिक्षवो ये च लिप्सवः । सर्वं भगवतो ब्रह्मन्ननुध्यानान्न रिष्यति ॥९॥
परैर्विवासिता साहं मग्ना व्यसनसागरे । ऐश्वर्यं श्रीर्यशः स्थानं हृतानि प्रबलैर्मम ॥१०॥
यथा तानि पुनः साधो प्रपद्येरन् ममात्मजाः । तथा विधेहि कल्याणं धिया कल्याणकृत्तम ॥११॥

श्रीशुक उवाच

एवमभ्यर्थितोऽदित्या कस्तामाह स्मयन्निव । अहो मायाबलं विष्णोः स्नेहबद्धमिदं जगत् ।१२।

cious thing occured in thy home? Even persons, who do not concentrate their mind on the supreme spirit, are of righteous conduct in it, get material prosperity and have their desires fulfilled. Is it that guests who might have come to thy house have some times gone back without being welcomed by thee by rising in their honour as thou mightest have been engrossed in the affairs of the family? Chaste lady! or, is it that timely oblations have not been offered to the sacred fire? By worshipping it, a house-holder goes to heaven, which yields desired objects. High-minded lady! Are all your sons doing well? I observe from the features of thy body that thou art not in proper mood 1-7

Aditi said : Spiritual master! Brahmins, cows of the homestead and myself are healthy. Religious rites are being well performed. Master of our house! These homes are the great abode of righteousness, material happiness and fulfilment of temporal desires. Spiritual master! Since I have been reverently keeping your Holiness in mind, the ritual fires, guests, servants and mendiconts desirous of charity have not suffered. Since, however, I have been banished and deprived of my glory, wealth, fame and residence by my enemies, I have been plunged in the ocean of adversity. Saint! My greatest benefactor! Please so devise with your intelligence that my sons may again achieve welfare. 8-11

Shree Shukadeva said : Having been thus requested by Aditi, Kashyapa told her, as if he were smiling "Ho! How great is power of the Maya of Vishnu? This world is bound together by ties of affection

उपतिष्ठस्व पुरुषं भगवन्तं जनार्दनम् । स विधास्यति ते कामान् हरिर्दीनानुकम्पनः ॥१३॥

अदितिरुवाच

केनाहं विधिना ब्रह्मन्नुपस्थास्ये जगत्पतिम् । यथा मे सत्यसंकल्पो विदध्यात् स मनोरथम् ।१४।

कश्यप उवाच

एतन्मे भगवान् पृष्टः प्रजाकामस्य पद्मजः । यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् ॥१५॥
फाल्गुनस्यामले पक्षे द्वादशाहं पयोव्रतः । अर्चयेदरविन्दाक्षं भक्त्या परमयान्वितः ॥१६॥
निर्वर्तितात्मनियमो देवमर्चेत् समाहितः । अर्चायां स्थण्डिले सूर्ये जले वह्नौ गुरावपि ॥१७॥
नमस्तुभ्यं भगवते पुरुषाय महीयसे । सर्वभूतनिवासाय वासुदेवाय साक्षिणे ॥१८॥
नमो द्विशीर्ष्णे त्रिपदे चतुःश्रृङ्गाय तन्तवे । सप्तहस्ताय यज्ञाय त्रयीविद्यात्मने नमः ॥१९॥
त्वं सर्ववरदः पुंसां वरेण्य वरदर्षभ । अतस्ते श्रेयसे धीराः पादरेणुमुपासते ॥२०॥

Worship His Divinity Vishnu, who is the supreme spirit and the destroyer of the demon named Jana. That Vishnu shall fulfil thy desires, since he has compassion for the miserable. 12-13

Aditi said : Spiritual master! By which rite may I worship the Lord of the world so that He, whose will is unfailing, may fulfil my desire? 14

Kashyapa said : When I was desirous of procreation, I had asked His Divinity Brahma (how my desire may be fulfilled). I will tell thee about the religious observance, which propitiates Keshava (Vishnu). One should worship lotus-eyed Vishnu with great devotion for the first twelve days of the bright half of the month of Falguna, sustaining oneself only on milk. After concluding routine religious practises, the devotee should, with a composed mind, worship His Divinity, as pervading His idol, the Earth, the Sun, water, fire and even his spiritual preceptor and pray : "I bow to your Divinity—Vasudeva—the great supreme spirit which pervades all creatures and oversees everything, I bow to the God of fire, who has two heads (representing Soma sacrifices known as Prayaneeya and Udayaneeya) three feet (representing three ritual sacrifices), four horns (representing four Vedas) and seven hands (representing seven Vedic metres), who is the embodiment of the institution of ritual sacrifices and of the lore of the three Vedas. Great Benefector! Thou grantest boons of all sorts and art the chosen divinity of man It is, therefore, that wise men adore the dust of thy feet for spiritual bliss. May His Divinity whom gods and the goddess

दक्षिणां गुरवे दद्यादृत्विग्भ्यश्च यथार्हतः । अन्नाद्येनाश्वपाकांश्च प्रीणयेत्समुपागतान् ॥३०॥
एतत्पयोव्रतं नाम पुरुषाराधनं परम् । पितामहेनाभिहितं मया ते समुदाहृतम् ॥३१॥
तस्मादेतद्व्रतं भद्रे प्रयता श्रद्धया चर । भगवान् परितुष्टस्ते वरानाशु विधास्यति ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽदितिपयोव्रतकथनं नाम षोडशोऽध्यायः ॥१६॥



अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

इत्युक्ता सादिती राजन् स्वभर्त्रा कश्यपेन वै । अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्द्रिता ॥१॥
तस्याः प्रादुरभूत् तात भगवानादिपूरुषः । पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः ॥२॥
सोत्थाय बद्धाञ्जलिरीडितुं स्थिता नोत्सेह आनन्दजलाकुलेक्षणा ।
प्रीत्या शनैर्गद्गदया गिरा हरिं तुष्टाव सा देव्यदितिः कुरूद्वह ॥३॥

अदितिरुवाच

यज्ञेश यज्ञपुरुषाच्युत तीर्थपाद तीर्थश्रवः श्रवणमङ्गलनामधेय ।
आपन्नलोकवृजिनोपशमोदयाद्य शं नः कृधीश भगवन्नसि दीननाथः ॥४॥

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persons have dined, since this pleases Vishnu, a wise man should dine in the company of his relatives. 15-30

This sacred vow of milk is highly conducive to propitiation of the Supreme spirit I was told about this by Brahma and I have told thee about it. Good lady! Perform this vowed performance of the ceremony, with faith, controlling thy senses during the period. Propitiated by it, His Divinity shall soon grant thee the desired boons. 31-32

Thus ends chapter sixteenth of Book VIII



CHAPTER XVII

Shree Shukadeva said : King! Having been so instructed by her husband, Aditi performed this ceremony for twelve days with alertness. Dear me! His Divinity the four-armed Lord of the creation, wearing yellow clothes and armed with his disc-missile, mace and conch then appeared before her. Thereupon, she rose, folded her hands and started to pray. As, however, her eyes were overcome with tears, she could not do so. Scion of Kuru dynasty! Pious Aditi, however, affectionately eulogized Vishnu slowly in a faltering tone. 1-3

Aditi said : Lord of ritual sacrifices! Unfailing master! Thou art

अन्ववर्तन्त यं देवाः श्रीश्च तत्पादपद्मयोः । स्पृहयन्त इवामोदं भगवान् मे प्रसीदताम् ॥२१॥
एतैर्मन्त्रैर्हृषीकेशमावाहनपुरस्कृतम् । गन्धधूपादिभिश्चार्चेद् द्वादशाक्षरविद्यया ॥२२॥
श्रृतं पयसि नैवेद्यं शाल्यन्नं विभवे सति । ससर्पिः सगुडं दत्त्वा जुहुयान्मूलविद्यया ॥२३॥
जपेदष्टोत्तरशतं स्तुवीत स्तुतिभिः प्रभुम् । कृत्वा प्रदक्षिणं भूमौ प्रणमेद् दण्डवन्मुदा ॥२४॥
स्नातः शुचिर्यथोक्तेन विधिना सुसमाहितः । पयसा स्नापयित्वार्चेद् यावद्व्रतसमापनम् ॥२५॥
पयोभक्षो व्रतमिदं चरेद् विष्ण्वर्चनादृतः । पूर्ववज्जुहुयादग्निं ब्राह्मणांश्चापि भोजयेत् ॥२६॥
प्रतिपद्दिनमारभ्य यावच्छुक्लत्रयोदशी । ब्रह्मचर्यमधःस्वप्नं स्नानं त्रिषवणं चरेत् ॥२७॥
वर्जयेदसदालापं भोगानुच्चावचांस्तथा । अहिंस्रः सर्वभूतानां वासुदेवपरायणः ॥२८॥
भोजयेत् तान् गुणवता सदन्नेन शुचिस्मिते । अन्यांश्च ब्राह्मणाञ्छक्त्या ये च तत्र समागताः ॥२९॥

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of wealth follow, as if they were coveting the fragrance of the dust of His feet, be propitiated. The devotee should worship Vishnu, who has mastered the senses, with perfume incense etc. beginning with invocation. "Om" and reciting the sacred incantation of twelve letters. Om! I bow to His Divinity Vasudeva (who is the full incarnation of Vishnu) If he can afford, he should offer to Him rice cooked in milk and mixed with clarified butter and treacle and offer oblations thereof into sacrificial fire by recital of the same sacred incantation. He should mutter the incantation one hundred and eight times and pray to His Divinity with eulogies. After circumambulating the idol, he should delightfully lay himself on the ground in obeisance. After taking bath and becoming pure, and well composed, he should (daily) bathe His Divinity with milk and worship Him till the vowed observance of the ceremony is concluded. He should sustain himself only on milk (during the period) reverently observe the vow, worship Vishnu make offerings to fire, as stated above, and also feed Brahmins. Commencing from the first day (of the bright fortnight) till the thirteenth day, he should observe celibacy, lie on the ground, bathe thrice (morning, noon and evening) avoid conversing with wicked persons, as well as enjoyment of mundane pleasures, violence to all creatures and remain devoted to Vasudeva (Vishnu). Lady of pious smile! The devotee should feed the brahmins assisting in the worship with good quality food and also other brahmins who might have come there, consistently with his capacity. He should make presents to his preceptor and priests officiating at the ceremony according to their ranks and satisfy even outcasts who might have come there. When all, including poor, blind and miserable

दक्षिणां गुरवे दद्यादृत्विग्भ्यश्च यथार्हतः । अन्नाद्येनाश्वपाकांश्च प्रीणयेत्समुपागतान् ॥३०॥
एतत्पयोव्रतं नाम पुरुषाराधनं परम् । पितामहेनाभिहितं मया ते समुदाहृतम् ॥३१॥
तस्मादेतद्व्रतं भद्रे प्रयता श्रद्धया चर । भगवान् परितुष्टस्ते वरानाशु विधास्यति ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽदितिपयोव्रतकथन नाम षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

इत्युक्ता सादिती राजन् स्वभर्त्रा कश्यपेन वै । अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्द्रिता ॥१॥
तस्याः प्रादुरभूत् तात भगवानादिपूरुषः । पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः ॥२॥
सोत्थाय बद्धाञ्जलिरीडितुं स्थिता नोत्सेह आनन्दजलाकुलेक्षणा ।
प्रीत्या शनैर्गद्गदया गिरा हरिं तुष्टाव सा देव्यदितिः कुरूद्वह ॥३॥

अदितिरुवाच

यज्ञेश यज्ञपुरुषाच्युत तीर्थपाद तीर्थश्रवः श्रवणमङ्गलनामधेय ।
आपन्नलोकवृजिनोपशमोदयाद्य शं नः कृधीश भगवन्नसि दीननाथः ॥४॥

persons have dined, since this pleases Vishnu, a wise man should dine in the company of his relatives. 15-30

This sacred vow of milk is highly conducive to propitiation of the Supreme spirit I was told about this by Brahma and I have told thee about it. Good lady! Perform this vowed performance of the ceremony, with faith, controlling thy senses during the period. Propitiated by it, His Divinity shall soon grant thee the desired boons. 31-32

Thus ends chapter sixteenth of Book VIII

CHAPTER XVII

Shree Shukadeva said : King! Having been so instructed by her husband, Aditi performed this ceremony for twelve days with alertness. Dear me! His Divinity the four-armed Lord of the creation, wearing yellow clothes and armed with his disc-missile, mace and conch then appeared before her. Thereupon, she rose, folded her hands and started to pray. As, however, her eyes were overcome with tears, she could not do so. Scion of Kuru dynasty! Pious Aditi, however, affectionately eulogized Vishnu slowly in a faltering tone. 1-3

Aditi said : Lord of ritual sacrifices! Unfailing master! Thou art

विश्वाय विश्वभवनस्थितिसंयमाय स्वैरं गृहीतपुरुशक्तिगुणाय भूम्ने ।
स्वस्थाय शश्वदुपबृंहितपूर्णबोधव्यापादितात्मतमसे हरये नमस्ते ॥५॥

श्रीभगवानुवाच

देवमातर्भवत्या मे विज्ञातं चिरकाङ्क्षितम् । यत् सपत्नैर्हृतश्रीणां च्यावितानां स्वधामतः ॥६॥
तान् विनिर्जित्य समरे दुर्मदानसुरर्षभान् । प्रतिलब्धजयश्रीभिः पुत्रैरिच्छस्युपासितुम् ।
नाकपृष्ठमधिष्ठाय क्रीडतो द्रष्टुमिच्छसि ॥७॥
प्रायोऽधुना तेऽसुरयूथनाथा अपारणीया इति देवि मे मतिः ।
अथाप्युपायो मम देवि चिन्त्यः संतोषितस्य व्रतचर्यया ते ॥८॥
त्वयार्चितश्चाहमपत्यगुप्तये पयोव्रतेनानुगुणं समीडितः ।
स्वांशेन पुत्रत्वमुपेत्य ते सुतान् गोप्तास्मि मारीचतपस्यधिष्ठितः ॥९॥

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the personification of ritual sacrifices. Thy feet constitute pilgrim centres. Thy names are auspicious to hear. Thou pacifiest distress of persons in adversity. Your Divinity ! Lord ! Kindly bless us, since thou art the protector of persons, who are miserable ! Vishnu ! Thou art the personification of the universe. Thou hast, through thy own will, assumed the qualities of sattwa, rajas and tamas of the Maya of the Supreme Being for creation, sustenance and end of the universe. Thou art all-pervading and composed. Thou hast destroyed the darkness of my spiritual ignorance by thy eternal, expansive and full consciousness. I bow to thee ! 4-5

His Divinity said : Mother of gods ! I know what you have been desiring since long. Thou desirest to live with thy sons, whose glory has been destroyed by their enemies and banished by them from their homes after they had vanquished the extremely arrogant leaders of the demons and to have them restored to their glory Thou desirest to see that they dwell in the heaven and amuse themselves Saintly lady ! I am, however, of opinion that leaders of the multitudes of the demons are not capable of being defeated at present. Saintly lady ! Since, however, I have been propitiated by thy performance of the sacred ceremony. I shall have to think out a remedy I have been worshipped by thee for protection of the sons by undertaking the sacred milk-vow and have been deservedly eulogized. I will, therefore, incarnate myself as thy son with a fraction of my divinity by permeating the penance of Kashyapa—son of Mareechi (one of the progenitors of mankind) and will succour thy sons. Good lady ! Serve

उपधाव पतिं भद्रे प्रजापतिमकल्मषम् । मां च भावयती पत्यावेवंरूपमवस्थितम् ॥१०॥

श्रीशुक उवाच

एतावदुक्त्वा भगवांस्तत्रैवान्तरधीयत । अदितिर्दुर्लभं लब्ध्वा हरेर्जन्मात्मनि प्रभोः ॥११॥
उपाधावत् पतिं भक्त्या परया कृतकृत्यवत् । स वै समाधियोगेन कश्यपस्तदबुध्यत ॥१२॥
अदितेर्धिष्ठितं गर्भं भगवन्तं सनातनम् । हिरण्यगर्भो विज्ञाय समीडे गुह्यनामभिः ॥१३॥

ब्रह्मोवाच

जयोरुगाय भगवन्नुरुक्रम नमोऽस्तु ते । नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः ॥१४॥
नमस्ते पृश्निगर्भाय वेदगर्भाय वेधसे । त्रिनाभाय त्रिपृष्ठाय शिपिविष्टाय विष्णवे ॥१५॥
त्वं वै प्रजानां स्थिरजङ्गमानां प्रजापतीनामसि सम्भविष्णुः ।
दिवौकसां देव दिवश्च्युतानां परायणं नौरिव मज्जतोऽप्सु ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे सप्तदशोऽध्यायः ॥१७॥



thy husband loyally, thinking that thou art serving me in thy husband in this form. He is sinless and one of the progenitors of mankind 6-10

Shree Shuka said : Telling her this much, His Divinity disappeared there and then. Having received the unachievable boon that Lord Vishnu shall incarnate Himself through her. Aditi loyally served her husband with great devotion like a person whose object had been fulfilled. Kashyapa also learnt about it (the boon) by concentration on His Divinity. Having learnt that the foetus lying in womb of Aditi was His eternal divinity, Brahma eulogized Him with His secret names 11-13

Brahma said : Your Divinity! you have praised extensively Your strides are extensive. I bow to you I bow to the holy God, I bow again and again to the Supreme Being, which is the master of the three qualities of sattwa, rajas and tamas. I bow to son of Prishni (Devaki). I bow to Him who is the source of the Vedas and of the creator. Though you hold the three worlds in your navel; you are beyond the three worlds; you pervade the universe I bow to Vishnu God! you are the creator of the moveable and immoveable objects and of the progenitors of mankind. You are the refuge of the dwellers of the heaven who have been banished from the heaven, like a boat for those who are about to be drowned in water. 14-16

Thus ends chapter seventeenth of Book VIII



अथाष्टादशोऽध्यायः

श्रीशुक उवाच

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्बभूवामृतभूरदित्याम् ।
चतुर्भुजः शङ्खगदाब्जचक्रः पिशङ्गवासा नलिनायतेक्षणः ॥१॥
दिशः प्रसेदुः सलिलाशयास्तदा प्रजाः प्रहृष्टा ऋतवो गुणान्विताः ।
द्यौरन्तरिक्षं क्षितिरग्निजिह्वा गावो द्विजाः संजहृषुर्नगाश्च ॥२॥
श्रोणायां श्रवणद्वादश्यां मुहूर्तेऽभिजिति प्रभुः । विजया नाम सा प्रोक्ता यस्यां जन्म विदुर्हरेः ॥३॥
शङ्खदुन्दुभयो नेदुर्मृदङ्गपणवानकाः । चित्रवादित्रतूर्याणां निर्घोषस्तुमुलोऽभवत् ॥४॥
दृष्ट्वादितिस्तं निजगर्भसम्भवं परं पुमांसं मुदमाप विस्मिता ।
गृहीतदेहं निजयोगमायया प्रजापतिश्चाह जयेति विस्मितः ।
यभूव तेनैव स वामनो वटुः सम्पश्यतोर्दिव्यगतिर्यथा नटः ॥५॥
तं वटुं वामनं दृष्ट्वा मोदमाना महर्षयः । कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ॥६॥

CHAPTER XVIII

Shree Shukadeva said : Vishnu, whose activities and prowess were thus eulogized by Brahma, incarnated Himself through Aditi, though, in fact, he is not subject to births and deaths. He had four arms and hold a conch, a mace, a disc-missile and a lotus. He wore clothes of a tawny colour. His lotus like eyes were elongated. At that time, the quarters became pellucid, sources of water became quiet; people became delightful, the season yielded its fruits The sky, the atmospheric region, the earth, flames of fire, cows, brahmins and mountairs seemed to be in a jovial mood. His Divinity had incarnated Himself at the auspicious position of the Moon in the sky on the twelfth day of the bright half of the month of Shravana The day on which Vishnu incarnated Himself is known as Vijaya. Conches were blown, kettle-drums tabors and one sided military drums were beaten and musical instruments were played upon. There was a tumultous sound of instrumental music and of musical instruments. On seeing the Supreme Being born of her foetus, Aditi was filled with wonder and delight. Seeing that Vishnu had assumed a corporeal body through his mysterious power of Yoga, Kashyapa also was full of wonder and exclaimed : "Victory to your Divinity!" 1-5

Vishnu then transformed Himself into a dwarfish boy with His divine faculty, like an actor changing his disguise in a dramatic perform ance, within their sight.

तस्योपनीयमानस्य सावित्रीं सविताब्रवीत् । बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽददात् ॥७॥
ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः । कौपीनाच्छादनं माता द्यौश्छत्रं जगतः पतेः ॥८॥
कमण्डलुं वेदगर्भः कुशान् सप्तर्षयो ददुः । अक्षमालां महाराज सरस्वत्यव्ययात्मनः ॥९॥
तस्मा इत्युपनीताय यक्षराट् पात्रिकामदात् । भिक्षां भगवती साक्षादुमादादम्बिका सती ॥१०॥
स ब्रह्मवर्चसेनैवं सभां सम्भावितो वटुः । ब्रह्मर्षिगणसंजुष्टामत्यरोचत मारिषः ॥११॥

श्रुत्वाश्वमेधैर्यजमानमूर्जितं बलिं भृगूणामुपकल्पितैस्ततः ।
जगाम तत्राखिलसारसम्भृतो भारेण गां सन्नमयन् पदे पदे ॥१२॥

तं नर्मदायास्तट उत्तरे बलेर्य ऋत्विजस्ते भृगुकच्छसंज्ञके ।
प्रवर्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं यथा रविम् ॥१३॥

Great sages, who were delighted on seeing that dwarfish boy, induced Brahma to lead them and perform the latter's birth-ceremony etc. When the ceremony for investing him with the sacred thread was performed, the Sun recited the sacred Gayatri verse (invoking the preceptor of gods; Jupiter) presented to Him the sacred thread (religious emblem of Brahmins, Kshatriyas and Vaishyas) and Kashyapa presented to him a girdle. The Earth gave to him a skin of black antelope, the Moon which is the presiding deity of vegetation, gave to him a staff. His mother gave to him a strip of cloth for wearing over the privities; the sky gave to the Lord of the world an umbrella; Brahma gave him a gourd for keeping water and the celebrated seven sages gave to him kusha grass. Great King! Saraswatee (goddess of learning) gave to Him a rosary of Rudraksha berries Kuber gave Him a begging bowl when he was invested with the sacred thread Her Divinity pious Uma—the goddess-mother herself gave Him alms. Thus honoured, the boy—son of Kashyapa—looked his best on account of his spiritual lustre in the assembly, which was attended by spiritual sages. 6-11

Hearing that the Bhrigus had made their disciple Bali powerful by helping him to perform ritual sacrifices called Ashwamedhas, Vamana, who was full of the entire strength went there, depressing the earth with his weight at every step. The priests, who were assisting Bali in performing the foremost ritual sacrifice in a place known as Bhrigukachchha (Broach), situated on the northern bank of the Narmada, observed Him, as if he were the Sun, which had already risen When the Bhrigus, their disciples and the sacrificial fires saw Vishnu entering the sacrificial pandal, they rose in His honour and received Him. He

मौञ्ज्या मेखलया वीतमुपवीताजिनोत्तरम् । जटिलं वामनं विप्रं मायामाणवकं हरिम् ॥१४॥
प्रविष्टं वीक्ष्य भृगवः सशिष्यास्ते सहाग्निभिः । प्रत्यगृह्णन् समुत्थाय संक्षिप्तास्तस्य तेजसा ॥१५॥
स्वागतेनाभिनन्द्याथ पादौ भगवतो बलिः । अवनिज्यार्चयामास मुक्तसङ्गमनोरमम् ॥१६॥

बलिरुवाच

स्वागतं ते नमस्तुभ्यं ब्रह्मन् किं करवाम ते । ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वाऽऽर्यवपुर्धरम् १७
अद्य नः पितरस्तृप्ता अद्य नः पावितं कुलम् । अद्य स्विष्टः क्रतुरयं यद् भवानागतो गृहान् ॥१८॥
यद् यद् वटो वाञ्छसि तत् प्रतीच्छ मे त्वामर्थिनं विप्रसुतानुतर्कये ।
गां काञ्चनं गुणवद् धाम मृष्टं तथान्नपेयमुत वा विप्रकन्याम् ।
ग्रामान् समृद्धांस्तुरगान् गजान् वा रथांस्तथार्हत्तम सम्मतीच्छ ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे बलिवामनसंवादेऽष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

इति वैरोचनेर्वाक्यं धर्मयुक्तं ससूनृतम् । निशम्य भगवान् प्रीतः प्रतिनन्द्येदमब्रवीत् ॥१॥

had then worn a girdle of munja grass, sacred thread and a skin, had matted hair on his head, and had assumed the form of a dwarfish brahmin by resorting to his Maya. They were overcome by his lustre. Bali greeted Him with words of welcome, washed the feet of His Divinity and worshipped Him, who delights the minds of those who renounce worldly attachments 12-16

Bali said : Spiritual Master ! I bow to you. What shall I do for you, your Reverence ! I consider you to be the very embodiment of the penances of spiritual sages. Our names shall feel contended today since you have purified our dynasty by your visit. This ritual sacrifices is verily well performed today, since your Reverence has paid this visit to our homes. Boy ! Ask from me whatever you desire. Brahmin's son ! I imagine that you intend to ask for some thing. Most deserving brahma ! ask for a cow, gold, a commodious and furnished house, food and drinks, a bride, prosperous villages, horses, elephants or chariots. 17-19

Thus ends chapter eighteenth of Book VIII



CHAPTER XIX

Shree Shukadeva said : On hearing the righteous and truthful words of the son of Virochana (Bali), His Divinity was pleased, congratulated him and told him as under : 1

श्रीभगवानुवाच

वचस्तवैतज्जनदेव सूनृतं कुलोचितं धर्मयुतं यशस्करम् ।
युष्मत्कुले यद्यशसामलेन प्रह्लाद उद्भाति यथोडुपः खे ॥२॥

यतो जातो हिरण्याक्षश्चरन्नेक इमां महीम् । प्रतिवीरं दिग्विजये नाविन्दत गदायुधः ॥३॥
पिता प्रह्लादपुत्रस्ते तद्विद्वान् द्विजवत्सलः । स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः ४
भवानाचरितान् धर्मानास्थितो गृहमेधिभिः । ब्राह्मणैः पूर्वजैः शूरैरन्यैश्चोद्दामकीर्तिभिः ॥५॥
तस्मात् त्वत्तो महीमीषद् वृणेऽहं वरदर्षभात् । पदानि त्रीणि दैत्येन्द्र सम्मितानि पदा मम ॥६॥
नान्यत् ते कामये राजन् वदान्याज्जगदीश्वरात् । नैनः प्राप्नोति वै विद्वान् यावदर्थप्रतिग्रहः ॥७॥

बलिरुवाच

अहो ब्राह्मणदायाद वाचस्ते वृद्धसम्मताः । त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा ॥८॥
न पुमान् मामुपव्रज्य भूयो याचितुमर्हति । तस्माद् वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे ॥९॥

His Divinity said : King! These words of thine are absolutely true, deserving of thy dynasty and are such as would impart glory on thee. Prahlada shines in thy dynasty with untarnished fame like the Moon in the sky. Hiranyaksha was born in thy dynasty and was proficient in fighting duels with his mace. He did rot encounter any rival, though he moved alone on this earth in all directions in the course of his conquest of various countries Your father—son of Prahlada—gave away his life to gods, though he knew their fraud, when thy approached him in the guise of brahmins and begged him for it, since brahmins were dear to him. You have also betaken yourself to perform the righteous duties, which are being performed by house-holders, brahmins, heroic persons, and others, who had attained high fame and which were being performed by your forefathers, King! you are a generous donor. I, therefore, choose to get from you some land, measuring three paces, meted out by my own feet. King! I do not desire to have anything else from you, though you are munificient and master of the world. A considerate man, who takes as much only as he requires, does not incur any sin. 2–7

Bali said : Brahmin boy! Thy words are like those of an aged man. Thou art, however, yet a child and thy sense of understanding is childish. Thou betrayest ignorance of thy interests A man does not have to beg again, once he has approached me. Boy! Ask for as much land from me as thou desirest, so that it would provide thee with maintenance. 8–9

श्रीभगवानुवाच

यावन्तो विषयाः प्रेष्ठास्त्रिलोक्यामजितेन्द्रियम् । न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥१०॥
पुंसोऽयं संसृतेर्हेतुरसंतोषोऽर्थकामयोः । यदृच्छयोपपन्नेन संतोषो मुक्तये स्मृतः ॥११॥
यदृच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते । तत् प्रशाम्यत्यसंतोषादम्भसेवाशुशुक्षणिः ॥१२॥
तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्षभात् । एतावतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ॥१३॥

श्रीशुक उवाच

इत्युक्तः स हसन्नाह वाञ्छातः प्रतिगृह्यताम् । वामनाय महीं दातुं जग्राह जलभाजनम् ॥१४॥
विष्णवे क्ष्मां प्रदास्यन्तमुशना असुरेश्वरम् । जानश्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः १५

शुक्र उवाच

एष वैरोचने साक्षाद् भगवान् विष्णुरव्ययः । कश्यपाददितेर्जातो देवानां कार्यसाधकः ॥१६॥
एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम् । दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः ॥१७॥
त्रिभिः क्रमैरिमाँल्लोकान् विश्वकायः क्रमिष्यति । सर्वस्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् १८

His Divinity said: King! All the most desirable objects achievable in the three worlds do not suffice to satisfy a man, who has not controlled his senses Discontent with wealth and objects of mundane pleasures is the cause of a soul's metempsychosis. Contentment with whatever is obtained by chance is, according to scriptures, conducive to spiritual salvation. A brahmin, who is contended with whatever is obtained by chance, has his lustre augmented. The lustre fades away through discontent, as fire is extinguished by water. I, therefore, choose to beg from thee only three paces (of land) though thou art the best of charitable persons, since my purpose will be served by that much. One should have as much wealth as he requires. 10–13

Shree Shuka said: When Bali was told this, he smilingly said: "Accept as much as desired, with a view to make a grant of land to Vamana, he thereafter took a pitener of water. Ushanas (Shukra), who is foremost among learned men and who was knowing what Vishnu wanted to do, told his disciple—the king of demons, when he was on the point of making a grant of land, as under: 14–15

Shukra said: Son of Virochana! This is His Divinity Eternal Vishnu. He has incarnated Himself through Kashyapa and Aditi for accomplishing the interests of gods. He shall snatch away thy country, royalty, wealth, lustre and widely-heard glory and give them to Indra. He is Vishnu, but has assumed the form of a boy by His Maya He

न तद् दानं प्रशंसन्ति येन वृत्तिर्विपद्यते । दानं यज्ञस्तपः कर्म लोके वृत्तिमतो यतः ॥१९॥
धर्माय यशसेऽर्थाय कामाय स्वजनाय च । पञ्चधा विभजन् वित्तमिहामुत्र च मोदते ॥२०॥
स्त्रीषु नर्मविवाहे च वृत्यर्थे प्राणसंकटे । गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे एकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

श्रीशुक उवाच

बलिरेवं गृहपतिः कुलाचार्येण भाषितः । तूष्णीं भूत्वा क्षणं राजन्नुवाचावहितो गुरुम् ॥१॥

बलिरुवाच

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम् । अर्थं कामं यशो वृत्तिं यो न बाधेत कर्हिचित् ॥२॥
स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम् । प्रतिश्रुत्य ददामीति प्राह्लादिः कितवो यथा ॥३॥

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shall so expand his body so as to make it as expansive as the universe and cover all these three worlds. Fool! after giving away all you have, how wilt thou maintain thyself? Wise men do not promise charity by which one's maintenance is adversely affected, since only those who have means of maintenance are able to do charity, perform sacrifices, penance and do (other) activities in the world. A man, who divides his wealth into five provisions viz., for righteous activities, for achieving fame, for his personal affairs, for mundane pleasures and for the use of his relatives, becomes happy in this world and in the next. 16-20.

Falsehood in dealing with women, in joke, in arranging marriages, for means of maintenance and when there is danger to life may not be censurable. 21

Thus ends chapter nineteenth of Book VIII

CHAPTER XX

Shree Shukdeva said : King ! When his family priest told him this, Bali kept mum for a moment, composed himself and told his preceptor, as would befit a house-holder as under : 1

Bali said : Your worship has truly said that it is the righteous duty of a house-holder to assure that his wealth, objects of mundane desires and means of maintenance are not adversely affected. A house-holder

श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः। दध्यङ्शिबिप्रभृतयः को विकल्पो धरादिषु ॥४॥
यैरियं बुभुजे ब्रह्मन् दैत्येन्द्रैरनिवर्तिभिः। तेषां कालोऽग्रसीह्लोकान् न यशोऽधिगतं भुवि ॥५॥
सुलभा युधि विप्रर्षे ह्यनिवृत्तास्तनुत्यजः। न तथा तीर्थ आयाते श्रद्धया ये धनत्यजः ॥६॥

यजन्ति यज्ञक्रतुभिर्यमादृता भवन्त आम्नायविधानकोविदाः।
स एव विष्णुर्वरदोऽस्तु वा परो दास्याम्यमुष्मै क्षितिमीप्सितां मुने ॥७॥

यद्यप्यसावधर्मेण मां बध्नीयादनागसम्। तथाप्येनं न हिंसिष्ये भीतं ब्रह्मतनुं रिपुम् ॥८॥

श्रीशुक उवाच

एवमश्रद्धितं शिष्यमनादेशकरं गुरुः। शशाप दैवप्रहितः सत्यसंधं मनस्विनम् ॥९॥
दृढं पंडितमान्यज्ञः स्तब्धोऽस्यस्मदुपेक्षया। मच्छासनातिगो यस्त्वमचिराद् भ्रश्यसे श्रियः १०

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and son of Prahlad as I am, however, how can I repudiate my promise, like a cheat, having told the Brahmin that I would give whatever he asked for? Dadheechi, Shibi and other saintly personages have contributed to the welfare of the people by donating even their lives. What hesitation can then there be with regard to land? Spiritual master! Those eminent demons, who never retraced their steps in war, have been devoured by Time, but the fame attained by them in this world has not been corroded. Brahminic sage! It is easy to come across persons, who have not retraced their steps in war, but not those who give away wealth with faith to a saintly person, who happens to approach him. Sage! You are conversant with the manner of reciting sacred texts and reverently worship Vishnu with ritual sacrifices. May the selfsame Vishnu either grant a boon to me or may He be inimical to me. I will donate to Him as much land as he desires. Even if he were to make me captive unrighteously, though I am innocent, I will not kill him, though he is my enemy, since he has assumed the body of a brahmin, being afraid of me. 2–8

Shree Shukadeva said: Inspired by destiny, the preceptor cursed his noble-minded disciple for being true to his promise, since he had repudiated his faith in him and had disregarded his advice, thus: "Though thou considerest thyself to be intelligent, thou art foolish and obstinate. Since thou hast disregarded me and hast transgressed my advice, thou shalt be bereft of royalty within a short time." Though he was thus cursed by his preceptor, he did not swerve from being true to his promise, magnanimous as he was. He worshipped Vaman, donated land to him and poured water into his palm in token of the donation.

एवं शप्तः स्वगुरुणा सत्यान्न चलितो महान् । वामनाय ददावेनामर्चित्वोदकपूर्वकम् ॥११॥
विन्ध्यावलिस्तदाऽऽगत्य पत्नी जालकमालिनी । आनिन्ये कलशं हैममवनेजन्यपां भृतम् ॥१२॥
यजमानः स्वयं तस्य श्रीमत् पादयुगं मुदा । अवनिज्यावहन्मूर्ध्नि तदपो विश्वपावनीः ॥१३॥

नेदुर्मुहुर्दुन्दुभयः सहस्रशो गन्धर्वकिम्पूरुषकिन्नरा जगुः ।
मनस्विनानेन कृतं सुदुष्करं विद्वानदाद् यद् रिपवे जगत्त्रयम् ॥१४॥
तद् वामनं रूपमवर्धताद्भुतं हरेरनन्तस्य गुणत्रयात्मकम् ।
भूः खं दिशो द्यौर्विवराः पयोधयस्तिर्यङ्नृदेवा ऋषयो यदासत ॥१५॥
मधुव्रतस्रग्वनमालया वृतो रराज राजन् भगवानुरुक्रमः ।
क्षितिं पदैकेन बलेर्विचक्रमे नभः शरीरेण दिशश्च बाहुभिः ॥१६॥
पदं द्वितीयं क्रमतस्त्रिविष्टपं न वै तृतीयाय तदीयमण्वपि ।
उरुक्रमस्याङ्घ्रिरुपर्युपर्यथो महर्जनाभ्यां तपसः परं गतः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे विश्वरूपदर्शनं नाम विंशोऽध्याय. ॥२०॥



His wife Vidhyavali came there with her face veiled and brought a golden pitcher full of water for washing the feet of Vamana. The host himself washed both his glorious feet with delight and sprinkled that water over his head, since it was capable of sanctifying the whole universe. 9–13

On that occasion, thousands of kettle-drums were repeatedly beaten and celestial songsters and kinnaras sang eulogies. Magnanimous as he was, he performed the extremely difficult thing by giving away all the three worlds to his enemy (Vishnu) though he knew the fraud. That dwarfish body of infinite Vishnu which was composed of the three qualities of sattwa, rajas and tamas, marvellously grew so expansive that the earth, sky, quarters, corners of the quarters, heaven, oceans, lower creatures, human beings, gods and sages were pervaded by it. 14–15

King! His Divinity, who was capable of extensive strides and who was wearing a sylvan garland on which honey-bees were humming, shone brilliantly. He traversed the Earth, whereof Bali was the king, in one stride; the sky with his body, and the quarters with his arms, when he had traversed the heaven with his second stride, there was not even an atom left for His third pace. One foot of His Divinity, who was capable of taking extensive strides had reached the region beyond the worlds known as Mahar and Jana and even beyond the world of Tapas. 16–17

Thus ends chapter twentieth of Book VIII



अथैकविंशोऽध्यायः

श्रीशुक उवाच

सत्यं समीक्ष्याब्जभवो नखेन्दुभिर्हतस्वधामद्युतिरावृतोऽभ्यगात् ।
समर्च्य भक्त्याभ्यगृणाच्छुचिश्रवा यन्नाभिपङ्केरुहसम्भवः स्वयम् ॥१॥
धातुः कमण्डलुजलं तदुरुक्रमस्य पादावनेजनपवित्रतया नरेन्द्र ।
स्वर्धुन्यभून्नभसि सा पतती निमार्ष्टि लोकत्रयं भगवतो विशदेव कीर्तिः ॥२॥

मह्रीं सर्वां हृतां दृष्ट्वा त्रिपद्व्याजयाच्ञया । ऊचुः स्वभर्तुरसुरा दीक्षितस्यात्यमर्षिताः ॥३॥
तस्मादस्य वधो धर्मो भर्तुः शुश्रूषणं च नः । इत्यायुधानि जगृहुर्बलेरनुचरासुराः ॥४॥
ते सर्वे वामनं हन्तुं शूलपट्टिशपाणयः । अनिच्छतो बले राजन् प्राद्रवञ्जातमन्यवः ॥५॥
तानभिद्रवतो दृष्ट्वा दितिजानीकपान् नृप । प्रहस्यानुचरा विष्णोः प्रत्यषेधन्नुदायुधाः ॥६॥
हन्यमानान् स्वकान् दृष्ट्वा पुरुषानुचरैर्बलिः । वारयामास संरब्धान् काव्यशापमनुस्मरन् ॥७॥
यः प्रभुः सर्वभूतानां सुखदुःखोपपत्तये । तं नातिवर्तितुं दैत्याः पौरुषैरीश्वरः पुमान् ॥८॥

CHAPTER XXI

Shree Shuka said : When the lotus-born Brahma of pious fame saw that his region named "Satya" had been out-lustred by (the lustre of) the moon like nails (of the feet of His Divinity) and that he himself had been out-lustred, he approached Him, and worshipped Him, from whose lotus-like navel he himself had been born, with devotion. King! The water from the gourd, pitcher of Brahma became the heavenly Ganga in the sky, having been sanctified by washing the feet of Vishnu of the extensive strides. While descending (from the sky), the Ganga sanctifies all the three worlds. The river is, as it were, the personification of the spotless glory of His Divinity. When the demons saw that the earth belonging to their master, had been snatched away by the fraudulent request for three paces of land, they became wrathful and said : "It is our righteous duty to kill him, since that would amount to service to our master." Saying so, the demons Bali's servants took up arms. King! enraged and carrying tridents and lances in their hands, they attacked Vamana in order to kill Him, though Bali did not like this. King! On seeing that commanders of the army of demons—sons of Diti had attacked Vishnu, the latter's servants laughed violently and stopped them with uplifted weapons. Recollecting the curse of Shukra, Bali too dissuaded his violent-servants (from fighting) when he saw that they were being killed by the servants of Vishnu. He said : "Demons! no man is able to overcome by manly exploits the exigencies of Time,

बलेन सचिवैर्बुद्ध्या दुर्गमन्त्रौषधादिभिः । सामादिभिरुपायैश्च कालं नात्येति वै जनः ॥९॥
एतान् वयं विजेष्यामो यदि दैवं प्रसीदति । तस्मात् कालं प्रतीक्षध्वं यो नोऽर्थत्वाय कल्पते १०

श्रीशुक उवाच

हाहाकारो महानासीद् रोदस्योः सर्वतोदिशम् । गृह्यमाणेऽसुरपतौ विष्णुना प्रभविष्णुना ॥११॥
तं बद्धं वारुणैः पाशैर्भगवानाह वामनः । नष्टश्रियं स्थिरप्रज्ञमुदारयशसं नृप ॥१२॥
पदानि त्रीणि दत्तानि भूमेर्मह्यं त्वयासुर । द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे बलिनिग्रहो नामैकविंशोऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

श्रीशुक उवाच

एवं विप्रकृतो राजन् बलिर्भगवतासुरः । भिद्यमानोऽप्यभिन्नात्मा प्रत्याहाविक्लवं वचः ॥१॥

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which controls happiness and misery of all creatures. Man is unable to overcome Time by strength or intelligence or conciliation and other means or by incantation of mystical formulas or by herbs or by counsels of ministers or by resorting to fortresses We shall vanquish these (servants of Vishnu) when and if destiny is pleased Wait, therefore, for proper time, which may serve our purpose 1–10

Shree Shuka said · When the King of demons was being apprehended by mighty Vishnu there was great wailing on the earth and in the sky King! Even after he was tied in the noose of the regent of the oceans, his mind was steadv His fame was extensive, though he was bereft of his royalty His Divinity Vishnu told him "Demon! Thou hadst promised to donate to me three paces of land I have covered the whole Earth in my two strides Arrange for my third pace" 11–13

Thus ends chapter twenty-first of Book VIII

CHAPTER XXII

Shree Shukadeva said When the demon Bali was thus treated contemptuously, he felt disturbed but his mind was steady and replied without excitement as under 1

बलिरुवाच

यद्युत्तमश्लोक भवान् ममेरितं वचो व्यलीकं सुरवर्य मन्यते ।
करोम्यृतं तन्न भवेत् प्रलम्भनं पदं तृतीयं कुरु शीर्ष्णि मे निजम् ॥२॥
बिभेमि नाहं निरयात् पदच्युतो न पाशबन्धाद् व्यसनाद् दुरत्ययात् ।
नैवार्थकृच्छ्राद् भवतो विनिग्रहादसाधुवादाद् भृशमुद्विजे यथा ॥३॥
त्वं नूनमसुराणां नः पारोक्ष्यः परमो गुरुः । यो नोऽनेकमदान्धानां विभ्रंशं चक्षुरादिशत् ॥४॥
यस्मिन् वैरानुबन्धेन रूढेन विबुधेतराः । बहवो लेभिरे सिद्धिं यामु हैकान्तयोगिनः ॥५॥
तेनाहं निगृहीतोऽस्मि भवता भूरिकर्मणा । बद्धश्च वारुणैः पाशैर्नातिव्रीडे न च व्यथे ॥६॥
किमात्मनानेन जहाति योऽन्ततः किं रिक्थहारैः स्वजनाख्यदस्युभिः ।
किं जायया संसृतिहेतुभूतया मर्त्यस्य गेहैः किमिहायुषो व्ययः ॥७॥

श्रीशुक उवाच

तस्येत्थं भाषमाणस्य प्रह्लादो भगवत्प्रियः । आजगाम कुरुश्रेष्ठ राकापतिरिवोत्थितः ॥८॥

Bali said : Great Illustrious God! Your Divinity considers that the promise given by me is false. I am, however, just making it truthful so that it may not turn out to be fraudulent. Please take thy third stride by placing thy foot on my head. I am not as much afraid of hell after having fallen from my status, of having been tied with fetters, of unsurmountable adversity, of financial difficulty or of confinement by Your Divinity, as I would, by dejection arising from infamy. You are the greatest indirect preceptor of us—demons—who have been blinded by arrogance of various sorts, since you have given us these eyes in the guise of our downfall I have been favoured by the selfsame you, from whom many demons have obtained perfection, even by harbouring enmity towards you, though such perfection is attainable only by single-minded yogis, since your actions are magnanimous Though I have been tied with the fetters of Varuna I am neither much ashamed nor pained. What use has mortal, of this soul which ultimately leaves the body, or of the robbers in the guise of relatives, who are only concerned with taking away wealth or of a wife who becomes the cause of metempsychosis or of houses or of life? They are only responsible for wearing out life. 2-7

Shree Shukadeva said : Exalted Kuru! While he was thus speaking, Prahlada, who was dear to His Divinity, came up. It then seemed as if the full Moon had arisen. Bali, whose eyes had been rendered unsteady by tears, bowed with his head to his grand father,

तमिन्द्रसेनः स्वपितामहं श्रिया विराजमानं नलिनायतेक्षणम् ।
ननाम मूर्ध्नाश्रुविलोललोचनः सव्रीडनीचीनमुखो बभूव ह ॥९॥
स तत्र हासीनमुदीक्ष्य सत्पतिं सुनन्दनन्दाद्यनुगैरुपासितम् ।
उपेत्य भूमौ शिरसा महामना ननाम मूर्ध्ना पुलकाश्रुविक्लवः ॥१०॥

प्रह्लाद उवाच

त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं तदेवाद्य तथैव शोभनम् ।
मन्ये महानस्य कृतो ह्यनुग्रहो विभ्रंशितो यच्छ्रिय आत्ममोहनात् ।
यया हि विद्वानपि मुह्यते यतस्तत् को विचष्टे गतिमात्मनो यथा ॥११॥

ब्रह्मोवाच

मुञ्चैनं हृतसर्वस्वं नायमर्हति निग्रहम् । निवेदितं च सर्वस्वमात्माविक्लवया धिया ॥१२॥

श्रीभगवानुवाच

ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् । यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ॥१३॥
जन्मकर्मवयोरूपविद्यैश्वर्यधनादिभिः । यद्यस्य न भवेत् स्तम्भस्तत्रायं मदनुग्रहः ॥१४॥

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who was shining with grandeour and whose lotus like eyes were elongated and bent down his face due to shame. On seeing Vishnu the protector of saintly persons—who was attended upon by Sunanda, Nanda and other servants, seated there, the great-minded Prahlada, who was confused on account of tears and horripilation, approached Him, lowered his head on the ground and bowed with it. 8–10

Prahlada then said : The exalted status of Indra had been granted to Bali by thyself. It is good that the same has been similarly taken away by thee today. I believe that thou hast done a great favour to him by depriving him of his majesty, which was the cause of his infatuation. Even a learned man is infatuated by it. When infested with infatuation, who would be able to see his spiritual destination? 11

Brahma said : Please release him, since everything has been taken away from him. He does not deserve captivity. He has surrendered everything with generousness 12

His Divinity Vishnu said : Brahma! I take away wealth from him whom I favour, since its lust renders a man arrogant so that disregards people and me. If a man does not become arrogant account of his high birth, great actions, young age, beauty,

एष दानवदैत्यानामग्रणीः कीर्तिवर्धनः । अजैषीदजयां मायां सीदन्नपि न मुह्यति ॥१५॥
क्षीणरिक्थश्च्युतः स्थानात् क्षिप्तो बद्धश्च शत्रुभिः । ज्ञातिभिश्च परित्यक्तो यातनामनुयापितः १६
गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः । छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ॥१७॥
सावर्णेरन्तरस्यायं भवितेन्द्रो मदाश्रयः । तावत् सुतलमध्यास्तां विश्वकर्मविनिर्मितम् ॥१८॥
न त्वामभिभविष्यन्ति लोकेशाः किमुतापरे । त्वच्छासनातिगान् दैत्यांश्चक्रं मे सूदयिष्यति १९
रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छदम् । सदा संनिहितं वीर तत्र मां द्रक्ष्यते भवान् ॥२०॥
तत्र दानवदैत्यानां सङ्गात् ते भाव आसुरः । दृष्ट्वा मदनुभावं वै सद्यः कुण्ठो विनङ्क्ष्यति ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे बलिवामनसंवादो नाम द्वाविंशोऽध्यायः ॥२२॥

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royalty, wealth etc., it is due to my favour to him. This leader of the sons of Danu and Diti shall have his glory augmented since he has vanquished unconquerable Maya and is not perplexed eventhough he has sunk in misery. Sworn to righteous conduct, he did not abandon truth, eventhough he lost his wealth, was pulled down from his status, was insulted, was made a captive by his enemies, was forsaken by his relatives, was subjected to anguish and was reviled by his preceptor. Truthful as he is, he does not abandoned righteousness, though I told him deceiptful words. Having had my support, he shall attain the position of Indra during the regime of Savarni Manu. Till then, he may reside in the nether world called Sutala, which has been designed by Vishwa· karma (architect of Gods). King! Even the regents of the quarters of the world shall not be able to eclipse thee. How could others then do so? My disc-missile shall destroy those demons, who will transgress thy commands. I will protect thee, thy followers and thy properties from all quarters. Hero! You shall always see me there near thee. The demoniacal disposition of thy mind, born of association with sons of Diti and Danu (demons) shall be blunted due to the existence of my authority there. 13–21

Thus ends chapter twenty-second of Book VIII

अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

इत्युक्तवन्तं पुरुषं पुरातनं महानुभावोऽखिलसाधुसम्मतः ।
बद्धाञ्जलिर्बाष्पकलाकुलेक्षणो भक्त्युत्कलो गद्गदया गिराब्रवीत् ॥१॥

बलिरुवाच

अहो प्रणामाय कृतः समुद्यमः प्रपन्नभक्तार्थविधौ समाहितः ।
यल्लोकपालैस्त्वदनुग्रहोऽमरैरलब्धपूर्वोऽपसदेऽसुरेऽर्पितः ॥२॥

श्रीशुक उवाच

इत्युक्त्वा हरिमानम्य ब्रह्माणं सभवं ततः । विवेश सुतलं प्रीतो बलिर्मुक्तः सहासुरैः ॥३॥
एवमिन्द्राय भगवान् प्रत्यानीय त्रिविष्टपम् । पूरयित्वादितेः काममशासत् सकलं जगत् ॥४॥

प्रह्लाद उवाच

नेमं विरिञ्चो लभते प्रसादं न श्रीर्न शर्वः किमुतापरे ते ।
यन्नोऽसुराणामसि दुर्गपालो विश्वाभिवन्द्यैरपि वन्दिताङ्घ्रिः ॥५॥

CHAPTER XXIII

Shree Shukadeva said : When the Primeval supreme spirit told magnanimous Bali this, Bali, who was held in great esteem by saintly persons, was overcome with devotional fervour and his eyes were filled with tears. He folded his hands and spoke as under in a faltering tone. 1

Bali said : Oh ! Even an effort to bow to your Divinity brings about accomplishment of the desires of dedicated devotees. Your Divinity has extended your favour to a mean demon like me, though such favour could not be attained even by regents of quarters of the world or by gods. 2

Shree Shukadeva said : After he had said this, Bali was relieved *of the fetters. Then, he bowed to Vishnu Brahma and Shiva and went to* Sutala along with his demons with delight. His Divinity thus restored the heaven to Indra, fulfilled the desire of Aditi and held sway over the whole world. 3–4

Prahlada said : Even those who are revered by the whole universe bow to your feet The self same you have become the commandant of our castle. Neither Brahma nor Laxmi (goddess of wealth and consort of Vishnu) not Shiva has received such a favour. How can then others have it? 5

श्रीभगवानुवाच

वत्स प्रह्लाद भद्रं ते प्रयाहि सुतलालयम् । नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् ॥६॥

श्रीशुक उवाच

आज्ञां भगवतो राजन् प्रह्लादो बलिना सह । प्रणतस्तदनुज्ञातः प्रविवेश महाबिलम् ॥७॥
अथाहोशनसं राजन् हरिर्नारायणोऽन्तिके । आसीनमृत्विजां मध्ये सदसि ब्रह्मवादिनाम् ॥८॥
ब्रह्मन् संतनु शिष्यस्य कर्म च्छिद्रं वितन्वतः । यत् तत् कर्मसु वैषम्यं ब्रह्मदृष्टं समं भवेत् ॥९॥

शुक्र उवाच

कुतस्तत्कर्मवैषम्यं यस्य कर्मेश्वरो भवान् । यज्ञेशो यज्ञपुरुषः सर्वभावेन पूजितः ॥१०॥
मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुतः । सर्वं करोति निश्छिद्रं नामसंकीर्तनं तव ॥११॥

श्रीशुक उवाच

अभिनन्द्य हरेराज्ञामुशना भगवानिति । यज्ञच्छिद्रं समाधत्त बलेर्विप्रर्षिभिः सह ॥१२॥
एवं बलेर्महीं राजन् भिक्षित्वा वामनो हरिः । ददौ भ्रात्रे महेन्द्राय त्रिदिवं यत् परैर्हृतम् ॥१३॥

His Divinity said : My child! Prahrada! May thou fairest well. Go to the abode in Sutala. Thou shalt see me daily residing there armed with my mace. 6

Shree Shukadeva said : King! This being the command of His Divinity, Prahrada bowed to Vishnu and entered the extensive nether region. King! Then, Vishnu, who has his abode in the ocean, told Shukra, who was sitting among sacrificial priests as under : "Exponent of Vedas! Whatever minute lacuna or defects might have occurred in the ritual sacrifice, when your disciple was performing it, would be cured by the sight of brahmins. 7-9

Shukra said : Wherce can any defect creep into a rite of which your Divinity is the presiding deity? You are the presiding deity of ritual sacrifices. In fact, you are the embodiment of ritual sacrifices and you have been worshipped whole-heartedly. Recitation of your name alone fills up any lacuna (in ritual sacrifices) caused by errors in reciting sacred hymns or in performing them or by their defective location or by inauspicious time or by any impropriety or by use of an improper object in performing it. 10-11

Shree Shuka said : Hailing the direction of Vishnu, however, His Reverence Shukracharya set right any errors that might have crept into the ritual sacrifice of Bali with the co-operation of brahmin sages

प्रजापतिपतिर्ब्रह्मा देवर्षिपितृभूमिपैः । उपेन्द्रं कल्पयांचक्रे पतिं सर्वविभूतये ॥१४॥
प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रभुजपालितः । श्रिया परमया जुष्टो मुमुदे गतसाध्वसः ॥१५॥
य इदं देवदेवस्य हरेरद्भुतकर्मणः । अवतारानुचरितं शृण्वन् याति परां गतिम् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनावतारचरिते त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

राजोवाच

भगवञ्छ्रोतुमिच्छामि हरेरद्भुतकर्मणः । अवतारकथामाद्यां मायामत्स्यविडम्बनम् ॥१॥

श्रीशुक उवाच

आसीदतीतकल्पान्ते ब्राह्मो नैमित्तिको लयः । मुखतो निःसृतान् वेदान् हयग्रीवोऽन्तिकेऽहरत् २
ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् । दधार शफरीरूपं भगवान् हरिरीश्वरः ॥३॥
तत्र राजऋषिः कश्चिन्नाम्ना सत्यव्रतो महान् । नारायणपरोऽतप्यत् तपः स सलिलाशनः ॥४॥

King! Vishnu had thus begged the Earth from Bali in His incarnation as Vamana and had handed over the heaven, which had been snatched away from him by his enemies, to his brother—the great Indra. With the approval of Gods, sages, manes and Kings, Brahma, who presides over the creation, nominated Vamana, the younger brother of Indra as their sole master for the well-being of all. Having obtained mastery over the three worlds, and having been restored to supreme majesty, Indra, who was protected by the arms of Vamana and whose worries had disappeared, rejoiced. 12-15

Thus ends chapter twenty-third of Book VIII

CHAPTER XXIV

The King said : Your worship! I wish to hear the account of the first incarnation or Vishnu of marvellous exploits, in which He had assumed the disguise of a fish by His maya. 1

Shree Shuka said : At the end of the last Kalpa (era), there was an unusual destruction of the whole universe when Brahma slept. On that occasion, Hayagreeva (a demon) carried away with him the Vedas, which had emerged from the mouth of Brahma. Coming to know about

एकदा कृतमालायां कुर्वतो जलतर्पणम् । सत्यव्रतोऽञ्जलिगतां सह तोयेन भारत ।
उत्ससर्ज नदीतोये शफरीं द्रविडेश्वरः ॥५॥

तमाह सातिकरुणं महाकारुणिकं नृपम् । कथं विसृजसे राजन् भीतामस्मिन् सरिज्जले ॥६॥

तस्या दीनतरं वाक्यमाश्रुत्य स महीपतिः । कलशाप्सु निधायैनां दयालुर्निन्य आश्रमम् ॥७॥

सा तु तत्रैकरात्रेण वर्धमाना कमण्डलौ । अलब्ध्वाऽऽत्मावकाशं वा इदमाह महीपतिम् ॥८॥

पृथु देहि पदं मह्यं यत् त्वाहं शरणं गता । इत्युक्तः सोऽनयन्मत्स्य तत्र तत्राप्यदासिनि ।
जलाशये सम्मितं तं समुद्रे प्राक्षिपज्झषम् ॥९॥

क्षिप्यमाणस्तमाहेदं मां नेहोत्स्रष्टुमर्हसि । एवं विमोहितस्तेन वदता वल्गुभारतीम् ।
तमाह को भवानस्मान् मत्स्यरूपेण मोहयन् ॥१०॥

नूनं त्वं भगवान् साक्षाद्धरिर्नारायणोऽव्ययः । ज्ञातुमिच्छाम्यदो रूपं यदर्थं भवता धृतम् ॥११॥

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that action of Hayagreeva—King of demons—His Divinity Lord Vishnu assumed the form of a small glittering fish. At that time, a great royal sage named Satyavrata, who had dedicated himself to Vishnu, whose, abode is in the ocean, was serforming penance, sustaining himself only on water. He was a son of the Sun, was known as Shradahadeva and was raised to the position of Manu by Vishnu, in this Mahakalpa (great era). Once, Satyavrata was king of the country called Dravida when he was offering oblations of water to his manes on the bank of the river Kritamala, he threw away into the water of the river a small glittering fish, which happened to creep into the cavity formed by his hands, along with water. The fish very pathetically told that extremely compassionate King: "King! why do you abandon me in the water of the river? I am filled with fear." Hearing its extremely meek words, that merciful King placed it in the water of his pitcher and brought it to his hermitage. Expanding in the pitcher, it did not have sufficient room for itself in it within one night. It, therefore, told the King this: "Please give me a larger receptacle, since I have come to your refuge." Being thus urged, he took the fish successively to more and more expansive reservoirs of water, but it became equally expansive. Thereupon, he placed it in the ocean. When it was being so placed, it told him this: "It is not proper for you to leave me here." When it spoke this in sweet words, he felt much infatuated and asked: "Who are you so infatuating me with your form of a fish? You are certainly His Divinity immutable Vishnu having abode in the ocean. I wish to know the purpose for which your divinity has assumed this form. 2-11

श्रीभगवानुवाच

सप्तमेऽद्यतनादूर्ध्वमहन्येतदरिंदम । निमङ्क्ष्यत्यप्ययाम्भोधौ त्रैलोक्यं भूर्भुवादिकम् ॥१२॥
त्रिलोक्यां लीयमानायां संवर्ताम्भसि वै तदा । उपस्थास्यति नौः काचिद् विशाला त्वां मयेरिता
त्वं तावदोषधीः सर्वा बीजान्युच्चावचानि च । सप्तर्षिभिः परिवृतः सर्वसत्त्वोपबृंहितः ॥१४॥
आरुह्य बृहतीं नावं विचरिष्यस्यविक्लवः । दोधूयमानां तां नावं समीरेण बलीयसा ।
उपस्थितस्य मे शृङ्गे निबध्नीहि महाहिना ॥१५॥
अहं त्वामृषिभिः साकं सहनावमुदन्वति । विकर्षन् विचरिष्यामि यावद् ब्राह्मी निशा प्रभो १६
मदीयं महिमानं च परं ब्रह्मेति शब्दितम् । वेत्स्यस्यनुगृहीतं मे सम्प्रश्नैर्विवृतं हृदि ॥१७॥
इत्थमादिश्य राजानं हरिरन्तरधीयत । सोऽन्ववैक्षत तं कालं यं हृषीकेश आदिशत् ॥१८॥
ततः समुद्र उद्वेलः सर्वतः प्लावयन् महीम् । वर्धमानो महामेघैर्वर्षद्भिः समदृश्यत ॥१९॥
ध्यायन् भगवदादेशं ददृशे नावमागताम् । तामारुरोह विप्रेन्द्रैरादायौषधिवीरुधः ॥२०॥
तमूचुर्मुनयः प्रीता राजन् ध्यायस्व केशवम् । स वै नः संकटादस्मादविता शं विधास्यति ॥२१॥

His Divinity said : Controller of enemies! On the seventh day from today, all the three worlds, including the Earth the atmospheric region etc. shall be merged into the ocean of diluvion. When all the three worlds are getting submerged in the ocean of diluvion, some spacious boat despatched by me, shall approach you. Taking all sorts of vegetation, and small and large seeds and accompanied by the seven sages, Mareechi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha are the seven sages and all creatures, you should board that spacious boat. When that boat may be shaken by a strong wind, tie it to my horn with the great serpent Vasuki, when I arrive there. King! So long as the night of Brahma lasts, I will tow you and the sages along with the boat in the ocean and swim about. Favoured by me, you shall realize my greatness, which is called the supreme spirit, since it shall be made explicit in your heart by (answers to) questions put to me. After imparting these instructions to the King, Vishnu disappeared and the latter waited for the time, which the master of senses (Vishnu) had indicated. 12–18

In course of time, the ocean overflowed its shores and drowned the Earth. It was observed that it was swelling with water of great raining clouds. While he was thinking about the instructions of His Divinity, he observed that the boat had arrived. Taking with him, vegetation, spreading creepers etc, he boarded the boat along with prominent Brahmins. Delighted, the sages told him: " King! Meditate on Vishnu.

सोऽनुध्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे । एकशृङ्गधरो मत्स्यो हैमो नियुतयोजनः ॥२२॥
निबध्य नावं तच्छृङ्गे यथोक्तो हरिणा पुरा । वरत्रेणाहिना तुष्टस्तुष्टाव मधुसूदनम् ॥२३॥

राजोवाच

अनाद्यविद्योपहतात्मसंविदस्तन्मूलसंसारपरिश्रमातुराः ।
यदृच्छयेहोपसृता यमाप्नुयुर्विमुक्तिदो नः परमो गुरुर्भवान् ॥२४॥
त्वं सर्वलोकस्य सुहृत् प्रियेश्वरो ह्यात्मा गुरुर्ज्ञानमभीष्टसिद्धिः ।
तथापि लोको न भवन्तमन्धधीर्जानाति सन्तं हृदि बद्धकामः ॥२५॥
तं त्वामहं देववरं वरेण्यं प्रपद्य ईशं प्रतिबोधनाय ।
छिन्ध्यर्थदीपैर्भगवन् वचोभिर्ग्रन्थीन् हृदय्यान् विवृणु स्वमोकः ॥२६॥

श्रीशुक उवाच

इत्युक्तवन्तं नृपतिं भगवानादिपूरुषः । मत्स्यरूपी महाम्भोधौ विहरंस्तत्त्वमब्रवीत् ॥२७॥

He shall succour us from this calamity and bring about happiness. When the King meditated on Him, He appeared in the great ocean. He was then a golden fish having the length of a hundred thousand yojans. A Yojans is about five miles and one horn. As formerly instructed by Vishnu, the King tied the boat it its horn as a rope using serpent Vasuki. He was then pleased. Then, he eulogized the destroyer of the demon named Madhu (Vishnu). 19-23

The King said : Persons, whose spiritual knowledge has been destroyed by eternal spiritual ignorance and who are afflicted by troubles of mundane existence of which it (spiritual ignorance) is the root, come into the world by the will of your Divinity and may realize you. The self-same Your Divinity gives us salvation and is our greatest preceptor. You are the friend beloved master, soul, preceptor, spiritual knowledge, and desired accomplishments of all peoples. Despite this, people do not know your Divinity though you reside in their hearts, since their intellect is blinded and since they have entrenched desires in sensual enjoyments. Your Divinity! I have dedicated myself to such you for enlightenment, since you are the foremost chosen deity and our master. Please cut the knots of attachment of my heart with words illuminated by their meanings and admit me into your refuge. 24-26

Shree Shukadeva said : When the King said thus, His Divinity the primeval Supreme spirit—who had then assumed the form of the fish imparted great spiritual knowledge to him while swimming about in

पुराणसंहितां दिव्यां सांख्ययोगक्रियावतीम् । सत्यव्रतस्य राजर्षेरात्मगुह्यमशेषतः ॥२८॥
अतीतप्रलयापाय उत्थिताय स वेधसे । हत्वासुरं हयग्रीवं वेदान् प्रत्याहरद्धरिः ॥२९॥
स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः । विष्णोः प्रसादात् कल्पेऽस्मिन्नासीद् वैवस्वतो मनुः
अवतारो हरेर्योऽयं कीर्तयेदन्वहं नरः । संकल्पास्तस्य सिध्यन्ति स याति परमां गतिम् ॥३१॥

प्रलयपयसि धातुः सुप्तशक्तेर्मुखेभ्यः श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।
दितिजमकथयद् यो ब्रह्म सत्यव्रतानां तमहमखिलहेतुं जिह्ममीनं नतोऽस्मि ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मत्स्यावतारचरितानुवर्णनं नाम चतुर्विंशोऽध्यायः ॥२४॥



the great ocean. He recited to Satyavrata—the royal sage—the complete divine epic, containing secret spiritual knowledge, Yoga and information about religious observances. 27-28

When Brahma awoke and the deluge subsided, Vishnu killed the demon Hayagreeva and restored the Vedas to Brahma that king Satyavrata, who was endowed with knowledge and spiritual and temporal characters, has become Manu under the name of Vaivasvata in the present Kalpa. 29-30

A man, who recites the account of this incarntion of Vishnu shall have his desires accomplished and he shall attain salvation. 31

I bow to Vishnu, who had assumed the disguise of a fish and who had, after killing the demon (Hayagreeva) resurrected the Vedas, which had been snatched away from the mouths of Brahma, when the creator's (Brahma's) power had become dormant while he was asleep in the waters of the deluge, who had preached, spiritual knowledge to Satyavrata and who is the ultimate cause of all. 32

Thus ends chapter twenty-fourth of Book VIII



इत्यष्टमः स्कन्धः समाप्तः



ERATA

Page	Line	Incorrect	Correct
2	5	–सुपेतहृत्य	–मपेतहृत्यं
7	16	Jnyana	Jnana
13	24	secrccy	secrecy
55	25	nector	nectar
61	28	skillful	skilful
,,	32	noneltheless	none the less
,,	37	elernal	eternal
67	19	Ashwa tthama	Ashwatthama
,,	20	Ashwathama	Ashwatthama
,,	31	Ashwasthama	Ashwatthama
68	12, 17, 31, 32, 34	,,	,,
69	13, 17, 18	,,	,,
,,	26	Yudhishira	Yudhishthira
,,	28	how so ever	howsoever
,,	29	Fulfill	Fulfil
70	20	Krishan	Krishna
71	14	Ashwasthama	Ashwatthama
,,	24	we	We
,,	30	Ashwasthama	Ashwatthama
73	19	sorrounded	surrounded
75	31	fnlfill	fulfil
76	14	magnificant	magnificent
77	18	Dharmraj	Dharmaraj
,,	29	Yadhi shthira	Yodhishthira
78	16	magnificience	magnificence
80	14	Pradumna	Pradymna
80	24	neelor	nectar
81	16	prakrati	prakriti
84	26	Dhritrashtra	Dhritarashtra
85	19	,,	,,
,,	29	,,	,,
,,	34	donot	do not
36	18	Yhdhishthira	Yudhishthira
87	24	hasgone	has gone
88	19	over	our
89	17	13-21	20-21
99	28	Oh parth	Oh Parth
91	25	battle field	battle field

92	16	Yudhısthıra	Yudhıshthıra
,,	23	shursen	Shurasen
,,	24	Yudhıshtıra	Yudhıshthıra
94	29	depraved	deprived
95	31	ye Bull	Ye Bull
,,	33	raskal	rascal
104	30	Shashtras	Sastras
105	14	Sukadev	Shukadev
107	33	ırresıtıble	ırresıstıble
109	26	loveable	lovable
122	34	Uttanpad	Uttanapad
123	1	हयशीरवायो	
,	7	नृसिह०	नृसिंह०
,	14	abount	about
124	11	Nrasınh	Nrısınha
,,	33	Parshuram	Parashuram
126	18	Bhagwat	Bhagawat
127	35	Upvedas	Upavedas
128	27, 31	Shukdev	Shukadev
129	34	'	'
133	25	subject, with	subject with
134	14	created	created
,	16	death	Death
,,	27	satva	sattva
,	36	orms	forms
135	7	ılusıon	ıllusıon
136	14	Shukdev	Shukadev
138	12	पुरुषौ	पुरुषौ
139	13	Brahman	Brahma
141	28	Brahman	Brahma
143	12	Bhashmaka	Bhıshmaka
143	17	neety	booty
144	14	Ashwathama	Ashwatthama
360	21	serpant	serpent
372	17	oberssance	obeısance
414	18	Kashypa	Kashyapa
,	23	rapıtıles	reptıles
472	19	rudendent	redundent
535	18	known	know
548	26	pıtener	pıtcher
551	13	Vıdyavatı	Vındhyavatı